

THE
CANON LAW DIGEST

Officially Published Documents Affecting
the Code of Canon Law 1958-1962

Volume V

By
T. LINCOLN BOUSCAREN, S.J, A.M.,
LL.B., S.T.D.
and
JAMES I. O'CONNOR, S.J, A.M., S.T.L., J.C.D

THE BRUCE PUBLISHING COMPANY
MILWAUKEE

impr imi pot est :
Ioannes R. Connery, S.I.
Provincialis
Provinciae Chicagiensis, S.I.

nihil obstat :
John A. Schulien, S.T.D.
Censor librorum

impr imatur :
✚ William E. Cousins
Archbishop of Milwaukee
July 1, 1963

Ubrary of Congress Catalog Card Number: 34-17255
© 1963 T. Lincoln Bouscaren, S J
made **IN THE UNITED** states **OF AMERICA**

LIST OF ABBREVIATIONS

AAS	<i>Acta Apostolicae Sedis</i>
Ap. Const.	Apostolic Constitution
Archiv K. KR.	<i>Archiv für Katholisches Kirchenrecht</i>
ASS - - -	<i>Acta Sanctae Sedis</i>
Cancell. . . .	The Apostolic Chancery
Cod. Com. . .	The Pontifical Commission for the Authentic Interpretation of the Code (Code Com- mission)
<i>Collectanea</i>	<i>Collectanea Sacrae Congregationis de Propa- ganda Fide</i> (1907 edition, two volumes)
Datar.....	The Apostolic Datary
E.R.....	<i>The American Ecclesiastical Review</i>
<i>Fontes</i>	Gasparri, <i>Codicis Juris Canonici Fontes</i>
Homil.....	<i>The Homiletic and Pastoral Review</i>
Instr.....	Instruction
Irish E.R.	<i>Irish Ecclesiastical Record</i>
J.p.	<i>Jus Pontificium</i>
Monit.....	<i>Il Monitore Ecclesiastico</i>
N.R.T.....	<i>Nouvelle Revue Théologique</i>
<i>Periodica</i> - - - -	<i>Periodica de Re Morali, Canonica, Liturgica</i>
R.D.....	<i>Sacrae Romanae Rotae Decisiones seu Sen- tentiae</i>
<i>Resol</i>	<i>Resolutio</i>
Rota	The Sacred Roman Rota
S. C. Caer.	The Sacred Congregation of Ceremonies
S. C. Cone.	The Sacred Congregation of the Council
S. C. Consist. . . .	The Sacred Consistorial Congregation
S. C. Neg. Eccl. Ext.	The Sacred Congregation for Extraordinary Ecclesiastical Affairs
S. C. Or.....	The Sacred Congregation for the Oriental Church
S. C. Prop. Fid. . .	The Sacred Congregation of Propaganda
S. C. Rel.	The Sacred Congregation of Religious
S. C. Rit.	The Sacred Congregation of Rites
S. C. Sacr.	The Sacred Congregation of the Sacraments
S. C. Scm.	The Sacred Congregation of Seminaries and Universities

Sec. Stat. . . . .	. . . . .	Office of the Papal Secretary <i>of</i> State
Signatura . . . . .	. . . . .	The Supreme Tribunal of the Signatura
S. Off. . . . .	. . . . .	The Supreme Sacred Congregation of the Holy Office
S. Poen. . . . .	. . . . .	The Sacred Penitentiary
T.P. Quart. . . . .	. . . . .	<i>Theologische-Praktische Quartalschrijt</i>
Zeit. K. T. . . . .	. . . . .	<i>Zeitschrift jür Katholische Théologie</i>

CONTENTS

LIST OF ABBREVIATIONS.....

PRELIMINARY..... 3

BOOK I. GENERAL NORMS (c a n o n s 1-86) - - - 7

BOOK II. PERSONS (c a n o n s 87-725)..... 195

BOOK III. THINGS (c a n o n s 726-1551)..... 401

BOOK IV. PROCEDURE (c a n o n s 1552-2194) - - - 707

BOOK V. CRIMES AND PENALTIES (c a n o n s
2195-2414) 719

CHRONOLOGICAL INDEX.....723

GENERAL INDEX..... 779

THE CANON LAW DIGEST

PRELIMINARY SECTION

PRELIMINARY

Church Law and Church Life (Pius XII, Allocution, 3 June. 1956) AAS 48-498.

The following address was delivered in German to the professors and students of the University of Vienna law school.

We welcome you, gentlemen, who have come from Vienna to Rome.

You are devoted to the study and practice of canon law and the history of jurisprudence. Both studies, the first by nature and necessity and the second also, bring you in contact with the moral teachings of the Catholic Church.

Church law is not an end in itself. It is a means to an end. Like everything else in the Church, it is at the service of the “*salus animarum*” (the salvation of souls) and is therefore a matter of pastoral care. It should assist in opening and smoothing ways into the hearts of men for the truth and grace of Jesus Christ. However, it is not for that reason something which comes from without, as an adjunct to the inner structure and nature of the Church. It is not merely the work of men.

Many canons, to be sure, are only protective norms, such as those which guard the Faith from decay and keep the dignity of grace and the sacraments from sacrilege. But in addition to these, there are canons which are built into the very structure of the Church by her Divine Founder and which are indeed in direct accordance with her nature. These include such forms of organization of the Mystical Body of Christ as the laws regulating the constitution of the Church and those defining the powers of the Pope and of the bishops. Christ founded His Church not as a formless spiritual movement but as a strongly organized association.

Certainly Church law must not stifle the spiritual and supernatural values it is intended to serve. The accusation has indeed been made that that is just what it does and there has been talk of the “excessive legalization” of the Church. Thus the voice of accusation is too often raised against the inflexibility with which the Church holds fast to the indissolubility of a validly contracted and consummated Christian marriage. And yet she treats this problem not with legalistic heartlessness and harshness, as though she does not perceive the tragedy which is often present in such cases, but simply with regard for the faithful administration of the marriage laws which her Divine Founder Himself has laid down and upon which the Church is not competent to pass judgment.

We do not need to tell jurists that the few laws of Apostolic times would not be sufficient to direct a world church of over four hundred million souls today.

It was always when the Church itself spread geographically, strengthened its religious life and began to produce new blood, that almost spontaneously there have been developments in Church law in order to control and protect the stream of all religious life.

We must also keep in mind the operation of Providence in the formation of the Code of Canon Law, the present law of the Church. The new arrangement of the Church laws in any case coincided with the physical spreading out and the inner development of the Church in the 19th century, which no previous century had attained in exactly the same way.

The Church has not come thereby to any “excessive legalization.” Even today a religious will, spiritual power and a sacramental life among the faithful can be found which is generally stronger and freer, perhaps, than ever before.

Church life and Church law belong together. A symbol of this for you would be that of the sainted Pope Pius X. He was the creator of the new Church code of laws by which he opened the sources and sluices of all sacramental life.

We wish you, gentlemen, scholarly success and inner enrichment in your study of law, and We impart to you with fatherly wishes the Apostolic Benediction.

AAS -48—498; Pius XII, Allocution, 3 June, 1956. Except in a few places, the above translation is that issued by the N.C.W.C. News Service.

BOOK I

GENERAL NORMS

Canons 1-86

BOOK I

GENERAL NORMS

Canons 1-86

CANON 1

Latin Church Bound by Certain Canons of the Oriental Code on Rites (Pius XII, *Motu Proprio*, 2 June, 1957) AAS 49-433.

In virtue of canon 15 of the Oriental Code on Rites and Persons, which was promulgated by a *Motu Proprio* of Pope Pius XII on 2 June, 1957,¹ and went into effect on 25 March, 1958, the following canons or sections thereof are obligatory on both the clergy and the faithful of all rites, including those of the Latin rite.

Can. 1, § 2. Patriarchs, Archbishops and other Hierarchs [Ordinaries] should zealously care for the faithful protection and the accurate observance of their rite, nor are they to permit or to tolerate any change in the rite.

Can. 4. Local Hierarchs, once they acquire jurisdiction in the same territory, should collaborate to foster unity of action between the clerics of different rites and with united strength help along common works for the more expeditious promotion of the good of religion and the more effective protection of clerical discipline.

Can. 5. When clerics and religious, even those who are exempt, labor in places where a rite differing from their own is the only rite or is so prevalent among the faithful that in the common

¹ Canon Law Digest, 4, p. 20.

opinion it is considered the only rite, they are dependent upon the local Hierarchy of the said rite in what pertains to the sacred ministry and are fully subject to him.

Can. 7. No one should presume to induce any of the faithful in any way to adopt another rite.

Can. 10. If the father or, in a mixed marriage, the Catholic mother lawfully transfers to another rite, the children who have not attained puberty are transferred by the law itself to the same rite.

Can. 11, § 2. A cleric who in virtue of delegated power receives a baptized non-Catholic of an Oriental rite into any rite of the Catholic Church different from his own must inform the Hierarchy of the rite adopted. Moreover, it is expedient that, before he receive the person, he should consult the aforesaid Hierarchy.

Can. 13, § 1. Unless the rescript of the Apostolic See provides otherwise, the transfer to another rite has its effect from the moment when the declaration is made before the proper Hierarchy or pastor of the new rite or a priest delegated by either of them and two witnesses. Excepted is the transfer made by a woman entering into marriage but she must declare herself in writing beforehand.

§ 2. This declaration must be written up without delay in the baptismal register and notice of it must be sent by the pastor of the new rite to the pastor where the baptism of him who changed rite was registered according to the norm of the canons so that a notation of the change of rite can be made in the baptismal register, and, if this is the second transfer, also to the pastor of the rite adopted in the interim.

Can. 15. The prescriptions of canons 1, §2; 4; 5; 7; 10; 11, § 2; 13 oblige clerics and faithful of every rite, not excluding those of the Latin rite.

AAS 49–433; Pius XII, Apostolic Letter *Motu proprio*, 2 June, 1947. *American Ecclesiastical Review*, 139 (1958) 249 (Lover).

Apostolic Exarchate for Australia (Pius XII, Ap. Const., 10 May, 1958) AAS 51-97.

The dispositive part of this Apostolic Constitution is verbatim as follows:

We establish an Apostolic Exarchate in Australia for the

Ruthenian faithful of the Byzantine rite who dwell there, to be subject directly to Us and to this Roman Church, with its seat in the city of Sydney, where the Exarch shall have his domicile and where the exarchial church shall be built. We confer upon this new Church and upon its Prelate the rights, privileges and honors which are enumerated in canons 366 and 387 in the Apostolic Letter on Oriental Rites and Persons, which was recently issued.¹ The Exarch will be subject to all the obligations which belong to his office. As for the *mensa exarchalis*, let it be made up of popular collections and voluntary offerings. To enhance the splendor of ceremonies and to act as counsellors to the Exarch, Diocesan Consultors are to be appointed to assist him with all diligence. As regards students for the priesthood, on whom rests the hope of the Exarchate, they can attend the Seminaries for Ruthenians in Rome. The execution of this Our Letter shall be taken care of by Our Venerable Brother Romulus Carboni, titular Archbishop of Sidonia and Apostolic Delegate in Australia, New Zealand and Oceania, to whom We give all necessary powers, which may be delegated to any priest. When all these matters have been taken care of, let the documents be drawn up and exact copies be sent promptly to the Sacred Congregation for the Oriental Church. If at the time of execution another is in charge of the Apostolic Delegation, let him carry out these instructions.

Given at Rome, from Saint Peter's, the 10th day of May in the year of Our Lord nineteen hundred and fifty-eight, the twentieth of Our Pontificate.

AAS 51-97; Pius XII, Ap. Const., 10 May, 1958.

Oriental Code on Rites and Persons: Interpretation and Amendment of Canon 215 (Oriental Code Com., 23 June, 1958) AAS 50-550.

Question: Whether, in virtue of the words of canon 215, § 2, “(Legates), even though they lack the episcopal character, nevertheless take precedence over all Hierarchs who have not the

¹ Cf. Pius XII, *Motu proprio*, 2 June, 1957; AAS 49-433; Canon Law Digest, 4, p. 20.

cardinalitial dignity," these same Legates have precedence over Patriarchs.¹

Reply: In the negative, since a Patriarch does not come under the designation of *Hierarch*, according to the Apostolic Letter, "*Postquam Apostolicis Litteris*," of 9 February, 1952, canon 306, §§ 2 and 4.²

His Holiness by divine Providence Pope Pius XII deigned to approve a special norm proposed by this Pontifical Commission to be inserted in canon 215, § 2, and to order that it be immediately put into practice.

That norm is as follows: "(Legates), even though they lack the episcopal character, nevertheless take precedence of all Hierarchs who have not the cardinalitial dignity, or the patriarchal, provided the Patriarch lives in his own territory and presides over the ceremonies or functions of his own rite; but even in this case Legates have precedence over Patriarchs if an explicit mandate with precedence for particular acts has been given them by the Supreme Pontiff."³

Given at Rome, the 23rd of June, 1958.

By special mandate of His Holiness
Gregorius P. Card. Agagianian, President
A. Coussa, Secretary

AAS 50-550; Oriental Code Com., 23 June, 1958. Annotations, *Monitor Ecclesiasticus*, 84 (1959)-43 (Herman); *Periodica*, 49 (1960)-490 (Wuyts).

¹ This part of the Oriental Code was promulgated in the *Motu proprio* of Pius XII, 2 June, 1957, AAS 49-433; *Canon Law Digest*, 4, p. 20. For the text of this canon 215, cf. AAS 49-497.

² The *Motu proprio* of 9 Feb., 1952, promulgating the Oriental Code on Religious, Church Property and the Meaning of Terms, is reported in *Canon Law Digest*, 3, p. 131. For the full text of canon 306, cf. AAS 44-145

³ Latin text: "Licet caractere episcopali careant, praecedunt tamen omnibus Hierarchis qui non sint cardinalitia dignitate insigniti, aut patriarchali, dummodo Patriarcha in proprio territorio degat et caeremoniis vel officiis proprii ritus praesit; sed hoc quoque in casu, Legati Patriarchis praecedunt si explicitum mandatum cum praecedentia pro particularibus actibus iis a Summo Pontifice commissum fuerit."

Argentine: Ordinariate for the Faithful of the Oriental Rite (S. C. Eccl. Or., 19 Feb., 1959) AAS 54-49.

A decree of the S. C. for the Oriental Church:

A great number of the faithful of the Oriental rite have in past years gone to the Republic of Argentina and established a domicile there. Up to the present time Bishops and priests of the Latin rite, with the help of many priests of the Oriental rite, have done their best to provide for the spiritual care of these people. But the differences in rite and discipline have frequently given rise to difficulties and doubts.

In order the better to provide for the needs of the faithful of the Oriental rite, the Sacred Congregation for the Oriental Church, after consulting the leading ecclesiastics of the Argentina, has considered the establishment of an Ordinariate for that country, and the undersigned Cardinal Secretary reported to His Holiness on the matter in the Audience of February 13 of the present year (1959).

His Holiness by Divine Providence Pope John XXIII graciously acceded to the request and deigned to establish and erect a special Ordinariate to be governed by its own proper Ordinary for all the faithful of the Oriental rite living in the Argentina.

For this office of Ordinary, the Supreme Pontiff has appointed His Excellency the Most Reverend Firminus Lafitte, Apostolic Administrator of Buenos Aires, giving him also the right to have an Auxiliary Bishop for the whole Ordinariate and Delegates and Secretaries for the various rites.

The power of the Ordinary over these faithful shall be exclusive.

The Ordinary shall carefully attend to the establishment of parishes, the building of churches, the training of young men who have priestly vocations, the complete observance by all persons of their genuine rite and discipline, the appointment of priests for the care of souls, and the promotion of whatever else he may prudently judge in the Lord should be done.

In places where there is no parish for the faithful of any Oriental rite, the local pastor of the Latin rite shall take care of the spiritual welfare of those faithful, after obtaining faculties from the Ordinary of the faithful of the Oriental rite.

The Ordinary mentioned above shall every fifth year see that

a report on the state of the Ordinariate is sent to the S. C. for the Oriental Church.

The present decree shall begin to be in effect on the 17th day of May, the feast of Pentecost of this year.

All things to the contrary notwithstanding.

Given at Rome, from the office of the Sacred Congregation for the Oriental Church, the 19th of February, 1959.

AAS 54-49; S. C. Ecd. Or., 19 Feb., 1959.

Oriental Code on Rites and Persons: Clarification of Canon 22, §3 (S. C. Eccl. Or., 3 Aug., 1959) Private.

Following is a letter of the U. S. Apostolic Delegate containing a clarification from the S. C. for the Oriental Church.

To dispel any possible doubt about the dependence upon the local Ordinary of priests and faithful of an Oriental Rite, who do not have an Ordinary of their own Rite in the United States, His Eminence, Cardinal Tisserant, Secretary of the Sacred Congregation for the Oriental Church, wrote to me on 3 August, 1959 (N. 134/53), as follows:

“All the Orientals, who do not have an Ordinary of their own rite and who are outside the Patriarchate of the Orient, are subject to the local Latin Ordinary in all respects. Therefore, the local Latin ordinary has, with respect to the clergy and laity of an Oriental Rite resident in his jurisdiction, the same powers that he has over the clergy and faithful of the Latin Rite” (cf. *Motu proprio, Cleri Sanctitati*,¹ Can. 22, par. 3).

Evidently, for liturgical matters the priests will give thought to maintaining contact with the respective Patriarch or with the Sacred Congregation.

(Private); S. C. Ecd. Or., 3 Aug., 1959, Prot. N. 134/53, quoted in a letter of the U. S. Apostolic Delegate, 4 Sept., 1959, Prot. N. 280/35, which was sent to the Rev. Paul V. Harrington, chairman of the Committee on Research of the Canon Law Society of America, with whose permission we reproduce the letter here.

^x AAS 49-433; Canon Law Digest, 4, p. 20; for text of canon, cf, AAS 49-442.

Marriage of Greek-Melchite Held Valid Because of Disuse of Diriment Impediment in Oriental Pre-Code Law (S. C. Eccl. Or., 1 Dec., 1959) Private.

Facts: R., a woman, was baptized in the Orthodox Church but for the most part was brought up as a member of the Uniate Melchite Rite. In 1942 she married a sailor in Boston without observance of canonical form. It was thought that nullity, based on defect of form, could be declared because it was assumed that the man was a Catholic since most people of the area having his surname were Catholic. However, investigation showed he was not from this area of the United States, was never baptized a Catholic but rather had been baptized in 1938 in the Church of Christ.

Although the Melchite pastor insisted that in the Melchite Rite the marriage would be invalid because Oriental law would so consider it on grounds of defect of form on the part of the woman, the Worcester Tribunal did not agree with this opinion. Nevertheless, the Tribunal sent the case to the Holy See on this score.

Law: In its decision, the Sacred Congregation for the Oriental Church, which handled the case, noted that there were two possible sources of invalidity which had to be considered: 1) defect of form; 2) Trullan canon 72.

Canon 72 of the laws passed by the Council in Trullo, also known as the *Concilium Quinisextum* and *Conciliabulum Constantinopolitanum*, held in 692 A.D., states: *Non licere virum Orthodoxum cum muliere haeretica conjungi, neque vero Orthodoxam cum viro haeretico copulari. Sed et si quid ejusmodi ab ullo ex omnibus factum apparuerit, irritas nuptias existimare, et nefarium conjugium dissolvi.*¹

Decision: The Holy Office referred the case to the Sacred Congregation for the Oriental Church which gave the following decision.

¹ *Codificazione Canonica Orientale: Fonti*, Ser. I, fasc. IX, n. 488; Mansi: *Collectio Conciliorum*, tom. 11, col. 975. While many of the 102 disciplinary canons of this council were reaffirmations of earlier canons, many of which had been recognized by Rome, no recognition of these 102 canons as such was ever given by the West. — *Catholic Encyclopaedia*, v. 4, p. 311, B, II. Many of the Trullan canons are omitted in the *Fonti* of *Cod. Canon. Or.*; cf. Ser. I, fasc. IX, p. 617 and p. xv, η. XIV.

By order of the Holy Office, this Sacred Dicastery has attentively examined the marriage case of R-H presented by Your Excellency.

R. belongs to the Greek-Melchite rite because she was born of a Catholic of that rite; H. is a Protestant.

The declaration of nullity in this marriage would have to be based on defect of form or eventually on Trullan canon 72.

The first ground does not seem possible because the constitutive elements of form in the Byzantine Rite were not doctrinally certain² prior to the legislation passed by the Holy See.³

Neither does it help to have recourse to Trullan canon 72, which could be applied to declare null R's marriage with the Protestant. H. The reason is that among the Melchites the canon in question has fallen into disuse.

In conclusion, it does not appear possible to give a declaration of nullity for the marriage of R with H either because of defect of form or because of Trullan canon 72.

(Private); S. C. Ecd. Or., 1 Dec., 1959, Prot. N. 167/58; summary of facts and copy of decision kindly sent us by the Rt. Rev. Msgr. Timothy P. O'Connell. *Officialis* of the Diocese of Worcester.

For an article on Trullan canon 72, cf. *Apollinaris*, 32 (19591-170-181 (Coussa)).

New Ukrainian Eparchy in Chicago (John XXIII, Ap. Const., 14 July, 1961) AAS 54-493.

The dispositive part of this Apostolic Constitution is as follows:

From the Philadelphia metropolitan Eparchy of the Ukrainians We withdraw certain regions, and from them constitute the Chicago Saint Nicholas Eparchy of the Ukrainians, whose territory shall be bounded as follows: on the north by Canada; on the west by the Pacific Ocean; on the south by Mexico; on the east by the States of Ohio, Kentucky, Tennessee, and Mississippi. The new Eparchy, which shall be a suffragan of the Ukrainian metropolitan See of Philadelphia, will have its eparchial seat in Chicago and will have as its eparchial temple the church of

² Cf. Canon Law Digest, 3, pp. 456-459.

³ 22 Feb., 1949 but became effective only on 2 May, 1949. Cf. Canon Law Digest, 3, p. 399.

Saint Nicholas in that city, which We raise to the dignity of a cathedral church, with all the corresponding rights. The *mensa eparchialis*, as it is called, shall be made up from the property of the said curia and parish of Saint Nicholas. For the faithful of the Oriental Ukrainian rite staying within the limits of this newly established Eparchy, We grant to the Bishop all the rights and impose on him all the obligations which correspond to the dignity and office. Among his obligations will be that of appointing eparchial Consultors to assist him by their counsel and help. We decree moreover that students for the priesthood shall have access both to the minor Seminary which is in the city of Stamford and to the major Seminary in Washington, but in accordance with the agreements and understandings between the two Eparchies. The execution of this Our Letter shall be done by the one who at the time of execution is acting as Apostolic Delegate in the United States of North America, who shall also have the faculty to delegate for this purpose another ecclesiastical dignitary. Whoever does it shall have a document attesting the fact drawn up and sent as soon as possible to the Sacred Congregation for the Oriental Church.

Given at Rome, from Saint Peter's, the 14th day of July in the year 1961, the third of Our Pontificate.

AAS 54-493; John XXIII, Ap. Const., 14 July, 1961.

Oriental Marriage Code: Oriental Dissident Not Held to Canonical Form in Marriage With Protestant (Holy Office, 28 March, 1962) Private.

Facts. My Curia has before it the case of a marriage contracted by a dissident Oriental woman on a purely civil basis, before a merely civil officer. The impediment of Disparity of Cult is not present.

Authentic and unquestioned documents (on file in my Curia) prove that:

1. the non-Catholic man was baptized in a Baptist Church on April 1, 1945;
2. the girl was baptized in the Hellenic Orthodox Church;
3. the marriage was contracted on February 10, 1956, before a Justice of the Peace;

4. a divorce was obtained, the decree becoming final on May 22, 1959.

Law. Even after consulting *Crebrae allatae* and especially Canon 90, my Curia has not been able to determine whether the petitioner, as a baptized member of the *Hellenic Orthodox Church*, contracted a valid marriage in the absence of any authorized religious person and without the religious blessing mentioned in Canon 81.

May I ask Your Eminence to secure and forward to me a decision in this case?

Reply. This Supreme S. Congregation, having carefully studied the acts of the process of nullity of the marriage, now in reply to the doubt: "Is there proof of nullity of marriage in the instance," has decreed as follows: "Tn the negative; that is. there is not proof of nullity of marriage in the instance."

Private); Holy Office, 28 March, 1962; reported by the Rt. Rev. Msgr. Paul V Harrington, Chairman of the Committee on Research, to the 1962 National Convention of the Canon Law Society of America; it can also be found in *The Jurist*, 23 (1963)–111–112.

z\postolic Exarchate for Greek-Ruthenians in England and Wales. An Apostolic Constitution of 10 June, 1957, creates an Apostolic Exarchate for Greek-Ruthenians from Galicia and Carpathia who are residing in England and Wales (excluding Scotland), names as Apostolic Exarch His Excellency William Godfrey, Archbishop of Westminster. The new Exarchate is to be directly subject to the Holy See. The execution of the Apostolic Constitution is committed to His Excellency Gerald Patrick O'Hara, Apostolic Delegate in Great Britain. The headquarters of the Exarchate are to be in London, where a new church will soon be erected Pius XII, Apostolic Constitution, 10 June, 1957 (AAS 50-345).

Armenians in France: Apostolic Exarchate created. John XXIII, Ap. Const., 22 July, 1960 (AAS 53-343).

Xustralia: Jurisdiction of the Greek-Ruthenian Exarch of Australia extended to include New Zealand and Oceania. S. C. for the Oriental Church, 12 Dec., 1958 (AAS 51-107).

Seat of the Exarchate of Australia changed to Melbourne. S. C. Eccl. Or., 12 Dec., 1958 (AAS 51-108).

New Ecclesiastical Province for Greek-Ruthenians in the U. S. For the Greek-Ruthenians from Galicia in the U. S. a new ecclesiastical Province is created, consisting of Philadelphia and Stamford, which hitherto were

Exarchates. Philadelphia is now raised to the grade and dignity of a Metropolitan See, with Stamford, raised to the grade of an Eparchy, as Suffragan. Pius XII, Ap. Const., 10 July, 1956 (AAS 51-156).

New Exarchate for Greek-Ruthenians in Germany. John XXIII, Ap. Const., 17 Apr., 1959 (AAS 51-789).

Ukrainians of Byzantine Rite in France: Apostolic Exarchate created. John XXIII, Ap. Const., 22 July, 1960 (AAS 53-341).

CANON 2

Ash Wednesday: Blessing of Ashes at Evening Mass
(S. C. Rit., 5 Feb., 1958) AAS 50-104.

A decree, *Urbis et Orbis*, of the Sacred Congregation of Rites:

At the request of a number of Ordinaries His Holiness Pius XII, after having received a favorable opinion from the Sacred Congregation of Rites, grants to local Ordinaries the faculty to permit that in churches where evening Mass is usually celebrated with a great attendance of the faithful, the blessing of the ashes, which according to the rubrics is to be done on Ash Wednesday once only in the morning before the principal Mass, be repeated before the evening Mass.

All things to the contrary notwithstanding. The 5th of February, 1958.

AAS 50-104; S. C. Rit., Decree, 5 Feb., 1958.

Use of Incense in Low Masses; Pontifical High Masses
Without Assistant Priests (S. C. Prop. Fid., 24 Feb., 1958)
Private.

The following induits were requested by the Ordinaries of the ecclesiastical province of Agra, India.

7. That permission be granted for the use of incense in public low Masses on Sundays and holydays when the Mass cannot be sung but is celebrated with some solemnity: at least two servers vested in surplice.

Reply: In the affirmative.

8. That bishops may occasionally celebrate a simple sung Mass without assistant priests.

Reply: In the affirmative.

(Private); S. C. Prop. Fid., 24 Feb., 1958, Prot. No. 4795/57; reported in *FAr Clergy Monthly*, 22 (1958) 190.

Note: For nine other induits requested at the same time, cf. this volume under canons 806, 818, 1094, 1148, 1252.

Biblico-Liturgical Vigils, Not a Strictly Liturgical Function (S. C. Rit., 1 Apr., 1958) Private.

The following question was presented to the S. C. of Rites by His Excellency Bishop Francisco Miranda, President of the National Association of the Liturgical Apostolate in Spain:

Question: Can the local Ordinary permit this kind of Biblico-Liturgical or Paraliturgical Vigil to be performed in the church, and if not, can he permit it at least outside the church?

Reply: Since there is question of a paraliturgical function, its use is left to the prudent judgment of the Ordinary.

This function must always close with the Eucharistic Benediction.

It can never take the place of Vespers, and hence Vespers may never be replaced by these Biblico-Liturgical Vigils.

(Private); S. C. Rit., 1 Apr., 1958. Private reply in Spanish by Monsignor Dante in *Ilustracion del Clero*, 51 (1958)-242, with annotations by G. Martinez de Antonana, C.M.F.

Paschal Vigil: Induit Permitting Celebration Early Easter Morning (S. C. Rit., 28 Jan., 1959) Private.

An induit of the S. C. of Rites (Prot. N° H. 2-959) is as follows:

At the request of His Excellency the Most Reverend Heinrich Maria Janssen, Bishop of Hildesheim in Germany, the Sacred Congregation of Rites, in virtue of special faculties granted to it by His Holiness Pope John XXIII, in view of the special circumstances set forth in the petition, graciously grants that in the said Diocese of Hildesheim, the restored Paschal Vigil may be celebrated on Easter Sunday itself before daylight or at the first light of dawn, so that the solemn Mass may begin about sunrise; *servatis de cetero servandis*. The present induit to be good for three years.

All tilings to the contrary notwithstanding.

(Private) ; S. C. Rit., 28 Jan., 1959.

Note: The petition, which appears together with this induit in *Periodica*, 49 (1960)—251, alleges historical, practical and pastoral reasons for the request.

Other particular induits to the same effect are reported as follows: Diocese of Seckau (Prot. N° S. 17/959), 28 Jan., 1959, *ad triennium*; Diocese of Osnabrück (Prot. N° O. 31-959), 25 Feb., 1959, *ad triennium*; Archdiocese of Cologne (Prot. N° C. 59/959), 21 March, 1959, *ad triennium*; Archdiocese of Breslau (Prot. N° V. 82/959), 3 Dec., 1959, *ad quinquennium*.

Holy Week: Gospel and Prophecies in Vernacular Only
(S. C. Rit., Induit, 9 March, 1959) Private.

A petition to the S. C. of Rites and the induit granted in reply:
Your Holiness: —

Joseph Cardinal Frings, Archbishop of Cologne and President of the Episcopal Conference of Fulda, prostrate at the feet of Your Holiness, presents the unanimous prayer of the Bishops belonging to these Conferences, namely:

Whereas in the Mass of the Second Passion Sunday, that is Palm Sunday, and in the solemn liturgical action of Good Friday and in the Paschal Vigil, because of the length of the Lessons, especially of the Prophecies and the Gospel of the Passion, it is not advisable to sing these first in Latin and then to read them in the vernacular, we humbly petition that an induit be granted to these Bishops by way of experiment, allowing the celebrant priests themselves or the ministers in the said liturgical actions to pronounce these texts directly or immediately in the vernacular, lest the faithful be deprived of understanding the word of God by which they are nourished, especially on the days in which the greatest Mystery of the Redemption is commemorated.

Reply: His Holiness John XXIII by divine Providence Pope, in the Audience of the 9th of March of this year granted to the undersigned Prefect of the Sacred Congregation of Rites,

deigned after mature consideration to reply graciously to the above petition as follows: "*Pro gratia ad experimentum ad annum.*"

All things to the contrary notwithstanding.

(Private); S. C. Rit., 9 March, 1959. Reported in *Periodica*, 48 (1959)-199, from *Kirchliches Amstblatt für die Diözese Mainz*, 101 (1959)-33

Good Friday: Liturgical Prayers Regarding Jews Amended (John XXIII, 17 March, 1959) Private.

Beginning with Good Friday of 1959, the text of the liturgical prayer "*Pro conversione ludaeorum*" is amended so as to read as follows:

"Oremus et pro ludaeis: ut Deus et Dominus noster auferat velamen de cordibus eorum; ut et ipsi agnoscant Iesum Christum Dominum Nostrum.

‘Oremus. Flectamus genua. Levate.

"Omnipotens sempiterne Deus, qui ludaeos etiam a tua misericordia non repellis; exaudi preces nostras, quas pro illius populi obcaecatione deferimus; ut agnita veritatis tuae luce, quae Christus est, a suis tenebris eruantur. Per eundem Dominum . . ."

The *Ordo Hebdomadae Sanctae* is to be modified accordingly.

(Private) ; John XXIII, *ex Audientia* 18 Martii, 1959.

Not e: At the present writing, this order has not yet appeared in the *Acta Apostolicae Sedis*. It was made in a very special Audience by the Holy Father in person, who on March 17, 1959, addressed a letter to the Cardinal Vicar of Rome announcing it as immediately effective. On May 19 it was sent to all Nuncios and Apostolic Delegates with instructions to notify all local Ordinaries in their territories. This information came to us directly from the S. C. of Rites. This text is taken from the *Bulletin Diocésain* of Bayonne, of 11 June, 1959. There was a declaration on this subject in 1948 merely permitting some latitude in translations of this prayer (cf. Canon Law Digest, 3, p. 575), cf. also *The Clergy Review*, 45 (1960)-235.

Certain Formulae Deleted From Ritual Baptism of Adults (S. C. Rit., 27 Nov., 1959) Private.

The Sacred Congregation of Rites has decreed that the following formulae be deleted from the ritual for baptizing adults as set down in the *Rituale Romanum*, tit. II, cap. IV, n. 10: *Ordo Baptismi Adultorum* and cap. VI, n. 7: *Supplenda super adultum baptizatum*.

Et si Catechumenus venerit de gentilitatis errore seu de ethnicis et idolatris, Sacerdos dicat:

Horresce idola, respue simulacra.

Si ex Hebraeis, dicat:

Horresce Iudaicam perfidiam, respue Hebraicam superstitionem.

Si ex Mahumetanis, dicat:

Horresce Mahumeticam perfidiam, respue pravam sectam infidelitatis.

Si ex Haereticis, et in eius Baptismo debita forma servata non sit, dicat:

Horresce haereticam pravitatem, respue nefarias sectas impiorum N. *exprimens proprio nomine sectam de qua venit.*

(Private); S. C. Rit., 27 Nov., 1959, Prot. H. 10/959; reported in *Ephemerides Liturgicae*, 74 (1960), 133 with brief notes (Bugnini); not reported in AAS.

More Questions on the General Decree for the Simplification of the Rubrics (S. C. Rit., 29 Apr., 1960) Private.

The following questions were asked of the S. C. Rit. by the editor of the Calendar for the Province of Colombia of the Society of Jesus:

1. Whether the prayer on the anniversaries of the Bishop, if it falls on a double of the first class and almost always during Advent and Lent when the *feria* has to be commemorated, should be omitted or transferred.

Reply: The prayer is to be said.

2. Whether the prayer on the anniversaries of the Bishop, if it falls on a Sunday of the first class, should be added under a single conclusion with the prayer of the Mass, or should be omitted that year.

Reply: It should be said under a single conclusion.

3. Whether the prayer of the Mass *pro sponsis*, to be said under a single conclusion in another Mass when the Mass *pro sponsis* is not allowed, may be added also in a *Missa cantata*.

Reply: In the affirmative.

4. Whether all Sundays of the first class prevent a funeral Mass.

Reply: In the affirmative.

5. Whether, since the General Decree on the simplification of the rubrics of 23 March, 1955, any *oratio imperata* can be admitted in the Mass of a feast of double rite of the first class.

Reply: In the negative.

6. Whether after the said Decree any *oratio imperata* can be admitted in the Mass of a feast of the double rite of the second class, which already has a commemoration never to be omitted.

Reply: In the affirmative.

7. Whether the simple rite which is used according to the restored order of Holy Week can be entirely without singing.

Reply: In the affirmative.

(Private); S. C. Rit., 29 Apr., 1960. Translated from the authentic rescript, Prot. N. S. S9/960.

Rosary at Mass: Some Other Replies (S. C. Rit., 25 May, 1960) Private.

The Bishop of Ghent presented the following questions and received the corresponding replies from the Sacred Congregation of Rites:

1. Whether it is forbidden to recite the Rosary of Our Lady publicly at low Mass, even through the month of October, as is usually done by order of Pope Leo XIII.

Reply: In the negative; but it is recommended that as far as possible the Rosary be recited outside of Mass.

2. Can the practice be tolerated of having the faithful recite the Lord's Prayer aloud in the vernacular at Mass while the Celebrant is reciting the "*Libera nos*" in a subdued voice?

Reply: In the affirmative.

3. May the practice be introduced by which in a Mass which is sung with Gregorian chant, the Celebrant in unison with the people sings the “*Sanctus*” and the “*Benedictus*” before beginning the prayer “*Te igitur*”?

Reply: In the negative.

4. If it has been allowed by particular indult that in a sung Mass, after the text of the Epistle or Lesson and of the Gospel have been sung in Gregorian chant, the Celebrant, deacon or subdeacon, or the Lector, may pronounce the same texts also in the vernacular, may the function of the Lector as described above be performed by a layman, at least in small parishes where there is no cleric but the pastor?

Reply: In the affirmative, provided he wear the liturgical vestment.

5. Whether in a low Mass, the Lector mentioned in the above question may pronounce those same texts in the vernacular while the Celebrant is reading the Epistle and Gospel in a subdued voice in Latin.

Reply: In the affirmative.

6. After the “*Ite, Missa est*” or “*Benedicamus Domino*” has been said, may the priest, facing the people, before giving the blessing, announce the banns of marriage, the names of persons recently deceased, or other matters pertaining to the pastoral office, which are usually announced before the sermon or homily which follows the Gospel?

Reply: It is better to follow the established custom unless some pastoral reason counsels a departure from it.

7. Is the singing of Hymns in the vernacular permitted in the processions of Palm Sunday and those of the Most Blessed Sacrament?

Reply: In the affirmative.

8. Whether the Bishop Ordinary who is about to celebrate the Paschal Vigil, is bound to recite the antiphon “*Ne reminiscaris*” and the Psalms and Orations in preparation for a Pontifical Mass.

Reply: In the negative.

(Private); S. C. Rit., 25 May, 1960. From a copy of the rescript kindly sent to us by His Excellency Karl Justin Calewaert, Bishop of Ghent.

Rubrics of the Breviary and Missal: the New Gode of Rubrics (John XXIII, *Motu proprio*, 25 July, 1960; S. C. Rit., General Decree, 26 July, 1960; Rubrics of Breviary and Missal, etc., S. C. Rit., 26 July, 1960) AAS 52-593.

.MOTU PROPRIO APPROVING THE NEW RUBRICAL CODE

The Apostolic See, especially from the time of the Council of Trent, has constantly striven to define more accurately and to arrange in better order the body of Rubrics which regulate the public worship of the Church. As a consequence, with the introduction of a great number of amendments, variations, and additions, the whole system of rubrics has grown to a copious bulk but has not always preserved a systematic order and has lost something of its primitive clearness and simplicity.

It is no wonder, then, that Our Predecessor Pope Pius XII of happy memory, acceding to the wishes of a number of Bishops, decided to reduce the rubrics of the Breviary and Missal in some respects to a simpler form — a work which was accomplished by the General Decree of the Sacred Congregation of Rites, of 23 March, 1955?

In the following year, 1956, as the preparatory studies for a general liturgical renewal were in the meantime taking shape, this same Predecessor of Ours decided to ask the opinions of the Bishops regarding a liturgical revision of the Roman Breviary. And after having thoroughly considered the Bishops' replies, he determined to deal with the question of a general and systematic revision of the rubrics of the Breviary and Missal, and he entrusted the work to that special Commission of experts to which the charge of studying a general liturgical reform had been committed.

For Our part, after We had determined under God's inspiration to convoke an Ecumenical Council, We often deliberated as to what should be done about this plan of Our Predecessor. After long and mature reflection. We decided that the higher principles concerning a general liturgical renewal should be presented to the Fathers at the coming Ecumenical Council, but that the

¹ AAS 47-218; Canon Law Digest, 4, p. 25.

aforesaid revision of the rubrics of the Breviary and Missal should no longer be deferred.

Accordingly We, of Our own motion and with certain knowledge, decree by Our Apostolic Authority that the body of these rubrics of the Roman Breviary and Missal, prepared by the experts of the Sacred Congregation of Rites and carefully revised by the aforesaid Pontifical Commission for the general renewal of the liturgy, be approved, and We decree as follows:

1) We ordain that the new Code of the Rubrics of the Roman Breviary and Missal, arranged in three parts, namely: *General Rubrics*, *General Rubrics of the Roman Breviary*, and *General Rubrics of the Roman Missal*, which will soon be issued for general use by Our Sacred Congregation of Rites, is to be observed by all who follow the Roman rite, from the first day of the coming year 1961. Those who follow another Latin rite are obliged as soon as possible to conform to the new Code of Rubrics and to the Calendar, in all things which are not strictly peculiar to their own rite.

2) On that same day, the first of January, 1961, the *General Rubrics* of the Roman Breviary and Missal and the *Additions and Variations* in the rubrics of the Roman Breviary and Missal, according to the Bull *Divino afflatu* of Our Predecessor Saint Pius X, which hitherto were printed at the beginning of these books, shall cease to be in effect. So too the General Decree of the S. C. of Rites of 23 March, 1955, *On Reducing the Rubrics to a Simpler Form*, shall cease to bind, being merged in this new arrangement of the rubrics. Finally the decrees of that same Sacred Congregation and its replies to questions, which do not agree with this new form of the rubrics, are abrogated.

3) Likewise all statutes, privileges, induits, and customs of whatever kind, even centenary and immemorial, even most special and worthy of individual mention, which are contrary to these rubrics, are revoked.

4) The editors of liturgical books who are approved and admitted by the Holy See can prepare new editions of the Roman Breviary and Missal arranged according to the new code of rubrics; but to assure the necessary uniformity of new editions, the Sacred Congregation of Rites will issue special instructions.

5) In the new editions of the Roman Breviary and Missal, the texts of the rubrics mentioned in n. 2 should be omitted and

the text of the new rubrics should be put in their place, that is, at the beginning of the Breviary, the *Rubricae generales* and the *Rubricae generales Breviarii Romani*, and at the beginning of the Missal, the *Rubricae generales* and the *Rubricae generales Missalis Romani*.

6) Finally, all whose business it is to do so shall as soon as possible see to it that diocesan and religious Calendars and *Propria* be conformed to the rule and spirit of the new revision of the rubrics and Calendar and be approved by the Sacred Congregation of Rites.

And now that these regulations are clearly determined, We deem it appropriate to Our Apostolic office to add a few exhortations.

While on the one hand this new disposition of the rubrics has reduced the whole system of the rubrics of the Roman Breviary and Missal to a better form, put it in a clearer order and contracted it to a single text, on the other hand some peculiar modifications have also been introduced which make the divine Office somewhat shorter. This was the desire of very many Bishops, especially in view of the great number of priests who are being more and more burdened with pastoral cares. To these and to all who are bound to recite the divine Office, We proffer this paternal exhortation, that when the divine Office is in any way shortened, they make up for it by greater care and devotion. Also, as the readings from the holy Fathers are sometimes diminished in length, We earnestly encourage all clerics to have the volumes of the Fathers, so replete with treasures of wisdom and piety, always at hand for reading and meditation.

What We have decreed and established by this Letter given of Our own motion shall remain fixed and firm, all things to the contrary notwithstanding, though they be very special and worthy of individual mention.

Given at Rome, from Saint Peter's, this 25th day of July in the year 1960, the second of Our Pontificate.

AAS 52-593; John XXIII, *Motu proprio*, 25 July, 1960.

GENERAL DECREE PROMULGATING THE NEW RUBRICAL CODE

The new code of the rubrics of the Roman Breviary and Missal which His Holiness John XXIII, by his *Motu proprio*

Apostolic Letter, *Rubricarum instructum*, of the 25th of July of the present year, approved and ordered to be promulgated by this Sacred Congregation, is by this same Sacred Congregation of Rites, by the present decree, promulgated and declared to be promulgated, to be inserted in the new editions of the Roman Breviary and Missal and to be observed by all whom it concerns, from the first day of January, 1961.

However, in order that the liturgical books actually in use may continue to be of service, there are annexed to the code of rubrics the *Variations* to be applied to the Breviaries and Missals and to the Martyrology.

From the office of the Sacred Congregation of Rites, 26 July, 1960.

AAS 52-596; S. C. Rit., General Decree, 26 July, 1960.

RUBRICS OF THE ROMAN BREVIARY AND MISSAL

PART I. GENERAL RUBRICS

CHAPTER I. GENERAL NORMS

1. These rubrics are for the Roman rite.
2. The term “calendar” refers to the calendar for the universal Church and also to particular calendars.
3. The general rubrics which follow are applicable both to the Breviary and to the Missal. They have, however, some exceptions in the form of particular rubrics which sometimes occur in the Breviary and Missal arranged in accordance with these rubrics.

CHAPTER II. THE LITURGICAL DAY IN GENERAL

4. A liturgical day is a day which is sanctified by liturgical actions, especially by the eucharistic Sacrifice and the public prayer of the Church, that is, the divine Office; it runs from midnight to midnight.
5. The celebration of the liturgical day runs *per se* from Matins to Compline. There are, however, some more solemn days,

whose Office begins with First Vespers on the preceding day.

Finally, there is a liturgical celebration which is not complete, but consists in only a *commemoration* in the Office and Mass of the current liturgical day.

6. On individual days the Office and Mass are of the Sunday, of the feria, of the vigil, of the feast or of the octave, according to the calendar and the precedence of liturgical days.

7. The precedence among liturgical days is determined solely by the special classified list given in n. 91.

8. Liturgical days are of the I, II, III or IV class.

CHAPTER III. SUNDAYS

9. By the term "Sunday" is meant the Lord's Day which occurs at the beginning of each week.

10. Sundays are of the I or II class.

11. *Sundays of the I class* are:

- a) the I to the IV Sundays of Advent;
- b) the I to the IV Sundays of Lent;
- c) the I and II Passion Sundays;
- d) the Sunday of the Resurrection, or Easter;
- e) Low Sunday;
- f) Pentecost Sunday.

Easter and Pentecost are also feasts of the I class with an octave.

12. All other Sundays are of the *II class*.

13. The Office of the Sunday begins with I Vespers on the preceding Saturday, and ends after Compline of the Sunday.

14. The Sunday is celebrated on its own day according to the rubrics. The Office and Mass of a Sunday which is impeded are neither anticipated nor resumed.

15. A *Sunday of the I class*, in occurrence, takes precedence over any feast.

However, the feast of the Immaculate Conception of the Blessed Virgin Mary takes precedence over an occurring Sunday of Advent.

As regards concurrence, the rule given in nn. 104 and 105 is to be observed.

16. A *Sunday of the II class*, in occurrence, takes precedence over feasts of the II class.

However:

) a feast of Our Lord of the I or II class, occurring on a Sunday of the II class, takes the place of the Sunday with all its rights and privileges; hence no commemoration of the Sunday is made;

) a Sunday of the II class takes precedence over the Commemoration of all the Faithful departed.

As regards concurrence, the rule given in nn. 104 and 105 is to be observed.

17. Sunday excludes, *per se*, the perpetual assignment of feasts.

The following are excepted:

a) the feast of the Holy Name of Jesus, to be celebrated on the Sunday which occurs from the 2nd to the 5th of January (otherwise on the 2nd of January);

b) the feast of the Holy Family, Jesus, Mary and Joseph, to be celebrated on the first Sunday after Epiphany;

c) the feast of the Holy Trinity, to be celebrated on the first Sunday after Pentecost;

d) the feast of Our Lord Jesus Christ, King, to be celebrated on the last Sunday of October;

e) a feast of Our Lord of the I class which, in particular calendars, is at present assigned to a Sunday of the II class.

These feasts take the place of the occurring Sunday with all its rights and privileges; hence no commemoration of the Sunday is made.

18. The Sundays after Epiphany which are impeded when Septuagesima Sunday comes, are transferred to follow the XXIII Sunday after Pentecost, in this order:

a) If the Sundays after Pentecost were 25, the XXIV Sunday will be the one which is marked as the VI Sunday after Epiphany;

b) if the Sundays were 26, the XXIV Sunday will be the one which is marked as the V after Epiphany; and the XXV, the one marked as the VI;

c) if the Sundays were 27, the XXIV Sunday will be the one marked as the IV after Epiphany; the XXV, the one marked as the V; the XXVI, the one marked as the VI;

d) if the Sundays were 28, the XXIV Sunday will be the one marked as the III after Epiphany; the XXV, the one marked

as the IV; the XXVI, the one marked as the V; and the XXVII, the one marked as the VI.

Always, however, the last place is given to the Sunday which is in line as the XXIV after Pentecost, omitting, if necessary, the others, which sometimes cannot be given a place.

19. The first Sunday of the month is taken to mean the one which occurs first in that month, that is, from the 1st to the 7th of the month; the last Sunday is the one which precedes most closely the first day of the following month.

So too in calculating the first Sunday of the months of August, September, October, and November, with reference to the lessons of the current Scripture, the first Sunday of the month is the one which comes from the 1st to the 7th of the month.

20. The I Sunday of Advent is the one which falls on the 30th of November or is closest to that date.

CHAPTER IV. FERIAS

21. The term “feria” applies to all the days of the week except Sunday.

22. Ferias are of the I, IT, III or IV class.

23. *Ferias of the I class* are:

- a) Ash Wednesday;
- b) all the ferias of Holy Week.

These ferias take precedence over any feast, and admit of no commemoration excepting a single privileged one.

24. *Ferias of the II class* are:

- a) the ferias of Advent from the 17th to the 23rd of December;
- b) the Ember Days of Advent, of Lent, and of the month of September.

These ferias take precedence over particular feasts of the II class: if they are impeded, they are to be commemorated.

25. *Ferias of the III class* are:

- a) the ferias of Lent and of Passiontide, from the Thursday after Ash Wednesday to the Saturday before the IT Passion Sunday inclusive, other than those mentioned above; and these take precedence over the feasts of the TIT class;
- b) the ferias of Advent up to the 16th day of December indu-

sive, other than those mentioned above; and these yield to feasts of the III class.

These ferias, if impeded, are to be commemorated.

26. All ferias which are not mentioned in numbers 23-25 are *ferias of the IV class*; these, if impeded, are never commemorated.

27. The Office of a feria begins with Matins and ends, *per se*, after Compline; but the Office of a Saturday, except the Office of Holy Saturday, ends after None.

CHAPTER V. VIGILS

28. The term “vigil” means a liturgical day which precedes a feast and is in the nature of a preparation for it.

The vigil of Easter, however, since it is not a liturgical day, is celebrated in its own peculiar way, as a “*pervigilium*.”

29. Vigils are of the first, second, or third class.

30. *Vigils of the I class* are:

o) the vigil of the Nativity of Our Lord, which in occurrence takes the place of the IV Sunday of Advent, the latter, therefore, receiving no commemoration;

6) the vigil of Pentecost.

These vigils take precedence over any feast, and admit of no commemoration.

31. *Vigils of the II class* are:

a) the vigil of the Ascension;

z) the vigil of the Assumption of the Blessed Virgin Mary;

c) the vigil of the Nativity of Saint John Baptist;

d) the vigil of Saints Peter and Paul Apostles.

These vigils take precedence over liturgical days of the III and IV classes; and if they are impeded, they are commemorated according to the rubrics.

32. A *vigil of the III class* is the vigil of Saint Lawrence.

This vigil takes precedence over liturgical days of the I and II class: and if impeded it is commemorated according to the rubrics.

33. A vigil of the IT or ITT class is entirely omitted if it occurs on any Sunday, or on a feast of the I class, or if the feast which it precedes happens to be transferred to another day or to be reduced to a commemoration.

34. The Office of a vigil begins with Matins and ends when the Office of the following day begins.

CHAPTER VI. FEASTS AND THE CALENDAR

A) *Nature and Peculiar Quality of Feasts*

35. The term “feast” means a liturgical day on which the public worship of the Church is directed in a special way to the celebration of the mysteries of Our Lord, or to the veneration of the Blessed Virgin Mary, the Angels, or the Saints or Blessed.

36. Feasts are of the I, II or III class.

37. The manner of celebrating feasts is as follows:

a) feasts of the I class are counted among the more solemn days, whose Office begins with I Vespers on the day preceding;

b) feasts of the II and III class have an Office which, *per se*, runs from Matins to Compline of the day itself;

c) but feasts of Our Lord, of the II class, receive a I Vespers whenever, in occurrence, they take the place of a Sunday of the II class.

38. *Feasts* are either *universal* or *particular*; particular ones are either *proper* or *granted by induit*.

39. *Universal* feasts are those which are inscribed by the Holy See in the calendar of the universal Church.

These feasts must be celebrated, according to the rubrics, by all who follow the Roman rite.

40. *Particular* feasts are those which are inscribed in particular calendars either by the law or by induit of the Holy See.

These feasts must be celebrated, according to the rubrics, by all who are bound by that particular calendar, and they may not be expunged from the calendar nor changed in grade except by special induit of the Holy See.

41. The particular feasts which are *ipso iure* to be inscribed in the calendar are the proper feasts:

a) of any nation and region or province, ecclesiastical or civil (n. 42):

b) of any diocese or ecclesiastical territory which is under a “local Ordinary” (n. 43);

c) of any place, town or city (n. 44);

d) of any church or public or semi-public oratory which takes the place of a church (n. 45);

e) of any Order or Congregation (n. 46).

42. *The proper feasts of any nation and region or province, ecclesiastical or civil are:*

a) the feast of the principal Patron, duly constituted (I class) ;

z) the feast of the secondary Patron, duly constituted (II class).

43. *The proper feasts of any diocese or ecclesiastical territory which is under a "local Ordinary" are:*

a) the feast of the principal Patron, duly constituted (I class) ;

z) the anniversary of the Dedication of the cathedral church (I class);

c) the feast of the secondary Patron, duly constituted (II class) ;

d) feasts of Saints or Blessed who are duly inscribed in the Martyrology or its Appendix and who have some peculiar relation to the diocese, such as origin, long residence, or death (II or III class, or commemoration).

44. *The proper feasts of any place, town or city are:*

«) the feast of the principal Patron, duly constituted (I class);

b) the feast of the secondary Patron, duly constituted (II class).

45. *The proper feasts of any church or public or semi-public oratory which takes the place of a church are:*

a) the anniversary of their Dedication, if they are consecrated (I class);

b) the feast of their Title, if they are consecrated or at least solemnly blessed (I class) ;

c) the feast of a Saint who is duly inscribed in the Martyrology or its Appendix, and whose body is kept there (II class) ;

d) the feast of a Blessed who is duly inscribed in the Martyrology or its Appendix, and whose body is kept there (III class).

46. *The proper feasts of any Order or Congregation are:*

a) the feast of its Title (I class):

Λ) the feast of its Founder, canonized (I class) or beatified (II class) ;

c) the feast of the duly constituted principal Patron of the whole Order or Congregation, in the whole Order or Congregation; or the feast of the duly constituted principal Patron of any religious province, in that province (I class);

d) the feast of a secondary Patron, as above (II class);

e) the feasts of Saints or Blessed who were members of that Order or Congregation (II or III class, or commemoration).

47. Particular feasts *by induit* are feasts which are inscribed in particular calendars by induit of the Holy See.

B) *The Calendar and Feasts to be Inscribed in it*

48. A calendar is either *universal* or *particular*, that is, proper.

49. The *universal calendar* is the calendar which is in use in the universal Church and which is printed at the beginning of the Roman Breviary and Missal.

50. A *particular* or proper calendar is either diocesan or religious; and it is composed by inserting the particular feasts in the universal calendar.

But a perpetual particular calendar of this sort should be made up respectively by the Ordinary of the place or by the supreme Moderator of the religious Institute, with the advice of his general Chapter or Council, and must be approved by the Sacred Congregation of Rites.

51. Every diocese and every other ecclesiastical territory which is under a "local Ordinary" has a *diocesan calendar*.

52. In a *diocesan calendar*, besides the universal feasts, the following should be inscribed:

) the proper feasts (n. 42) and those granted by induit to the whole nation and region or to the province, ecclesiastical or civil;

) the proper feasts (n. 43) and those granted by induit to the whole diocese.

53. On the basis of this *diocesan* calendar are made up:

) the calendar of any place, adding the proper feasts (n. 44) and those granted by induit;

) the calendar of any church or oratory, likewise adding the proper feasts of the place (n. 44) and those granted by induit, and the feasts that are proper to that church (n. 45) and those granted to it by induit:

c) the calendar of religious Congregations or Institutes of

pontifical right which are not bound to the recitation of the divine Office; and of Congregations of diocesan right, adding the feasts proper to the place (n. 44) and those granted to it by indult.

54. The following have a *religious calendar*:

a) regular Orders, and Nuns and Sisters of the same, as well as Tertiaries who are affiliated to it and who live in common and pronounce simple vows;

b) religious Congregations or Institutes of either sex, of pontifical right, and established under the government of one general superior, if they are bound on any ground to the recitation of the divine Office.

55. In a *religious calendar*, besides the universal feasts, there must be inscribed the proper feasts (n. 46) and those granted by indult to that Order or Congregation.

56. On the basis of this *religious calendar* are made up:

a) the calendar of each religious province, adding its proper feasts (n. 46) and those granted by indult;

b) the calendar of every church or oratory, likewise adding the proper feasts (n. 45) and those granted by indult, and also the others mentioned in the following number: and this calendar is called also the calendar of the religious house.

57. In all dioceses and places, Religious, even those who follow another rite than the Roman, are bound to celebrate, together with the diocesan clergy:

a) the feast of the principal Patron of the nation, region, or province, ecclesiastical or civil, of the diocese, and of the town or city (I class);

b) the anniversary of the Dedication of the cathedral church (I class);

c) other feasts that are actually of obligation, if any, in the same grade as that in which they are inscribed in the diocesan calendar.

58. Religious, in celebrating the feasts of Saints of their Order or Congregation, as regards the day and Office which are more proper, must conform themselves to the diocesan clergy, if these Saints are anywhere honored as principal Patrons (n. 57 a).

Likewise, if the feasts of Saints or Blessed of an Order or Congregation are celebrated in a higher grade or with a more proper Office by the clergy of the diocese or place, those feasts

may be celebrated there, even by the Religious of the said Order or Congregation, in the same higher grade or with the same more proper Office, provided the feasts in question are inscribed in both calendars on the same day.

C) *The Proper Day of Feasts*

59. Feasts which are already in the calendar are to be celebrated on the day for which they are inscribed in the calendar.

60. For the introduction of new *universal* feasts, the following norms are to be observed:

a) feasts of the Saints are ordinarily assigned to their natal day, that is, to the day on which the Saint was born to eternal life; if that day is impeded for any reason, the feasts are assigned to a day to be determined by the Holy See, which is therefore to be considered as the quasi-natal day;

b) for other feasts the day will be fixed by the Holy See.

61. For the introduction of new *particular* feasts, the following norms are to be observed:

c) proper feasts of Saints or Blessed are ordinarily assigned to their natal day, unless that is impeded or a different disposition has been made by the Holy See. But proper feasts of a place or church, which are also inscribed, but in a lower grade, in the universal or diocesan or religious calendar, are to be celebrated on the same day as in the universal, diocesan, or religious calendar;

b) if the natal day is not known, feasts are assigned, with the approval of the Holy See, to a day which, in the perpetual diocesan or religious calendar, is of the IV class;

c) if the natal day is perpetually impeded for the whole diocese or religious Institute or for the particular church, the feasts in such a particular calendar, if they are of the I or II class, are to be assigned to the first subsequent day which is not of the I or II class; if they are of the III class, they are to be assigned to the nearest day which is free of any other feast and Office of equal or higher grade;

d) particular feasts granted by indult are to be inscribed in the calendar for the day fixed by the Holy See in the indult.

62. Saints or Blessed who, for any reason, are inscribed in the calendar for one single feast, are always to be celebrated together as the Breviary has it, when they are to be honored

in the same grade, even though one or some of them be more proper.

Therefore:

a) if one or some of these Saints were to be honored with a feast of the I class, the Office is of these only, omitting the others;

b) if one or some of these Saints or Blessed were more proper and were to be honored in a higher grade, the whole Office is done of these more proper ones, with a commemoration of the others.

CHAPTER VII. OCTAVES

A) Octaves in General

63. An octave is the celebration of the highest feasts, prolonged for eight consecutive days.

64. The only octaves to be celebrated are those of the Nativity of Our Lord, Easter, and Pentecost, to the exclusion of all others, in both the universal and particular calendars.

65. Octaves are of the I or II class.

B) Octaves of the I Class

66. Octaves of the I class are those of Easter and Pentecost. The days within these octaves are of the I class.

C) Octave of the II Class

67. The octave of the II class is the octave of the Nativity of Our Lord. The days within the octave are of the II class; but the octave day itself is of the I class.

68. The octave of the Nativity of Our Lord is arranged in a special way, namely:

a) on the 26th of December is celebrated the feast of Saint Stephen, Protomartyr (II class);

b) on the 27th of December, the feast of Saint John, Apostle and Evangelist (II class);

c) on the 28th of December, the feast of the Holy Innocents, Martyrs (II class);

d) on the 29th of December, there is the commemoration of Saint Thomas, Bishop and Martyr;

e) on the 31st of December, the commemoration of Saint Sylvester I. Pope and Confessor;

/) of particular feasts, only those are admitted which are of the I class and are in honor of Saints inscribed in the universal calendar on these days, even only by way of commemoration; others are transferred to after the octave.

69. For the Sunday within the octave of the Nativity of Our Lord which occurs from the 26th to the 31st of December, the Office is always celebrated, with a commemoration of the feast which may occur, unless the Sunday falls on a feast of the I class; in which case the Office is of the feast with a commemoration of the Sunday.

70. Special norms for arranging the Office and Mass within the octave of the Nativity of Our Lord are given in the rubrics of the Breviary and Missal.

CHAPTER VIII. THE SEASONS OF THE YEAR

A) *The Advent Season*

71. The season of holy Advent runs from I Vespers of the I Sunday of Advent to None of the vigil of the Nativity of Our Lord inclusive.

B) *The Nativity Season*

72. The season of the Nativity runs from I Vespers of the Nativity of Our Lord to the 13th of January inclusive.

This space of time comprises:

a) *Christmastide*, which runs from I Vespers of the Nativity of Our Lord to None of the 5th of January inclusive:

b) *Epiphanytide*, which runs from I Vespers of the Epiphany of the Lord to the 13th of January inclusive.

C) *The Septuagesima Season*

73. The season of Septuagesima runs from I Vespers of Septuagesima Sunday until after Compline of Tuesday of Quinquagesima week.

D) *The Lenten Season*

74. The season of Lent runs from Matins of Ash Wednesday up to the Mass of the Paschal Vigil, exclusive.

This space of time comprises:

a) the season of Lent proper, which runs from Matins of Ash Wednesday until None of the Saturday before the I Passion Sunday inclusive;

b) Passiontide, which runs from I Vespers of the I Passion Sunday up to the Mass of the Paschal Vigil, exclusive.

75. The week from the II Sunday of the Passion or Palm Sunday to Holy Saturday inclusive is called *Holy Week*; the three last days of that week go by the name of the *sacred Triduum*.

E) *Paschal Season*

76. The Paschal season runs from the beginning of the Mass of the Paschal Vigil to None of the Saturday within the octave of Pentecost inclusive.

This space of time comprises:

o) Easter season, which runs from the beginning of the Mass of the Paschal Vigil to None of the vigil of the Ascension inclusive;

b) Ascensiontide, which runs from I Vespers of the Ascension of Our Lord to None of the vigil of Pentecost inclusive;

c) the octave of Pentecost, which runs from the Mass of the vigil of Pentecost to None of the following Saturday inclusive.

F) *The “Per Annum” Season*

77. The “*per annum*” season runs from the 14th day of January to None of the Saturday before Septuagesima Sunday, and from I Vespers of the feast of the Most Holy Trinity, that is, the I Sunday after Pentecost, to None of the Saturday before the I Sunday of Advent inclusive.

CHAPTER IX. THE SATURDAY OFFICE OF OUR LADY

78. On Saturdays on which occurs an Office of a feria of the IV class, the Saturday Office of Our Lady is celebrated.

79. The Saturday Office of Our Lady begins with Matins and ends after None.

CHAPTER X. THE MAJOR AND MINOR LITANIES

A) *The Major Litanies*

80. The major Litanies are assigned to the 25th of April; but if Easter Sunday or Easter Monday occurs on that day, the Litanies are transferred to the following Tuesday.

81. Of the major Litanies there is nothing in the Office, but only in the Mass. However, their commemoration is not to be considered a commemoration “*de Tempore*.”

82. According to the conditions and customs of churches and places, of which the local Ordinary is the judge, on this day there is a procession, in which the Litanies of the Saints are recited (without duplication), with the accompanying prayers.

83. If the procession cannot be had, local Ordinaries should establish special religious gatherings in which the Litanies of the Saints and the other prayers which are usually said in the procession, are to be recited.

84. All who are bound to the recitation of the divine Office, but who are not present at the procession or at the other special functions mentioned in the preceding number, are obliged to recite the Litanies of the Saints, with the accompanying prayers, on this day, in Latin.

85. If the Litanies of the Saints with their prayers are, according to local customs, recited in the vernacular together with the faithful, in the procession or other special functions, those who are bound to the recitation of the divine Office and who are duly present at these functions, are not obliged to repeat these prayers in Latin.

86. The Mass of the Rogations is regularly to be said after the procession, according to the provisions of nn. 346-347. But it is proper that the Mass of Rogations be said also after the special functions which take the place of the procession, even if they are held in the evening.

B) *The Minor Litanies or Rogations*

87. The minor Litanies or Rogations are, *per se*, assigned to the Monday, Tuesday, and Wednesday preceding the feast of the Ascension.

But local Ordinaries are given the faculty of transferring them

to three other consecutive days which may be more convenient according to the circumstances or custom or necessity of various places.

88. Of the minor Litanies there is nothing in the Office, but only in the Mass which is connected with the procession or other special functions.

89. As regards the procession or other special functions and the Mass or commemoration, the provisions made above for the major Litanies are to be observed (nn. 81-83 and 86).

90. The Litanies of the Saints with the accompanying prayers, on these days, are said only in the procession or other functions (cf. n. 85). Consequently, those who are bound to the recitation of the divine Office but are not present at the procession or other special functions, are not obliged on these days to say the Litanies of the Saints with the accompanying prayers.

CHAPTER XI. THE PRECEDENCE AMONG LITURGICAL DAYS

91. The precedence among liturgical days, to the exclusion of any other titles or norms, is regulated solely by the following

TABLE OF LITURGICAL DAYS ARRANGED ACCORDING TO THE ORDER OF PRECEDENCE

Liturgical Days of the I Class

1. The feast of the Nativity of Our Lord, Easter Sunday, and Pentecost Sunday (I class with octave).
2. The sacred Triduum.
3. The feasts of the Epiphany and of the Ascension of the Lord, the Most Holy Trinity, Corpus Christi, the Sacred Heart of Jesus, and Christ the King.
4. The feasts of the Immaculate Conception and of the Assumption of the Blessed Virgin Mary.
5. The vigil and the octave day of the Nativity of Our Lord.
6. The Sundays of Advent, Lent, and Passiontide, and Low Sunday.
7. The ferias of the I class which are not mentioned above,

namely: Ash Wednesday and the Monday, Tuesday, and Wednesday of Holy Week.

8. The Commemoration of all the Faithful departed, which, however, yields to an occurring Sunday.

9. The vigil of Pentecost.

10. The days within the octaves of Easter and Pentecost.

11. The feasts of the I class of the universal Church, which are not mentioned above.

12. *Proper* feasts of the I class, namely:

The feast of the duly constituted principal Patron: *a)* of the nation, *ô)* of the region or province, ecclesiastical or civil, *c)* of the diocese.

2) The anniversary of the Dedication of the cathedral church.

3) The feast of the duly constituted principal Patron of the place, town, or city.

4) The feast and anniversary of Dedication of a proper church, or of a public or semi-public oratory which takes the place of the church.

5) The Title of a proper church.

6) The Titular feast of an Order or Congregation.

7) The feast of a canonized Founder of an Order or Congregation.

8) The feast of the duly constituted principal Patron of an Order or Congregation, and of a religious province.

13. Feasts of the I class *granted by induit*, first movable ones and then immovable ones.

Liturgical Days of the II Class

14. Feasts of Our Lord of the II class, first movable ones, then immovable ones.

15. Sundays of the II class.

16. Feasts of the II class of the universal Church, which are not of Our Lord.

17. The days within the octave of the Nativity of Our Lord.

18. Ferias of the II class, namely: those of Advent from the 17th to the 23rd of December inclusive, and the Ember Days of Advent, of Lent, and of the month of September.

19. *Proper* feasts of the II class, namely:

1) The feast of the duly constituted secondary Patron:

a) of the nation *b*) of the region or of the province, ecclesiastical or civil, c) of the diocese, (*l*) of the place, town, or city.

- 2) Feasts of the Saints or Blessed mentioned in n. 43 *d*.
- 3) Feasts of the Saints proper to a certain church (n. 45 *c*).
- 4) The feast of a beatified Founder of an Order or Congregation (n. 46 *6*).
- 5) The feast of the duly constituted secondary Patron of an Order or Congregation and of a religious province (n. 46 *rf*).
- 6) The feasts of Saints and Blessed which are mentioned in n. 46 *e*.

20. Feasts of the II class *granted by induit*, first the movable, then the immovable ones.

21. Vigils of the II class.

Liturgical Days of the III Class

22. The ferias of Lent and of Passiontide, from the Thursday after Ash Wednesday to the Saturday before the II Passion Sunday inclusive, except the Ember Days.

23. Feasts of the III class which are inscribed in particular calendars, and first the proper feasts, namely:

- 1) The feasts of Saints or Blessed which are mentioned in n. 43 *d*.
- 2) The feasts of Blessed which are proper to some church (n. 45 *rf*).
- 3) The feasts of Saints or Blessed which are mentioned in n. 46 *c*; then the feasts *granted by induit*, first the movable, then the immovable ones.

24. Feasts of the ITT class which are inscribed in the calendar of the universal Church, first the movable, then the immovable ones.

25. The ferias of Advent up to the 16th day of December inclusive, except the Ember Days.

26. Vigils of the III class.

Liturgical Days of the IV Class

27. The Saturday Office of Our Lady.

28. Ferias of the IV class.

CHAPTER XII. THE OCCURRENCE OF LITURGICAL DAYS

92. *Occurrence* means the incidence of two or more Offices on one and the same day.

Occurrence is called *accidental* when a movable liturgical day and a fixed liturgical day come together only at intervals of some years; *perpetual*, when two liturgical days occur together every year.

93. The effect of occurrence is that the Office of the liturgical day of lower grade yields to the Office of higher grade; this can happen by the omission of the lower day, or its commemoration, or transfer, or reposition, as indicated in the numbers which follow.

94. A commemoration established for a fixed day is not transferred or displaced with the feast that is to be transferred or displaced, but is either made on its proper day or omitted, according to the rubrics.

CHAPTER XIII. THE ACCIDENTAL OCCURRENCE OF LITURGICAL DAYS AND THEIR TRANSFER

95. The right of being transferred to another day because of accidental occurrence with a liturgical day which has a higher place in the table of precedence, belongs only to feasts of the I class. Other feasts, if accidentally impeded by an Office of higher grade, are either commemorated or, for that year, entirely omitted, according to the rubrics.

But if two feasts of the same Divine Person or two feasts of the same Saint or Blessed occur together, the Office is of the feast which has the higher place in the table of precedence, and the other is omitted.

96. A feast of the T class impeded by a day which has a higher place in the table of precedence, is transferred to the nearest day thereafter which is not of the I or II class.

However:

a) the feast of the Annunciation of the Blessed Virgin Mary, when it is transferred to after Easter, is transferred as to its proper place to the Monday after Low Sunday;

b) the Commemoration of all the Faithful departed, when it occurs with a Sunday, is transferred as to its proper place to the Monday following.

97. If *on the same day* several feasts of the I class occur together, on that day is celebrated the feast which has the higher place in the table of precedence; and the others are transferred according to the order in which they are inscribed in the table of precedence.

98. So too, if it happens that several feasts of the I class which occur *on successive days* are transferred, the order in which they are inscribed in the table of precedence is to be observed; if they are equal in rank, the Office that is first impeded has precedence.

99. Feasts that are transferred are of the same grade as in their proper place.

CHAPTER XIV. THE PERPETUAL OCCURRENCE OF LITURGICAL DAYS AND THEIR REASSIGNMENT

100. The right of reassignment to another day because of perpetual occurrence with a liturgical day which has a higher place in the table of precedence, belongs to all feasts of the I and II class, and also to particular feasts of the ITT class occurring outside of Advent and Lent, which are impeded in the whole diocese or in the whole Order or Congregation, or in their proper church.

But feasts of the III class of the universal Church, which are in some particular calendar, and feasts of the TH class of a diocese or of an Order or Congregation, which are perpetually impeded in only some churches, are permanently either commemorated or entirely omitted, according to the rubrics.

101. The feasts that are to be reassigned, if they are of the I or IT class, should be assigned to the first following day which is not of the I or IT class: if they are of the TIT class, they should be assigned to the first following day which is free from other Offices of equal or higher grade.

102. The day to which feasts that are perpetually impeded are reassigned, is regarded as the proper day, and on that day the displaced feast is celebrated in the same grade as in its proper place.

CHAPTER XV. THE CONCURRENCE OF LITURGICAL DAYS

103. Concurrence means the coincidence of Vespers of the current liturgical day with the I Vespers of a liturgical day immediately following.

104. In concurrence, preference is given to the Vespers of the liturgical day of higher grade, and the others are commemorated or not, according to the rubrics.

105. But when liturgical days whose Vespers concur are of the same class, the II Vespers of the current Office are said entire, and a commemoration is made of the next day, according to the rubrics.

CHAPTER XVI. COMMEMORATIONS

106. The provisions made here for commemorations apply to both the Mass and the Office, both in occurrence and in concurrence.

107. Commemorations are either *privileged* or *ordinary*.

108. *Privileged* commemorations are made in Lauds and Vespers, and in all Masses; *ordinary* commemorations are made only in Lauds, in conventual Masses and in all low Masses.

109. *Privileged* commemorations are those:

- a) of a Sunday;
- b) of a liturgical day of the I class;
- c) of the days within the octave of the Nativity of Our Lord;
- d) of the Ember Days of September;
- e) of the ferias of Advent, Lent, and Passiontide;
- f) of the major Litanies, in the Mass.

All other commemorations are *ordinary* ones.

110. In an office or Mass of Saint Peter, a commemoration is always made of Saint Paul, and vice versa. Such a commemoration is called *inseparable*; and the two orations are considered to coalesce into one, so that, in computing the number of the orations they are counted as one. Consequently:

- a) in the Office of Saint Peter or of Saint Paul, the oration of the other Apostle is added, at Lauds and Vespers, under one conclusion, to the oration of the day, without antiphon or verse;

b) in the Mass of Saint Peter or of Saint Paul, the oration of the other Apostle is added, under one conclusion, to the oration of the day;

c) and whenever the oration of one of these Apostles is to be added *by way of commemoration*, the other is added to it immediately, before all other commemorations.

111. The system for admitting commemorations is this:

σ) on liturgical days of the T class and in sung Masses other than conventual ones, no commemoration is admitted except a single privileged one;

Ζ) on Sundays of the IT class, only one commemoration is admitted, namely, that of a feast of the II class, which, however, is omitted if a privileged commemoration is to be made;

c) on other liturgical days of the II class, only one commemoration is admitted, that is, either a privileged one or an ordinary one;

d) on liturgical days of the III and IΛ class, only two commemorations are allowed.

112. For commemorations and orations, the following provisions also are to be observed:

a) an Office, Mass or commemoration of any feast or mystery of one Divine Person excludes the commemoration or oration of another feast or mystery of the same Divine Person;

b) an Office, Mass, or commemoration of a Sunday excludes the commemoration or oration of a feast or mystery of Our Lord, and vice versa;

c) an Office, Mass, or commemoration *de Tempore* excludes another commemoration *de Tempore*;

d) likewise, an Office, Mass, or commemoration of the Blessed Virgin Mary or of any Saint or Blessed excludes another commemoration or oration in which the intercession of the Blessed Virgin Mary or of that Saint or Blessed is implored: this, however, does not apply to the oration of a Sunday or feria in which there is an invocation of that Saint.

113. A commemoration *de Tempore* is made in the first place. In admitting and arranging other commemorations, the order of the table of precedence is to be observed.

114. Any commemoration which goes beyond the number prescribed for the various liturgical days, is omitted.

CHAPTER XVII. THE CONCLUSION OF ORATIONS

115. The conclusion of orations, both in the Mass and in the Office, is as follows:

a) if the oration is addressed to the Father, the conclusion is: *Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Arnen;*

b) if the oration is addressed to the Father, but the Son is mentioned at the beginning, the conclusion is: *Per eundem Dominum nostrum*, etc., as above;

c) if the oration is addressed to the Father, but the Son is mentioned at the end, the conclusion is: *Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Arnen;*

d) if the oration is addressed to the Son, the conclusion is: *Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Arnen;*

e) if the Holy Ghost is mentioned in the oration, one says in the conclusion: . . . *in unitate eiusdem Spiritus Sancti*, etc.

116. Other special conclusions which sometimes occur in liturgical books are also to be observed.

CHAPTER XVIII. THE COLOR OF VESTMENTS

A) *The Color of Vestments in General*

117. The adornments of the altar and the vestments of the celebrant and ministers must be of the color suitable to the Office and Mass of the day or to another Mass which is to be celebrated, according to the practice of the Roman Church, which regularly uses five colors: white, red, green, violet, and black.

But induits and legitimate customs regarding the use of other colors remain in effect.

And if anywhere in Mission lands, because of the genuine and original tradition of the native people, the significance of one or another of the liturgical colors of the Roman Church does not agree with the significance which is native to those people, the faculty is given to the Conference of Bishops of that region or larger territory, if it seems advisable to do so, to substitute

in place of the unsuitable color, another that is more appropriate; this should not be done, however, without consulting the Sacred Congregation of Rites.

118. As regards the color of the vestments in low votive Masses of the IV class, the provisions of n. 323 should be kept in mind.

B) *The Color of White*

119. White is to be used *in the Office and Mass de Tempore*:

a) from the feast of the Nativity of Our Lord to the end of Epiphanytide;

b) from the Mass of the Paschal Vigil up to the Mass of the vigil of Pentecost, exclusive.

120. White is used in the *Office and Mass of feasts*:

a) of Our Lord, except the feasts of mysteries or instruments of the Passion;

b) of the Blessed Virgin Mary, even in the blessing and procession of candles on the 2nd of February;

c) of the Holy Angels;

rf) of All Saints (the 1st of November);

e) of Saints who are not Martyrs;

/) of Saint John, Apostle and Evangelist (the 27th of December); the Chair of Saint Peter (the 22nd of February); the Conversion of Saint Paul (the 25th of January); the Nativity of Saint John Baptist (the 24th of June).

121. White is called for in *votive Masses*:

a) which correspond to the feasts mentioned in the preceding number;

/?) of Our Lord Jesus Christ, eternal high Priest;

r) for the Coronation of the Supreme Pontiff and for the anniversaries of the Supreme Pontiff and of the Bishop of the diocese;

d) "*pro Sponsis*."

122. Finally, white is used: on Holy Thursday in the Mass of the Chrism and in the Mass *in Cena Domini*; also by the deacon for the singing of the *Exultet*, and by the celebrant at the renewal of the baptismal promises in the Paschal Vigil.

C) *The Color of Red*

123. Red is to be used in the *Office and Mass de Tempore*,

from the Mass of the vigil of Pentecost to None of the following Saturday.

124. Red is used also in the *Office and Mass of jeasts*:

a) of the mysteries and instruments of the Passion of Our Lord;

b) of the Holy Apostles and Evangelists, on their natal day, excepting the feast of Saint John (27th of December);

c) of the Commemoration of Saint Paul the Apostle (30th of June);

d) of the Commemoration of all the Supreme Pontiffs;

e) of the Holy Martyrs whose martyrdom, or finding, or translation is being celebrated;

f) of sacred Relics.

125. Red is called for in *votive Masses*:

a) of the Passion of Our Lord;

b) of the Holy Ghost;

c) of the mysteries and Saints mentioned in the preceding number;

d) for the election of a Supreme Pontiff.

126. Finally, red is used on the II Sunday of Passiontide, that is, Palm Sunday, at the blessing and procession of palms.

D) *The Color of Green*

127. Green is used in the *Office and Mass de Tempore*:

a) from the 14th of January to the Saturday before Septuagesima;

b) from the Monday following the I Sunday after Pentecost to the Saturday before Advent.

Excepted are the Ember Days of September and vigils of the II or III class outside of paschal time.

E) *The Color of Violet*

128. Violet is used in the *Office and Mass de Tempore*:

a) from the I Sunday of Advent to the vigil of the Nativity of Our Lord, inclusive;

b) from Septuagesima Sunday to the Paschal Vigil, excepting: the blessing and procession of palms on the II Sunday of the Passion; the Mass of the Chrism and the Mass *in Cena Domini*

on Holy Thursday; the liturgical action of the Friday of the Passion and Death of Our Lord up to the Communion, exclusive; also the singing of the *Exultet*, for the deacon, and the renewal of the baptismal promises, for the celebrant, in the Paschal Vigil;

c) on the Ember Days of September;

d) on vigils of the II and III class outside of paschal time.

129. The *votive Masses* which call for the violet color are those:

g) for the propagation of the Faith;

b) for the defense of the Church;

c) for the unity of the Church;

d) for time of war;

e) for peace;

f) for protection from death;

g) for the remission of sins;

h) for strangers and travellers;

i) for the sick;

j) to ask the grace of a good death;

k) for any necessity.

130. Violet is used also:

a) at the procession and Mass in the major and minor Litanies;

b) at the blessing of ashes;

c) at Communion in the liturgical Action of the Friday of the Passion and Death of Our Lord;

d) in Masses for the Commemoration of all the Faithful departed which are celebrated during the exposition of the Most Blessed Sacrament for the Forty Hours' devotion.

131. *Rose-colored* vestments can be used on the III Sunday of Advent and on the IV Sunday of Lent, but only in the Office and Mass of the Sunday.

F) *The Color of Black*

132. Black is to be used:

a) in the liturgical Action of the Friday of the Passion and Death of Our Lord, up to the Communion, exclusive;

b) in Offices and Masses of the dead, except in the case mentioned above in n. 130 *d*.

CHAPTER XIX. THE USE AND QUALITY OF VESTMENTS

133. In the Mass the celebrant always uses the *planeta* or chasuble.

134. A Bishop, and others who have the privilege of using Pontificals, wear the chasuble over the dalmatic and tunicle.

So too, a Bishop wears the chasuble over the dalmatic and tunicle even in a low Mass:

- a) in the consecration of a Bishop;
- b) in conferring sacred Orders;
- c) in the blessing of an Abbot;
- d) in the blessing of an Abbess;
- e) in the blessing and consecration of Virgins;
- /) in the consecration of a church and of an altar.

However, a Bishop and the others mentioned above may for a reasonable cause omit wearing the tunicle and dalmatic under the chasuble.

135. The cope is used:

-) in the Office of Lauds and Vespers when they are said solemnly;
-) in blessings which are performed at the altar;
- c) in processions;
- d) in the absolution over the body or the grave;
- e) in a pontifical Mass, by the assistant priest;
- /) at the “solemn prayers” in the liturgical Action of the Friday of the Passion and Death of the Lord;
- g) in the Paschal Vigil.

136. When the celebrant uses the cope, he never uses the maniple; and if a cope cannot be had, in blessings which are performed at the altar, the priest stands vested in the alb and stole, without the chasuble and maniple.

137. The dalmatic and tunicle are worn by the deacon, and by the subdeacon, respectively, when they serve as ministers to the priest:

- a) in the Mass;
- b) in blessings at the altar;
- c) in processions.

However, when the priest celebrant is without a cope, the ministers likewise are without the dalmatic and tunicle.

Folded chasubles and the broad stole are no longer used.

PART II. GENERAL RUBRICS OF THE ROMAN BREVIARY

CHAPTER I. GENERAL NORMS

138. The canonical Hours of the Roman Breviary are: Matins, Lauds, Prime, Terce, Sext, None, Vespers, and Compline.

Of these, Matins, Lauds and Vespers are called *major Hours*; Prime, Terce, Sext, None, and Compline, *minor Hours*. Compline is generally dealt with separately in the rubrics.

139. The obligation of saying the divine Office includes all the canonical Hours of the daily course.

140. The divine Office is performed either *in choro* (in choir), *in communi* (in common), or *a solo* (alone).

It is said to be done *in choir* if it is done by a community which is bound to choir duty by ecclesiastical law; *in common*, if it is done by a community which is not bound to choir duty.

141. The norms which follow apply equally to the performance of the divine Office *in choir* or *in common* (even though it be done by only two or three persons) and to its performance *a solo*, unless there is express provision to the contrary.

CHAPTER II. THE TIME FOR SAYING THE CANONICAL HOURS

142. The canonical Hours of the divine Office are designed by their very character for sanctifying the various hours of the natural day. It is therefore desirable, both for really sanctifying the day and for reciting the Hours themselves with spiritual profit, that in reciting them a time close to the true time of each of the canonical Hours be observed.

143. However, to satisfy the obligation of reciting the divine Office, it is sufficient that all the canonical Hours be recited within the twenty-four hours of the day.

144. *Matins* may for just cause be anticipated in the afternoon of the preceding day, not, however, before two o'clock.

145. *Lauds*, being a morning prayer, is recited *in choir* and *in common* in the early morning; and this is appropriate also when the recitation is *a solo*.

146. *Vespers*, even during the time of Lent and Passiontide,

is recited, *in choir* and *in common*, in the afternoon; and this is appropriate also when the recitation is *a solo*.

147. *Compline*, in the case of all who are bound to recite the divine Office, and especially in religious houses, is very appropriately recited as the last prayer at the end of the day, even if, for a just cause, Matins of the following day has already been anticipated.

In this case the *Pater noster*, which otherwise is to be said after the verse *Adiutorium nostrum*, is omitted, and in its place, *in choir* and *in common*, an examination of conscience is made for a reasonable period of time; then the *Confiteor* and the rest are said as usual; and this is also appropriate when the recitation is *a solo*.

CHAPTER III. THE CALENDAR TO BE USED IN THE RECITATION OF THE DIVINE OFFICE

148. The divine Office is to be performed according to the proper calendar, or in default of that, according to the calendar of the universal Church, as indicated in the numbers which follow.

149. *Beneficiaries* are bound to follow the calendar of their church (n. 53 *b*).

150. The *diocesan clergy* must follow the calendar of the church or oratory to which they are attached in a stable manner (n. 53 *by*, or, if they are not so attached to any church or oratory, or are staying for a long time outside their diocese, the calendar of their diocese, adding the feasts of the place in which they have their domicile (n. 44), or the calendar of the place where they are staying.

151. *Religious* of both sexes *who are bound to choir* follow the calendar of their house (n. 56 *by*, or, when they attend choir in another house of their Order, the calendar of the house in which they actually are.

152. *Religious* who have a proper calendar but *are not bound to choir*, follow the calendar of their house (n. 56 *b*); or, if they recite the Office in common in another house of their Congregation or Institute, the calendar of the house in which they actually are.

153. *Religious who have not a proper calendar*, follow the

calendar of their church (n. 53 *by* adding, however, proper feasts and those granted by indult (n. 46).

154. In diocesan seminaries and colleges of clerics which are entrusted to religious, for the performance of the divine Office in common, both by the clerics and by the religious who recite the Office in common with them, the calendar of the place is to be used (n. 53 *a*), adding the feasts of the church of the seminary or college (n. 45), and with the faculty of adding also the feasts of the Title and of the saintly Founder of the Religious to whom the government of the seminary is entrusted.

155. In interdiocesan, regional, national, and international seminaries and colleges of clerics, for the performance of the divine Office in common, the calendar of the universal Church is to be used, adding the feasts of the principal Patron of the nation, region, or province, ecclesiastical or civil, diocese, town, or city, the anniversary of the Dedication of the cathedral church of the diocese, and other feasts which are actually of obligation, if any, and also the feasts of the church of the seminary or college (n. 45).

If the government of such a seminary is entrusted to Religious, the calendar of the universal Church is to be used also by the Religious who say the Office of common with the clerics, with the faculty of adding the feasts in the Title of the Order or Congregation and of the saintly Founder of the Religious to whom the government of the seminary is entrusted.

156. In interprovincial, national, and international colleges and houses of Religious, for the performance of the divine Office in choir or in common, the proper calendar of the entire Order or Congregation (n. 55) is to be used, adding only the feasts of the proper church (n. 45) and those mentioned in n. 57.

157. However, any diocesan cleric or any religious of either sex, who is obliged to the divine Office on any ground, and who takes part in the divine Office *in choir* or *in common* according to a different calendar or a different rite than his own, satisfies in this way his obligation as to that part of the Office.

Likewise when one takes part in the votive Vespers of some external solemnity, he satisfies his obligation as to that part of the Office, provided the aforesaid Vespers were celebrated in their entirety and according to the rubrics.

CHAPTER IV. ON THE ARRANGEMENT OF THE DIVINE OFFICE

A) *On the Arrangement of the Divine Office in General*

158. The extension of the divine Office for the various liturgical days has been stated above in numbers 13, 27, 34, 37.

159. The quality of the divine Office to be recited, and the manner of taking the various parts of the Hours, according to the diversity of liturgical days, will be stated below in numbers 165-177.

160. The manner of saying the various Hours is stated in the Ordinary of the divine Office.

161. The following days have *Matins with three Nocturnes*, namely, *nine psalms and nine lessons*:

- a) feasts of the I and II class;
- b) the ferias of the sacred Triduum;
- c) the octave day of the Nativity of Our Lord;
- d) the Commemoration of all the Faithful departed.

162. The following have *Matins with one Nocturne of nine psalms and three lessons*:

- a) all Sundays excepting Easter and Pentecost;
- b) all ferias excepting those of the sacred Triduum;
- c) all vigils;
- d) feasts of the III class;
- e) the days within the octave of the Nativity of Our Lord;
- f) the Saturday Office of Our Lady.

163. Easter and Pentecost and the days within their octaves have *Matins with one Nocturne of three psalms and three lessons*.

164. Feasts which have no I Vespers and which for any reason acquire I Vespers according to the rubrics, take everything from II Vespers, excepting only the parts which may be given as proper for I Vespers.

B) *The Sunday Office*

165. The *Sunday Office* belongs to Sundays on which does not occur any feast which takes precedence over the Sunday.

The following, however, have a peculiar arrangement of the Office:

- a) the Sundays of Easter and Pentecost;
- b) the Sunday within the octave of the Nativity of Our Lord.

166. The Sunday Office is arranged as follows:

) *at I Vespers*: everything as in the Ordinary and Psalter for the preceding Saturday, excepting parts that are assigned as proper;

) *Compline* following I Vespers: from Saturday;

c) *at Matins*: the invitatorium and hymn as in the Ordinary or Psalter; antiphons, psalms, and verses of the one Nocturne, as in the Psalter for Sunday; the absolution *Exaudi*, the blessings *Ille nos*, *Divinum auxilium*, *Per evangelica dicta*; lessons 1 and 2 with their responsories from the current Scripture (n. 220 a); lesson 3, the homily on the Gospel of the day (n. 220 6); the hymn *Te Deum*, which is omitted on the Sundays of Advent and from Septuagesima to the II Sunday of Passiontide, in which case the third responsorium is said:

(7) *at Lauds*: antiphons, unless proper ones are assigned, from the Psalter; psalms from the Sunday Psalter, scheme I or II according to the different seasons (n. 197); chapter, hymn and verse, as in the Ordinary or Psalter or *Proprium de Tempore*; the rest as in the *Proprium de Tempore*;

e) *at Prime*: antiphon, unless there is a proper one, and psalms from the Sunday Psalter; chapter and the rest as in the Ordinary; *lectio brevis de Tempore*;

f) *at Terce, Sext, and None*: everything as in the Ordinary and Psalter, excepting what is assigned as proper;

g) *at II Vespers*: everything as in the Ordinary and Psalter, excepting what is assigned as proper.

A) *Compline*: of Sunday.

C) *The Festive Office*

167. The *festive Office* belongs to feasts of the I class, and is arranged as follows:

a) *at I Vespers*: everything from the Proper or Common;

b) *Compline* following I Vespers: of Sunday;

c) *at Matins*: everything from the Proper or Common; and the hymn *Te Deum* is said;

d) *at Lauds*: everything from the Proper or Common, with the psalms of Sunday from the first scheme;

e) *at Prime*: antiphon, the first from Lauds; psalms 53, 118(1) and 118(2); chapter and the rest from the Ordinary; *lectio brevis de Tempore*;

/) at Tere, Sext, and None: antiphons, respectively the second, third, and fifth from Lauds; psalms of Sunday; the rest from the Proper or Common;

g) at II Vespers: everything from the Proper or Common;

h) Compline: of Sunday.

D) *The Sernifestive Office*

168. The *sernifestive Office* belongs to feasts of the II class; it is arranged as follows:

a) at Matins, Lauds, and Vespers: everything as in the festive Office;

b) at Prime: antiphon and psalms from the Psalter for the current day of the week; chapter and the rest, as in the Ordinary; *lectio brevis de Tempore*;

c) at Terce, Sext, and None: antiphons and psalms from the Psalter for the current day of the week; the rest, from the feast, as in the Proper or Common;

d) Compline: of Sunday.

E) *The Ordinary Office*

169. The *ordinary Office* belongs to feasts of the III class and to the Saturday Office of Our Lady; it is arranged as follows:

a) at Matins: invitatory and hymn from the Proper or Common; antiphons, psalms and verse of the one Nocturne from the Psalter for the current day of the week, unless proper ones or those from the Common are assigned (n. 177); lessons 1 and 2, with their responsories, from the Scripture as indicated in number 221 *a*; lesson 3 of the feast (n. 221 *b*); and the hymn *Te Deum* is said;

b) at Lauds and Vespers: antiphons and psalms as in the Psalter for the current day of the week, unless proper ones or those from the Common are assigned (n. 177); the rest as in the Proper and Common.

c) at Prime: antiphons and psalms from the Psalter for the current day of the week; chapter and the rest as in the Ordinary; *lectio brevis de Tempore*;

d) at Terce, Sext, and None: antiphons and psalms as in the Psalter for the current day of the week; the rest from the feast as in the Proper or Common;

e) Compline: of the current day of the week.

F) *The Ferial Office*

170. The *ferial Office* belongs to all ferias and vigils, excepting:

- a) the sacred Triduum;
- b) the vigil of the Nativity of Our Lord.

171. The ferial Office is arranged as follows:

a) *at Matins*: invitatory and hymn from the Psalter or Ordinary according to the different seasons; antiphons, psalms, and the verse of the one Nocturne, from the current day of the week; *on ferias*, three lessons from the current Scripture or from the homily on the Gospel of the day, with their responsories; *on vigils*, three proper lessons from the homily, with responsories from the current feria.

The hymn *To Deuni* is said only on ferias of the Nativity season and paschal season; at other times the third responsory is said.

b) *at Lauds and Vespers*: everything as in the Psalter for the current day of the week, and as in the Ordinary according to the diversity of seasons, excepting what is assigned as proper. On ferias the proper oration is taken if there is one, otherwise that of the preceding Sunday, unless another is assigned; on vigils, the proper oration is said.

c) *at Prime*: the antiphon, unless a proper one is assigned, and the psalms, from the Psalter for current day of the week; the chapter and the rest, as in the Ordinary; *lectio brevis de Tempore*.

d) *at Terce, Sext, and None*: the antiphon, unless a proper one is assigned, and the psalms, from the Psalter for the current day of the week: chapter and the rest as in the Ordinary according to the diversity of seasons; oration, as at Lauds.

e) *Compline*: of the current day of the week.

G) *Some Peculiarities in Arranging the Divine Office*

172. On Easter and Pentecost Sundays and the days within their octaves, at the small Hours, the Sunday psalms are said, but at Prime, as on feasts, that is, psalms 53, 118(1) and 118(2).

173. *In the sacred Triduum, on the vigil of the Nativity of Our Lord, and in Offices of the dead*, the Office is arranged according to special rubrics, which are found in the Breviary in their proper place.

174. *On feasts of Our Lord of the II class*, which occur on Septuagesima, Sexagesima, or Quinquagesima Sundays, for the small Hours the antiphons are taken from Lauds, as in a festive Office, keeping, however, at Prime the Sunday psalms, that is, psalms 117, 118(1) and 118(2).

175. *On the days within the octave of the Nativity of Our Lord* which are free from the feast of any Saint, the Office is arranged as follows:

a) *Matins* has nine psalms and three lessons. The invitatory, hymn, antiphons, and psalms are said as on the feast of the Nativity; the verses as in the third Nocturne of the feast; the three lessons with their responsories, from the current Scripture, as indicated for the respective days.

b) *at Lauds*: everything as on the feast of the Nativity of Our Lord.

c) *at the small Hours* the antiphons and psalms are from the current day, as in the Psalter; the rest as on the feast of the Nativity.

r) *at Vespers*, except for the 31st of December, the antiphons and psalms are taken from the IT Vespers of the Nativity; but, from the chapter on, the Office is of the octave, as on the feast, unless it has to be that of the following Sunday or of a following feast of the I class.

e) *Compline*: of Sunday.

176. *On the Sunday within the octave of the Nativity of Our Lord*, the Office is arranged in the same way as on the other days within the octave (n. 175), keeping whatever proper parts there are.

As for the lessons of Matins, observe the following:

a) if the Sunday falls on the 26th, 27th or 28th of December, the first and second lessons, with their responsories, are taken from the first Nocturne of the day of the Nativity, in the manner indicated in n. 221; the third, from the homily on the Gospel of the day (n. 220 6).

b) if it falls on any other day, the first and second lessons are said from the current Scripture, and the third from the homily on the Gospel of the day, as in the Sunday Office (n. 220).

177. On feasts of the III class, universal or particular, which for certain Hours have either proper antiphons and psalms from the common, or proper antiphons and specially assigned psalms,

the special rubrics which are given at the proper places in the Breviary are to be observed.

CHAPTER V. THE DIFFERENT PARTS OF THE BREVIARY

A) *The Beginning and End of the Hours*

178. The canonical Hours, whether said *in choir, in common*, or *a solo*, begin absolutely as follows:

a) *Matins* from the verse *Domine, labia mea aperies*;

b) *Lauds, the small Hours and Vespers*, from the verse *Deus, in adiutorium meum intende*;

c) *Compline* from the verse *lube domne {Domine'} benedicere*.

179. So too the canonical Hours, whether *in choir, in common*, or *a solo*, end as follows:

a) *Matins* (if separated from Lauds), *Lauds, Terce, Sext, None, and Vespers*; with the verse *Fidelium animae*;

b) *Prime*, with the blessing *Dominus nos benedicat*;

c) *Compline*, with the blessing *Benedicat et custodiat*.

180. In the Office of the sacred Triduum and of the dead, the Hours begin and end as noted in the Breviary. Likewise Matins of the feast of the Epiphany begins in its own way.

B) *The Conclusion of the Office*

181. The daily course of the divine Office closes after Compline with the antiphon of the Blessed Virgin Mary with its verse and oration, and with the verse *Divinum auxilium*, excepting the Offices of the sacred Triduum and of the dead.

C) *The Invitatory*

182. The invitatory, with psalm 94, *Venite exultemus*, is said as described in the Ordinary, at the beginning of Matins in every Office excepting those of the sacred Triduum and of the feast of the Epiphany of Our Lord.

183. At the end of the invitatory in paschal time, an *Alleluia* is added, unless there already is one.

184. The manner of taking the invitatory according to the various liturgical days is given above, where the arrangement of the Office is dealt with (nn. 165-177).

D) *Hymns*

185. Hymns are said in all the Hours, at the place indicated in the Ordinary. They are omitted, however, in Matins of the Epiphany of the Lord, from Matins of Holy Thursday to None of the Saturday before Low Sunday, and in the Office of the dead.

186. At the small Hours and Compline, the hymns assigned for those Hours respectively in the Ordinary are always said, except on the feast of Pentecost and within the octave, at Terce.

187. Proper hymns assigned to certain Hours are never transferred to another Hour.

188. Every hymn is always said with the conclusion assigned to it in the Breviary, no change whatever of the conclusion being allowed by reason of the feast or of the season.

189. An Office that is commemorated never introduces its own proper doxology at the end of the hymns of the Office of the day.

E) *Antiphons*

190. Antiphons are said at all the Hours before and after the psalms and canticles, and are one or several according to different Offices and Hours, as indicated in their proper place. They are omitted, however, in the Little Hours and Compline on Easter Sunday and throughout its octave, and in the Office of the dead on the 2nd of November.

191. Antiphons are always said in their entirety before and after the psalms and canticles, at all Hours, major or minor.

The asterisk which is placed after the first words of the antiphon indicates how far the intonation should continue.

192. Proper antiphons assigned to certain Hours, if they cannot be said, are not transferred but omitted.

193. The antiphon *at the Magnificat* in the I Vespers of the first Sunday of August, September, October, and November, is the one which is found in the Breviary before the first Sunday of each of those months, and corresponds to the sacred book of Scripture which is to be read on that Sunday.

194. For the antiphon of the *Magnificat* at Vespers of Friday in paschal time, the antiphon of the Magnificat from II Vespers of the preceding Sunday is resumed.

195. At the end of the antiphons, in paschal time, an *Alleluia*

is added, unless there is one already. But from Septuagesima to Holy Saturday the *Alleluia*, if there is one in the antiphon, is omitted.

F) *Psalms and Canticles*

196. The psalms at the various Hours are taken as indicated in the norms for arranging the Office according to the various liturgical days (nn. 165-177).

197. At Matins on Wednesday, and on all days of the week at Lauds, two schemes of psalms are indicated in the Psalter.

The second scheme of psalms is used:

a) on Sundays during the seasons of Septuagesima, Lent, and Passiontide;

b) on all ferias during the seasons of Advent, Septuagesima, Lent, and Passiontide, the Ember days of September, and on vigils of the II and III class outside of paschal time.

On other days the first scheme of psalms is taken.

198. When a psalm or canticle begins with the same words as those which make up the antiphon, those words are omitted, and the psalm or canticle begins with the word before which the antiphon stops, provided no *Alleluia* is to be added after the antiphon.

199. Any psalm which cannot be said in the Hour to which it is specially assigned, is not transferred but omitted.

200. The canticles *Benedictus*, *Magnificat*, and *Nunc dimittis* are said in their proper place as indicated in the Ordinary.

201. At the end of the psalms and canticles, excepting the canticle *Benedicite*, the *Gloria Patri* is said; but it is omitted during the sacred Triduum.

In the Office of the dead, however, instead of the *Gloria Patri* the verse *Requiem aeternam* is said, as indicated in its proper place.

202. The asterisk in the verses of the psalms and canticles denotes a pause which is to be observed in the singing or recitation *in choir* or *in common*.

G) *The Athanasian Creed*

203. The Athanasian Creed is said only on the feast of the Most Holy Trinity, at Prime, after finishing the psalms and before repeating the antiphon,

H) *Verses*

204. Verses are said at Matins after repeating the antiphon of the last psalm of each Nocturne. But at Lauds and Vespers the verse is said after the hymn; at the small Hours and at Compline, after the short responsory.

205. During the sacred Triduum the verse is said only in each of the Nocturnes and at Lauds; on the feast and during the octave of Easter, only in the Nocturne; in the Office of the dead, at each Nocturne, at Lauds and at Vespers, as indicated in the proper places.

206. In paschal time an *Alleluia* is added to the verses unless there is one already. Exceptions are the verses which appear in the Ordinary without an *Alleluia*.

207. The manner of taking the verses, according to various Offices and Hours, is indicated above under the arrangement of the divine Office (nn. 165-177).

I) *The Absolutions and Blessings Before Lessons*

208. The absolution and blessings are said, at Matins, before the lessons of each Nocturne as indicated in the Ordinary. They are omitted in the Offices of the sacred Triduum and of the dead.

209. At Matins in the Saturday Office of Our Lady, a proper absolution and blessings are given; likewise there are proper blessings for the III Nocturne at Matins on the Nativity of Our Lord.

210. Unchangeable proper blessings occur before the *lectio brevis* at Prime and Compline.

L) *The Lessons at Matins*

I. Lessons in General

211. At the end of every Nocturne three lessons are said. Consequently, Offices of three Nocturnes have nine lessons; Offices of one Nocturne have three.

212. The term “occurring Scripture” designates the lessons from Sacred Scripture which are assigned to the first or to the only Nocturne and which are arranged in a definite order for the various days in the *Proprium de Tempore*.

213. The lessons from the occurring Scripture, if they cannot be said on the day to which they are assigned, are omitted, even

though they be taken from the beginning of some book of Scripture, except in the case of the beginning of the I Epistle to the Corinthians, which, when the I Sunday after Epiphany falls on the 13th of January, is said on the preceding Saturday.

214. Offices that are commemorated have no lesson in the Office of the day.

215. Lessons from Scripture are read with the title of the sacred book from which they are taken, unless there is an express notation to the contrary; so too, lessons from a sermon or treatise or document of a Pope, are read with their title and the name of the author; likewise the name of the author is read at the beginning of lessons from the homily on the Gospel of the day.

216. At the end of each lesson is said: *Tu autem, Domine, miserere nobis*, to which the response is *Deo gratias*: this conclusion is omitted in Offices of the sacred Triduum and of the dead.

IT. The Lessons in an Office of Three Nocturnes

217. The three lessons of the *first Nocturne* are from the Scripture, and are:

a) *in a festive or semifestive Office*, either proper or specially assigned or from the Common;

b) *in the Offices of the sacred Triduum*, proper.

218. The three lessons of the *second Nocturne* are:

a) *in a festive or semifestive Office*, from the life of the Saint, or from a sermon or treatise assigned to the day, as in the Proper or in the Common.

But if there are only one or two lessons that are proper or assigned, the number of three lessons is completed with lessons from the Common.

b) *in Offices of the sacred Triduum*, from the sermon assigned to the day.

219. The three lessons of the *third Nocturne* are:

a) *in a festive or semifestive Office*, from the homily on the Gospel of the day;

b) *in Offices of the sacred Triduum*, from the Epistles of the Apostle Saint Paul as in the Proper.

III. The Lessons in an Office of One Nocturne

220. *In a Sunday Office*, the order of the three lessons is as follows:

a) the first and second lessons are said from the occurring Scripture, as in the Proper.

The first lesson from Sacred Scripture is the one which is now noted in the Breviary as the first; the second is made up of the second and third joined into one, omitting the intermediate responsory.

b) The third lesson is said from the homily on the Gospel for that day; and that one is taken which is now found in the Breviary as the first of the third Nocturne.

221. *In an ordinary Office*, the order of the three lessons is as follows:

) *the first and second lessons* are said from the Scripture; and ordinarily from the occurring Scripture, unless they are proper or specially assigned.

The first lesson from Sacred Scripture is the one which is noted in the Breviary as the first; the second is made up from the second and third joined into one, omitting the intermediate responsory.

) *the third lesson* is of the feast, that is, the proper one which formerly was commonly called "*contracta*"; if this is wanting, the proper lessons (formerly of the second Nocturne) joined together are said. If the feast has no proper lessons, for the third lesson the fourth from the Common is used.

222. *In a ferial Office*, the order of the three lessons is as follows:

) if it is an Office of a *vigil* or of a *feria which has a homily*, the three lessons are said from the homily on the Gospel of the day;

) if it is an Office of a *feria without a homily*, the three lessons are read from the occurring Scripture, as they stand in the Breviary.

IV. Some Peculiarities About the Lessons

223. The lessons of the Office of the dead are arranged in their own way, as is noted in the proper places.

224. During the octaves of Easter and Pentecost the three lessons are said from the homily on the Gospel of the day.

225. When Septuagesima Sunday comes, the lessons assigned to the Sundays and ferias after Epiphany, which cannot have place, are entirely omitted that year. The same is true of the

lessons of the Sundays after Pentecost and the lessons of the ferias which follow those Sundays, and which are impeded by the coming of the first Sunday of August; and also of the lessons of the months of August, September, October, and November, which are impeded by the coming of the first Sunday of the following month or the first Sunday of Advent.

M) *The Responsories After the Lessons of Matins*

I. Responsories in General

226. After every lesson a responsory is said, except after the last when the *Te Deum* is to be said.

227. The responsories are so connected with the lessons that they are to be taken in the same way as the lessons, unless there is express provision to the contrary.

228. Responsories which cannot be said on their day are not transferred, but omitted.

229. During paschal time, at the end of every responsory, before the verse, an *Alleluia* is added unless there is one already; but no *Alleluia* is added after the verse.

230. At the end of the last responsory of every Nocturne, after repeating the last part of the responsory, the *Gloria Patri* is said, and then the same last part of the responsory is once more resumed, unless there is a notation to the contrary in the proper place.

However, in the Office of Passiontide, in the last responsory of every Nocturne the *Gloria Patri* is omitted, and in its place the whole responsory is resumed from the beginning up to the verse, exclusive.

In the Office of the dead, instead of the *Gloria Patri*, in the last responsory of every Nocturne, *Requiem aeternam* is said.

231. Peculiarities which may occur in the saying of the responsories are indicated in their proper place.

II. The Responsories in Offices of Three Nocturnes

232. Responsories of three Nocturnes are arranged as follows:

a) in a festive and semifestive Office, they are said as proper or from the Common;

b) in the Offices of the sacred Triduum, they are said as proper.

III. The Responsories in Offices of One Nocturne

233. *In a Sunday Office*, the responsories are arranged as follows:

-) the first responsory is the one which follows the first lesson;
-) the second is the one which formerly was found after the third lesson. At the end of this responsory the *Gloria Patri* and the repetition of the last part of the responsory are omitted if a third responsory is to be said;
- c) the third, if it is to be said, is the responsory which used to be after the third lesson from the homily.

234. *In an ordinary Office* with lessons from the occurring Scripture, the responsories are arranged as follows:

- a) the first responsory is the one which is placed after the first lesson;
- b) the second is the one which is found after the third lesson.

235. *In an ordinary Office* with proper or specially assigned lessons from Scripture, the responsories are said as proper or from the Common, in the same order as above (n. 234).

236. *In a ferial Office*, whether it is of the feria or of a vigil, the responsories from the current feria are said, as found in the *Proprium de Tempore*.

N) *The Hymn Te Deum*

237. The hymn *Te Deum* is said at Matins, after the last lesson, instead of the ninth or third responsory:

-) on Low Sunday, Pentecost Sunday and in the Matins of Easter Sunday which is recited by those who were not present at the Paschal Vigil;
-) on Sundays of the II class, excepting the Sundays of Septuagesima, Sexagesima, and Quinquagesima;
- c) on all feasts;
- d) during the octaves of the Nativity of Our Lord, Easter, and Pentecost;
- e) in a ferial Office of the Nativity season or of paschal season;
- f) on the vigils of the Ascension and Pentecost;
- g) in the Saturday Office of Our Lady.

238. The hymn *Te Deum* is omitted:

- a) in Offices *de Tempore* from the I Sunday of Advent to the vigil of the Nativity of Our Lord inclusive; and from

Septuagesima Sunday to Holy Saturday inclusive;

ò) on vigils of the IT and III class, excepting the vigil of the Ascension;

c) on all the ferias *per annum*;

d) in Offices of the dead.

239. When the hymn *Te Deum* is omitted, the ninth or the third responsory is said in its place.

O) *Chapters and the Lectio Brevis at Prime*

240. The chapter is said at all the Hours except Matins, after the psalms with their antiphons are finished; but at Compline it comes after the hymn. It is omitted from Lauds of Holy Thursday to None of the Saturday before Low Sunday, and in Offices of the dead.

241. At Prime the chapter *Regi saeculorum* is always said; and at Compline, *Tu autem in nobis*. At the other Hours it is taken from the Ordinary or the Psalter, from the Proper or from the Common, according to the various Offices (nn. 165-177).

242. The *lectio brevis* at Prime is always said *de Tempore* as in the Ordinary.

P) *The Short Responsories of the Small Hours*

243. Short responsories are said at the small Hours and at Compline after the chapter; but they are omitted from Holy Thursday to None of the Saturday before Low Sunday, and in Offices of the dead.

244. At Prime, in the responsory, *Christe, Fili Dei vivi*, the verse *Qui sedes* is changed in those Offices and seasons of the year for which a proper verse is assigned; but the proper verse of a commemorated feast is never said.

The short responsory of Compline is never changed. At Terce, Sext, and None the short responsories are taken from the same place as the chapters.

245. The way in which the short responsories are to be said, outside of paschal time, in paschal time, and in the ferial Office of Passiontide, is indicated in the Ordinary. Outside of paschal time, although on certain feasts two *Alleluias* are to be added at the end of the short responsory before the verse at Terce, Sext, and None, they are not for that reason to be added also at Prime and Compline.

Q) *Orations*

246. An oration is said at the end of every Hour, at the place indicated in the Ordinary. Matins is excepted when it is recited together with Lauds.

247. Before the oration, when the recitation is *in choir* or *in common*, *Dominus vobiscum* is said, to which the response is *Et cum spiritu tuo*. When the recitation is *a solo*, or by persons who have not the order of the diaconate, *Domine, exaudi orationem meam* is said, unless it has been said previously, and the response is *Et clamor meus ad te veniat*. Then is said *Oremus*, and the oration follows.

And thus in the recitation *a solo*, in place of *Dominus vobiscum*, *Domine exaudi orationem meam* is always said, as above.

248. At Prime and Compline the oration is never changed, except in the Office of the Commemoration of all the Faithful departed and during the sacred Triduum, at Prime. At the other Hours, the oration which is given for Lauds is taken; however, on the ferias of Lent and Passiontide, there is a proper oration at Vespers.

249. The oration of the Office of the day is always said with its conclusion, except as provided in n. 110 *a*. But orations which belong to a commemoration have a conclusion only for the last one; *Oremus*, however, is said before every oration.

R) *Commemorations*

250. Commemorations are made according to the norms given in the general rubrics, nn. 106-114.

251. Commemorations are placed after the oration of the Office of the day; they are made by an antiphon placed at the *Benedictus* and *Magnificat* respectively in the Office which is commemorated, by a verse which precedes it, and by an oration, with due regard to the provision of n. 110 *c*.

252. For the commemoration of the Office of a Sunday, a feria, and the vigil of the Ascension, the antiphon and verse are taken from the *Proprium de Tempore*, the Psalter, or the Ordinary, but the oration from the *Proprium de Tempore*; for the commemoration of the octave of the Nativity or the commemoration of an Office of the Saints, the antiphon, verse, and oration are taken from the Proper or the Common; finally, for the commemoration of a vigil of the II or III class, the antiphon and

verse are taken from the Psalter, the oration from the Proper.

253. In making commemorations, attention should be paid to the following:

g) in the same Hour, the same antiphon is never repeated;

z) in the same commemoration, the antiphon and verse never consist of the same words.

254. If at Lauds only one commemoration is to be made, and the antiphon and verse are to be taken from the same Common from which they were taken in the Office of the day, the antiphon and verse for the commemoration are taken from I Vespers.

255. If at Lauds two commemorations are to be made, and the antiphon and verse are to be taken from the same Common:

a) for the first commemoration, the antiphon and verse are taken from Lauds;

z) for the second, the antiphon and verse are from I Vespers.

256. If at Lauds two commemorations are to be made, and the antiphon and verse are to be taken from the same Common from which they were taken in the Office of the day:

for the first commemoration, the antiphon and verse are taken from I Vespers;

b) for the second, the antiphon and verse are from II Vespers.

257. Regarding the provisions of nn. 253-256, the following should be noted:

a) if the antiphon for I and II Vespers is the same, for the second commemoration the antiphon from Lauds is taken, or as a last resort the first antiphon of the third Nocturne;

b) the text of the antiphon can be used, in the same Hour, as the verse for the second commemoration, to be taken from the same Common;

c) the antiphon *Euge, serve bone*, which is placed at Lauds of the Common of a Confessor and Pontiff, is considered as identical with the similar antiphon which is had at Lauds of the Common of a Confessor who is not a Pontiff.

258. Likewise, if the oration of the feast whose Office is said is the same as that of the Office which is commemorated, the oration for the commemoration is changed to another from the same or a similar Common.

259. Proper antiphons and verses, if at one of the Hours they cannot be used for a commemoration, are not transferred but omitted.

S) *The Preces*

260. *Preces* are said only in an Office *de Tempore*, and only:

- a) at Lauds and Vespers of Wednesdays and Fridays of Advent, Lent, and Passiontide;
- b) at Lauds and Vespers of Wednesdays and Fridays of the Ember Days of September;
- c) at Lauds of Saturdays of the Ember Days, excepting the Saturday within the octave of Pentecost.

CHAPTER VI. THE MANNER OF MAKING THE SIGN
OF THE CROSS, OF STANDING, KNEELING, AND
SITTING DURING THE RECITATION OF
THE DIVINE OFFICE

261. What is said here about the sign of the cross and the position of the body in the recitation of the divine Office, applies to the recitation *in choir* or *in common*; but it is appropriate that those who recite the divine Office *a solo* should conform to what is said on the sign of the cross.

262. Special rules for the hebdomadary and the singers are given in the books of ceremonies; hence only such regulations as concern the “choir members” in general are given here.

263. All make the sign of the cross, from the forehead to the breast and from the left shoulder to the right:

- a) at the beginning of all the Hours, when the *Deus, in adiutorium* is said;
- b) at the verse *Adiutorium nostrum*;
- c) at the absolution *Indulgentiam* after the *Confiteor* at *Compline*;
- d) at the beginning of the canticles *Benedictus*, *Magnificat*, and *Nunc dimittis*;
- e) at the benediction at the end of Prime and Compline;
- f) at the verse *Divinum auxilium* at the end of the divine Office.

264. They make the sign of the cross on their lips at the beginning of Matins, at the words *Domine, labia mea aperies*.

265. They make the sign of the cross on their breast at the words *Converte nos* at *Compline*.

266. All stand:

a) at the beginning of each Hour, until the first verse of the first psalm is begun;

b) while the hymns and the evangelical canticles are being said;

c) at *Matins* also at the invitatory with its psalm, and from the end of the last antiphon of each Nocturne to the first blessing before the lessons inclusive; and while the text of the Gospel preceding the homily is being read;

d) at *Lauds and Vespers*, also from the completion of the antiphon after the last psalm to the end, unless they are to kneel at the *preces* or at the oration, according to the rubrics;

e) at *Prime*, from the completion of the antiphon to the end, except at the reading of the Martyrology, unless they have to kneel at the orations;

/) at *Terce, Sext, and None*, from the completion of the antiphon to the end, unless they have to kneel at the oration;

g) at *Compline*, from the completion of the antiphon after the psalms to the end, unless they have to kneel at the oration;

h) at the intonation of the antiphons at *Matins, Lauds, and sung Vespers*, according to custom;

i) at the final antiphon of the Blessed Virgin Mary after *Compline*, on Saturday and Sunday, even though it is not the Sunday Office that is being said, and during the whole paschal season.

267. All kneel:

a) at the words *Venite, adoremus et procidamus*, etc. in the psalm *Venite, exultemus* at the beginning of *Matins*;

b) at the verse *Te ergo quaesumus* in the hymn *Te Drum*;

c) at the *preces* when they are to be said;

d) in the ferial Office of Advent, Lent, and Passiontide, and also of the Ember Days of September and in the Office of vigils of the II and III class, except the vigil of the Ascension, at all the Hours at the oration and the commemorations which may follow; the hebdomadary, however, stands;

e) at the final antiphon of the Blessed Virgin Mary after *Compline*, excepting Saturday and Sunday and the whole of paschal time; the hebdomadary, however, stands while saying the oration;

/) in certain other peculiar circumstances, which are noted in their proper place.

268. All sit:

û) at all the Hours, after the first verse of the first psalm is begun, until the antiphon of the last psalm is repeated;

z) at the lessons with their responsories at Matins, except while the text of the Gospel preceding the homily is being read;

c) while the Martyrology is being read at Prime, unless some different provision is made.

PART III. GENERAL RUBRICS OF THE ROMAN MISSAL

CHAPTER I. GENERAL NOTIONS AND NORMS

269. The Most Holy Sacrifice of the Mass, celebrated according to the canons and rubrics, is an act of public worship rendered to God in the name of Christ and the Church. Hence the expression "private Mass" is to be avoided.

270. The Mass with the divine Office constitutes the summit of all Christian worship; hence *per se* the Mass should correspond to the Office of the day.

There are, however, Masses outside the order of the Office, namely, votive Masses and Masses of the dead.

271. There are two kinds of Masses: the *Missa in cantu* (a Mass which is sung), and the *Missa lecta* (a Mass which is read)*.

The Mass is said to be *in cantu* if the priest celebrant actually sings those parts which according to the rubrics should be sung by him; otherwise it is called *lecta*.

A Mass which is sung, if it is celebrated with the assistance of sacred ministers, is called a *solemn Mass*; if it is celebrated without sacred ministers, it is called a *Missa cantata*.

Finally, a solemn Mass which is celebrated by a Bishop or others who have the faculty with the solemnities prescribed in liturgical books, is called a *pontifical Mass*.

272. The Mass of its nature requires that all who assist at it take part in it in the way which befits them.

The various ways in which the faithful take an active part in the holy Sacrifice of the Mass should be so controlled that all

*For *Afissa beta* we freely use the term *low Mass*, which is the usual one in English. — Translator's Note.

danger of abuse be removed and that the principal purpose of such participation be attained, namely a fuller worship of God and edification of the faithful.

This active participation of the faithful has been dealt with at length in the *Instruction on sacred Music and the sacred Liturgy* issued by the Sacred Congregation of Rites on the 3rd of September 1958.¹

273. The rubrics which follow apply equally to sung Masses and to low Masses, unless some different provision is expressly made.

CHAPTER II. THE CALENDAR TO BE USED IN THE CELEBRATION OF MASS

274. Mass is to be said according to the calendar either of the church or oratory in which the Mass is celebrated, or of the place, or of the priest celebrant, or of the universal Church, as hereinafter explained.

275. *In a church or public oratory*, every priest, diocesan or religious, must celebrate according to the calendar of that church or public oratory.

The same rule is to be observed in *the principal semipublic oratory* of a seminary, religious house, college, hospital, prison, and the like.

276. *In secondary oratories* of a seminary, religious house, college, hospital, prison, and the like, every priest may follow either the calendar of the oratory or his own.

277. *In private oratories*, and when he celebrates on a portable altar outside a sacred place, every priest may follow either the calendar of the place (n. 53 a) or his own.

278. Every priest, even though otherwise he could follow his own calendar, must celebrate the Mass of the feasts of the principal Patron of the nation, region, or province, ecclesiastical or civil, of the diocese, town, or city, and also of the anniversary of the Dedication of the cathedral church, and other feasts, if any, which are actually of obligation.

279. An oratory permanently established *on a ship* is a public oratory: and there the calendar of the universal Church must be used. But when one celebrates outside such an oratory, on a

¹ Reported in this volume under canon 1264.

portable altar, he may use either the calendar of the universal Church or his own. The same may be done by one who legitimately celebrates while traveling by air, by river, or by rail.

280. In diocesan seminaries and colleges of clerics, which are entrusted to Religious; and also in seminaries and clerical colleges which are interdiocesan, regional, national, or international, and likewise entrusted to Religious, the same calendar is to be used which is prescribed for the recitation of the divine Office in common (nn. 154-155).

281. In interprovincial, national, and international colleges and houses of Religious, the proper calendar of the whole Order or Congregation (n. 55) is to be used, adding only the feasts mentioned in n. 57.

282. The *diocesan* calendar, adding the proper feasts of the place and those of the church or oratory, is to be used:

a) in cathedral churches, even though they be entrusted to Religious;

b) in the proper churches and oratories of the diocesan clergy, even though they have annexed to them a choir of Religious which communicates with the church only through a screen;

c) in churches and oratories of Religious of either sex, who have no proper calendar, adding, however, the feasts that are proper to the Religious and those granted to them by induit;

d) in churches and oratories of Religious which are entrusted to the diocesan clergy or which have annexed to them a choir of Canons; not, however, if the church or oratory is entrusted to some priest in particular;

e) in the church or principal oratory of a seminary, even though it be entrusted to Religious, with the faculty, however, of adding the feasts mentioned in n. 154.

283. The *religious* calendar, adding the feasts mentioned in n. 57 and those proper to the church or oratory, is to be used:

a) in the churches and principal oratories of Religious who have no calendar of their own, even though the churches or oratories be parochial;

b) in churches and oratories of the diocesan clergy which are entrusted to Religious, or which are used by Religious for the public recitation of the divine Office, even though they be parochial; but not if the church or oratory is entrusted to some Religious in particular;

c) in churches or oratories of Tertiaries of either sex, even though they recite only the little Office of the Blessed Virgin Mary;

d) in secondary oratories of a seminary entrusted to Religious, if these oratories are for the use of the Religious only.

284. A priest who celebrates in a church or oratory where a rite different from his own is in effect, must stand by the calendar of the church or oratory as regards feasts and their grade, and commemorations and the *collecta imperata*. But in arranging the Mass, he should take the variable parts which are proper to that rite, keeping the ceremonies and the Ordinary of his own rite.

CHAPTER III. THE CONVENTUAL MASS

285. The term conventual Mass means a Mass which is to be celebrated daily in conjunction with the divine Office by those who are bound to choir duty by the laws of the Church.

286. Every day only one conventual Mass is to be said, and this must conform to the Office which is recited in choir, except on the days mentioned below in nn. 289-294.

However, the obligation of celebrating other Masses in choir by reason of pious foundations or other legitimate cause, remains firm.

287. The conventual Mass is to be said after Terce, unless the superior of the community decides for a grave reason that it is to be said after Sext or None.

On the vigil of Pentecost, the conventual Mass is said after None.

288. The conventual Mass should *per se* be a solemn Mass or at least a *Missa cantata*. Where particular laws or special induits have dispensed from the solemnity of the Mass in choir, it is right that the members of the choir should participate directly in the low conventual Mass by reciting at least some parts of the Ordinary of the Mass. They are forbidden to recite the canonical Hours chorally during the conventual Mass.

289. On all ferias of the IV class, unless there is some different provision, instead of the conventual Mass conforming to the Office, the following Masses may be said, without any commemoration of the feria (AAS 53-388):

a) either the Mass which corresponds to a commemoration that may occur in the Office of the day;

b) or the Mass of a Mystery or Saint or Blessed whose eulogy is in the Martyrology for that day or in the Appendix which is approved for the church in question;

c) or one of the votive Masses which are given in the Missal for the conventual Mass on the various days of the week;

d) or any other Mass which is permitted to be said as a votive Mass.

290. *The conventual Mass for deceased* priests, benefactors, and others, except during the Nativity season and paschal season:

λ) *must be said* in every month excepting November, on the first feria of the IV class;

b) *may be said* every week on the first feria of the IV class.

The Mass to be taken is the “*quotidiana*” with the oration *Deus, veniae largitor*.

291. On the days of the major and minor Litanies, when there is a procession or other special prayers, the conventual Mass must be that of the Rogations (nn. 346-347).

292. On the day of the coronation of the Supreme Pontiff, and on the anniversaries of the Supreme Pontiff and of the Bishop of the diocese, in cathedral and collegiate churches, for the conventual Mass, the Mass of the anniversaries is said according to nn. 362-363.

293. On the anniversary of a Bishop recently deceased, and on the anniversary which is celebrated within the octave of All Souls for all the deceased Bishops and Canons of the cathedral church, in the cathedral church itself, for the conventual Mass, the Mass of those anniversaries is said.

294. On the anniversaries of all the deceased of any Chapter or Order or Congregation which is obliged to choir duty, for the conventual Mass, the Mass of those anniversaries is said.

295. On the Commemoration of all the Faithful departed, for the conventual Mass, the Mass which is marked first for that day is to be used; and the members of the choir are bound to assist only at that Mass.

296. On the feast of the Nativity of Our Lord, two conventual Masses are said, that is, one in the night and one in the day.

297. When the Bishop solemnly celebrates or assists at Mass,

or when a Mass not corresponding to the Office is sung in choir because of some external solemnity, the members of the choir are bound to assist at this Mass only, even though it be not applied for the benefactors, observing however the law regarding the application of another Mass by the one concerned.

CHAPTER IV. THE MASS ON SUNDAYS AND FERIAS

298. All Sundays of the I and II class have a proper Mass. However, the Sundays after the Epiphany which are transferred between the XXIII and XXIV Sunday after Pentecost, take the antiphons at the Introit, at the Offertory, and at the Communion, as well as the *Alleluia* and its verse, from the XXIII Sunday after Pentecost, keeping their own proper orations, Epistle, and Gospel.

299. So too, all the ferias of Lent and Passiontide and those of the Ember Days of Advent and September, have a proper Mass. On other ferias the Mass of the preceding Sunday is said unless the rubrics provide otherwise (AAS 53-388).

300. On Saturdays of the Ember Days and on the Saturday “*Sitientes*”, the Mass in which sacred Orders are conferred is of the Saturday, even if a feast of the I or II class occurs.

CHAPTER V. FESTIVE MASSES

301. The Mass of a feast, *in the proper sense*, means a Mass of a Mystery or of a Saint or Blessed, which is celebrated according to the order of the Office.

302. *In a wider sense*, the following also are called festive Masses:

) the Mass of a feast of the III class which is impeded by another feast of the same grade;

) the Mass of a commemoration which occurs in the Office of the day;

c) the Mass of a Mystery, or of a Saint or Blessed, whose eulogy is inscribed for that day in the Martyrology or in its Appendix approved for the churches concerned.

303. The festive Masses listed in the preceding number have

all the same liturgical rights as if the feast were celebrated with its entire Office. However:

a) the Mass of a feast of the III class which is impeded, can be said on its proper day, only if the impeding feast is also of the III class;

b) the Mass of a commemoration which occurs in the Office of the day, and the Mass of a Mystery or of a Saint or Blessed whose eulogy is inscribed for that day in the Martyrology or in its Appendix approved for the churches concerned, can be said only if there occurs a liturgical day of the IV class.

304. Masses which are said as festive in the wider sense are forbidden in churches which have only one Mass:

a) whenever there is the obligation of a conventual Mass, which cannot be satisfied by another priest, unless the Mass, according to n. 289, can be said as the conventual Mass;

b) whenever, on the days of the Litanies, the Mass of Rogations must be said according to the rubrics.

305. For choosing the formula of a festive Mass outside the conventual Mass, the following should be observed:

a) for feasts which are in the Proper of the Saints, the Mass which is indicated in the Missal for that day is taken. But, in place of a Mass from the Common, the priest celebrating may freely choose the proper Mass of that feast, if there is one, among the Masses for certain places;

b) for feasts which are not in the Proper of the Saints, the Mass is taken from the Common. When there are several formulas in the Common, the priest celebrating may freely choose among them. In each of the Commons, however, the Epistles and Gospels which are found either in the Masses themselves or at the end of the whole Common, may be taken in any Mass from that Common.

CHAPTER VI. VOTIVE MASSES

A) *Votive Masses in General*

306. The term votive Mass means a Mass which is said outside the order of the Office or commemorations of the current day, and which is not of a Mystery or Saint whose eulogy is in the Martyrology for that day.

307. Votive Masses may be:

- a)* of the mysteries of Our Lord;
- b)* of the Blessed Virgin Mary;
- c)* of the Angels;
- d)* of the Saints;
- e)* for various intentions.

308. The following may be celebrated as votive Masses *of the mysteries of Our Lord*:

a) in the universal Church:

- 1) of the Most Holy Trinity;
- 2) of the Most Holy Name of Jesus;
- 3) of the Most Sacred Heart of Jesus;
- 4) of the Most Precious Blood of Our Lord Jesus Christ;
- 5) of Christ the King;
- 6) of the Most Blessed Sacrament of the Eucharist;
- 7) of Our Lord Jesus Christ, eternal high Priest;
- 8) of the Holy Cross;
- 9) of the Passion of Our Lord;
- 10) of the Holy Family, Jesus, Mary and Joseph;
- 11) of the Holy Ghost;

b) in particular churches, besides the Masses above mentioned, all the Masses of feasts of Our Lord which are inscribed in particular calendars, and other votive Masses that are specially granted.

But Masses which refer to the mysteries of the life of Our Lord may not be celebrated as votive Masses.

309. The following may be celebrated as votive Masses *of the Blessed Virgin Mary*:

a) in the universal Church, the Masses which are assigned in the Missal for the various seasons of the year as Saturday Masses of Our Lady, and also all Masses of feasts of the Blessed Virgin Mary which are inscribed in the universal calendar;

b) in particular churches, besides the Masses mentioned above, all Masses of feasts of the Blessed Virgin Mary which are inscribed in particular calendars, and other votive Masses which are specially granted.

The variable parts according to different seasons of the year, which are wanting in these Masses, are taken from the Common feasts of the Blessed Virgin Mary.

But Masses which refer to the mysteries of the life of the Blessed Virgin Mary may not be celebrated as votive Masses, excepting the Mass of her Immaculate Conception.

310. The following may be celebrated as votive Masses *of the Angels*:

- a) the Masses of the various feasts of the Holy Angels;
- b) the votive Mass of the Holy Angels assigned for Tuesday.

311. As votive Masses *of the Saints*, may be celebrated the Masses of any canonized Saint whose eulogy is in the Roman Martyrology or its Appendix approved for the churches concerned.

312. Votive Masses *of the Blessed* are permitted, by Apostolic Indult, only during the triduum which is celebrated in their honor within a year from their beatification.

313. Votive Masses “*for various intentions*” are found in the Missal or its Appendix approved for a certain church, to be celebrated for peculiar circumstances or necessities.

314. For a votive Mass of the mysteries of Our Lord, the Mass to be taken is the one for that feast, unless it is expressly indicated that another should be used; or a special votive Mass.

315. For a votive Mass of the Blessed Virgin Mary, of the Angels, or of the Saints, the Mass of the respective feast is taken, if there is one in the Missal either in the Proper of the Saints or among the Masses for certain places, unless some other is expressly indicated in the Missal as the votive Mass.

If the feast is lacking in the Missal, the Mass is taken from the Common. If in the same Common there are several formulas, the priest celebrating may freely choose between them. In each of the Commons, the Epistles and Gospels which are found either in the Masses themselves or at the end of the whole Common, may be taken in any Mass from that Common.

The rubrics, however, must be observed regarding the changes of certain parts or words according to the seasons of the year and the quality of this Mass as a merely votive Mass.

316. For any particular necessity, the corresponding votive Mass is taken if it is given in the Missal; if it is wanting, the “Mass for any necessity” is taken, using instead of the orations of that Mass, the orations corresponding to the existing necessity, if they are to be found among the “various orations.”

317. All votive Masses of the mysteries of Our Lord, of the

Blessed Virgin Mary, or of a Saint, are forbidden whenever there occurs a liturgical day of the I or II class on which the Office is of that same Person. In that case, instead of the votive Mass, the Mass of the current Office is to be said. When a liturgical day of the III or IV class occurs, either the Mass of the Office of the day or the votive Mass may be chosen, without commemorating the other.

318. The oration of a votive Mass which is impeded is added under one conclusion to the oration of the Mass of the day, only if the votive Mass is of the I or II class, and provided there occur none of the days listed in the table of precedence under nn. 1, 2, 3 and 8.

When a votive Mass of the III class is impeded, nothing is done for it in the Mass of the current Office.

319. In admitting and arranging orations in votive Masses, the regulations given below for the different classes of votive Masses (nn. 330 *b*, 343 *b*, 386 *b*, 389 *α*) are to be observed.

320. Regarding the *Gloria* and the *Credo* in votive Masses, provision is made in the proper places, where the different classes of votive Masses are dealt with, and also below in nn. 431-432 and 475-476.

321. The sequence, if there is one, is omitted in votive Masses.

322. The preface to be said is the one which is proper to each votive Mass; if there is none, the preface of the season or the common preface is said, according to the general norms.

323. The color of the vestments in votive Masses must correspond to each Mass; but in low votive Masses of the IV class which are not conventual Masses, the color of the Office of the day may also be used, reserving, however, violet and black exclusively for Masses to which these colors regularly belong.

324. Unless the particular rubrics provide otherwise, a votive Mass may be either sung or read.

325. Votive Masses are of the I, II, III or IV class; the following numbers deal with each in turn.

326. All votive Masses are forbidden in churches which have only one Mass:

- a) whenever there is an obligation to say a conventual Mass, which cannot be satisfied by some other priest, excepting votive Masses which on certain days may (n. 289) or must (nn. 290-294) be said for the conventual Mass;

- b)* on February 2nd if there is the blessing of the candles;
- c)* in the major and minor Litanies, if the Mass of Rogations is to be said (n. 346).

327. Whenever, in the rubrics or in a particular indult, a Mass is indicated as a votive Mass of a certain class, it is to be arranged according to the norms and privileges which are established for votive Masses of that class.

B) *Votive Masses of the I Class*

I. Votive Masses of the I Class in General

328. The term votive Mass of the I class means a votive Mass which may be celebrated on all liturgical days, excepting only those listed under nn. 1 to 8 in the table of precedence, without prejudice to the provision of n. 332.

329. The votive Masses of the I class which are provided for in the general rubrics are:

- a)* Masses of Dedication in the actual consecration of a church (nn. 331-334);
- b)* *sung* Masses of the Most Blessed Sacrament of the Eucharist, in solemn celebrations of Eucharistic Congresses (n. 335);
- c)* *sung* Masses of the mysteries of Our Lord, of the Blessed Virgin Mary, or of a Saint or Blessed on the occasion of an extraordinary celebration (n. 340 *a*).

330. The privileges of votive Masses of the I class are as follows:

- a)* they are said with the *Gloria* and *Credo*;
- b)* they exclude all commemorations that are not privileged, and a collect ordered by the local Ordinary;
- c)* the oration of the votive Mass impeded is added under one conclusion to the oration of the Mass of the current day, provided there occur none of the days listed under nn. 1, 2, 3 and 8 in the table of precedence;
- d)* if it is sung, the solemn tone is used.

II. Masses of Dedication in the Actual Consecration of a Church

331. The consecration of churches, although it can legitimately be done on any day, is more appropriately done on Sundays and feast days. It is forbidden, however, on the vigil and on the

feast of the Nativity of Our Lord, on the feasts of the Epiphany and the Ascension of the Lord, on Corpus Christi, on the days from the II Sunday of Passiontide or Palm Sunday to Easter Sunday inclusive, on Pentecost Sunday, and on the day of the Commemoration of all the Faithful departed.

332. The Mass of Dedication in the actual consecration of a church or oratory is part of the whole rite of consecration; consequently it must be celebrated whenever a church or oratory is consecrated, even on days when other votive Masses of the I class are forbidden.

333. In the Mass of Dedication in the actual consecration of a church, there is added under one conclusion the oration of the Mystery or Saint in whose honor the church or oratory is being consecrated, and no other commemoration is admitted, not even a privileged one.

334. The other Masses which are celebrated in the church or oratory on the day of consecration after the rite is finished, may be said of the Dedication, as votive Masses of the I class.

III. Masses in Eucharistic Congresses

335. On each day of a Eucharistic Congress, diocesan, regional, national, or international, the principal Mass, provided it is *sung*, may be of the Most Blessed Sacrament of the Eucharist, celebrated as a votive Mass of the I class.

336. In the other public celebrations at such Congresses, the Mass of the Most Blessed Sacrament of the Eucharist may be celebrated as a votive Mass of the II class.

337. All the priests who are present at a Eucharistic Congress can celebrate the Mass of the Most Blessed Sacrament of the Eucharist as a votive Mass of the III class.

IV. Votive Masses at Certain Extraordinary Celebrations

338. The privileges indicated in this paragraph belong to Masses:

g) in a triduum or octiduum which is celebrated in honor of some Saint or Blessed within a year from the canonization or beatification;

b) in certain extraordinary celebrations continued for three or eight days on the occasion, for example, of a centenary.

However, extraordinary celebrations in honor of a Blessed are excluded.

339. For the celebrations mentioned in the preceding number, a special induit of the Holy See is required.

340. On each day of these celebrations, are permitted:

a) *one sung Mass* of the mystery of Our Lord, the Blessed Virgin Mary, or a Saint or Blessed, in whose honor the celebrations are held, as a votive Mass of the I class;

b) *all low Masses* as above, as votive Masses of the II class.

C) *Votive Masses of the II Class*

I. Votive Masses of the II Class in General

341. The term votive Mass of the II class means a votive Mass which is allowed to be celebrated on all liturgical days of the II, III and IV class.

However, the Mass *pro Sponsis* and the Mass of thanksgiving on the 25th and 50th anniversaries of a marriage, are forbidden on all Sundays.

342. The votive Masses of the II class which are provided for in the general rubrics are:

g) the Mass in the solemn blessing of a church or oratory, and in the consecration of an altar (n. 345);

b) the Mass of Rogations in the major and minor Litanies (nn. 346-347);

c) votive Masses on the occasion of the Forty Hours' devotion or of another exposition of the Most Blessed Sacrament (nn. 348-355);

d) Masses for the external solemnity of feasts (nn. 356-361);

e) the Mass on the day of the coronation of a Supreme Pontiff and on the anniversaries of the Pope or of the Bishop of the diocese (nn. 362-365);

f) a Mass for a reason which is both grave and public (nn. 366-368);

g) the Mass "for the propagation of the Faith" (n. 369);

h) Masses on certain special occasions (nn. 370-372);

i) votive Masses in shrines (nn. 373-377);

z) the votive Mass *pro Sponsis* and the Mass of thanksgiving on the 25th and 50th anniversaries of a marriage (nn. 378-382).

343. The privileges of votive Masses of the II class are as follows:

a) they are said with the *Gloria*, unless violet vestments are used; but without the *Credo*, unless that is to be said by reason of an occurring Sunday or octave;

b) they admit only one commemoration and exclude the collect ordered by the local Ordinary;

c) if the votive Mass is impeded, its oration is added under one conclusion to the oration of the Mass of the day, provided none of the days listed under nn. 1, 2, 3 and 8 in the table of precedence occur; with due regard to the provision of n. 380;

d) if they are sung, the solemn tone is used.

344. Votive Masses of the II class are governed by the general norms given in n. 343; the particular regulations for each Mass are indicated below.

II. The Votive Mass in the Solemn Blessing of a Church or Oratory and in the Consecration of an Altar

345. In the solemn blessing of a church or oratory and in the consecration of an altar, after the rite is finished, the Mass of the Mystery or Saint in whose honor the church or oratory is blessed or the altar consecrated, is said as a votive Mass of the II class.

III. The Mass of Rogations in the Major and Minor Litanies

346. In the major and minor litanies (nn. 80-90), in churches where the procession, or by order of the local Ordinary the special functions (n. 83), are held, the Mass of Rogations is said as a votive Mass of the II class (cf. n. 86).

347. The Mass of Rogations, or the Mass of the day taking the place of a votive Mass which is impeded, is regarded as part of the whole liturgical action; and is regularly said after the procession or the other special functions are finished.

IV. Votive Masses on the Occasion of the Forty Hours or of Some Other Exposition of the Most Blessed Sacrament

348. For the exposition and reposition of the Most Blessed Sacrament for the Forty Hours, whether continuous or interrupted, at the very altar of exposition, there is celebrated *in cantu* the Mass of the Most Blessed Sacrament of the Eucharist as a votive Mass of the II class.

349. On the middle day of the exposition, at an altar where the Most Blessed Sacrament is not exposed, either the Mass of

the Most Blessed Sacrament or another votive Mass suited to particular local necessities may be celebrated *in cantu* as a votive Mass of the II class.

350. On the days when votive Masses of the IV class are permitted by the rubrics, it is appropriate that the Masses celebrated in the church where the Forty Hours' devotion is being held, be of the Most Blessed Sacrament of the Eucharist.

351. On the day of the Commemoration of all the Faithful departed:

a) the exposition of the Most Blessed Sacrament should follow, and the reposition should precede the Mass *in cantu*, or the principal one;

α) during the time of exposition, the Masses of the Office of the day are said in violet vestments, and not at the altar of exposition.

352. On the 2nd of February, Ash Wednesday, and the II Sunday of Passiontide or Palm Sunday, if there is the blessing of the candles, or respectively of the ashes or palms, the Most Blessed Sacrament exposed for the Forty Hours' adoration is, during the blessing and procession or the imposition of the ashes, either transferred to another altar where the adoration can be continued without detriment to the piety of the faithful, or put away and the adoration resumed after the blessing and procession or the imposition of ashes with the Mass are finished. It is appropriate to observe the same procedure in the Commemoration of all the Faithful departed, for the principal Mass of the day and the absolution at the tomb which follows.

353. For the exposition of the Most Blessed Sacrament for public adoration for a whole day, the Mass of the Most Blessed Sacrament of the Eucharist may be said as a votive Mass of the II class.

354. For the exposition of the Most Blessed Sacrament for adoration which lasts only for some hours, the Mass of the day is said, without the commemoration of the Most Blessed Sacrament.

However, on days when a votive Mass of the IV class is permitted, it is more appropriate to say the Mass of the Most Blessed Sacrament of the Eucharist.

355. In Masses which, by induit, are celebrated at the altar of exposition during the adoration, the oration of the Most

Blessed Sacrament of the Eucharist is added under one conclusion, provided that no Sunday occur and that there be no Office, Mass, or commemoration of Christ Our Lord.

V. Votive Masses in the External Solemnity of Feasts

356. The term external solemnity of some feast means the celebration of the feast without the Office, for the benefit of the faithful, on the day when the feast is impeded, or on the Sunday if the feast occurs during the week, or on some other appointed day.

357. External solemnity either belongs to a certain feast by the law itself or is granted by particular induit.

358. External solemnity by the law itself belongs only to:

g) the feast of the Most Sacred Heart of Jesus, on the III Sunday after Pentecost;

b) the feast of the Blessed Virgin Mary of the Rosary, on the I Sunday of October;

c) feasts of the I or II class which are connected with some particular liturgical action, if that liturgical action is with the approval of the Holy See transferred to a Sunday, for that Mass only which is celebrated in connection with the said liturgical action;

d) the feast of the principal Patron, duly constituted;

e) the anniversary of Dedication of that particular church;

/) the titular feast of the particular church;

g) the titular feast of the Order or Congregation;

//) the feast of a Saint who is the Founder of the Order or Congregation;

i) feasts of the I and II class which are celebrated with a special concourse of people; of which the local Ordinary is the judge.

359. If external solemnity belongs to a day by the law itself and there is no different provision such as those made above in n. 358 for certain external solemnities, it can be celebrated either on the very day on which the feast is impeded, or on the Sunday immediately preceding or immediately following the Office of the impeded feast, according to the rubrics.

If external solemnity is granted by particular induit, it is assigned to a definite day.

360. For a feast whose external solemnity is celebrated, it is allowed to say one Mass *in cantu* and one low Mass, or two low Masses, as votive Masses of the II class, except in the case mentioned in n. 358 c.

361. External solemnities which have already been granted by particular indult to certain dioceses, churches, or religious families, remain in effect, with this sole restriction, that they are forbidden on liturgical days of the I class, and that never more than two Masses may be celebrated for the same solemnity.

VI. The Votive Mass on the Day of the Coronation of the
Supreme Pontiff and on the Anniversaries of the
Pope and the Bishop of the Diocese

362. *On the day of the coronation of the Supreme Pontiff; on the anniversary of the coronation of the Supreme Pontiff; and on the anniversary of the election or of the consecration or of the transfer of the Bishop of the diocese* (once, that is, on the day to be chosen by the Bishop himself), for the conventual Mass in cathedral and collegiate churches, the proper votive Mass is said as a votive Mass of the II class.

363. If this votive Mass is impeded, the following are to be observed:

a) if the anniversary of the coronation of the Supreme Pontiff is *perpetually* impeded for the universal Church; or if the anniversary of the Bishop is perpetually impeded for the whole diocese, it is definitely transferred to the nearest day not similarly impeded. The anniversary of the Bishop of the diocese is transferred in the same way if the day of the coronation of the Supreme Pontiff or its anniversary occurs on that same day;

ò) if they are only *accidentally* impeded by one of the days listed under nn. 1, 2, 3 or 8 of the table of precedence, they are transferred to the nearest day which is not of the I class.

364. On the same days which are mentioned above in n. 362, in all churches and in all Masses except those of the dead, the oration for the Pope or for the Bishop is added as indicated below in n. 449. However, this oration is transferred whenever the votive Mass in cathedral or collegiate churches is transferred.

365. One Mass “on the anniversary of the coronation of the Pope” is permitted, with the consent of the local Ordinary, as a

votive Mass of the II class, in all churches, on the day on which special celebrations in honor of the Supreme Pontiff are being held.

VII. The Votive Mass for a Grave and Public Cause

366. The term votive Mass for a grave and public cause means a Mass which, by order or with the consent of the local Ordinary, is celebrated with a concourse of the faithful, for some grave necessity or advantage, spiritual or temporal, which affects the community or a notable part thereof.

367. The votive Mass for a grave cause is only one in any one church; the Mass is chosen which corresponds to the necessity, or in default of that, the Mass “for any necessity,” as indicated above in n. 316.

368. If a grave necessity or public calamity occurs, and there is not sufficient time to apply to the local Ordinary, the pastor can order the votive Mass in his own parish, as provided above in n. 366.

VIII. The Mass “for the Propagation of the Faith”

369. One Mass “for the propagation of the Faith” may be celebrated as a votive Mass of the II class in all churches, on the day when there are special celebrations for the Missions, and on the occasion of a mission Congress.

IX. Votive Masses on Certain Special Occasions

370. The Masses dealt with in this paragraph concern special celebrations for particular groups or for only a part of the faithful.

Such special celebrations are:

a) for parishes: the opening and closing of a sacred mission for the people; major jubilees of the parish or of a pastor or other priest living in the parish; solemn extraordinary celebrations, and the like;

b) for schools, colleges, seminaries, and other institutions of the kind: the beginning and end of the school year; extraordinary jubilees, such as the fiftieth and hundredth anniversaries of their founding;

c) for religious houses: solemn ceremonies of clothing or of profession; the opening and closing of a general or provincial

Chapter; major jubilees of the Institute, province, or house; the twenty-fifth or fiftieth anniversary of the profession or priestly ordination of one of the members;

d) for various groups, such as confraternities, pious societies, professional associations and the like: general annual meetings; extraordinary conventions of several groups of the same nature: major jubilees, and so on;

e) for houses of retreats: the opening and closing of a course of exercises or of an extraordinary reunion;

f) for hospitals, camps, prisons, and similar institutions: extraordinary religious celebrations and other festivities which are celebrated in an extraordinary manner or time.

371. Such a Mass, one only for each occasion, is a votive Mass of the II class, and is celebrated either by order or with the consent of the respective Ordinary.

372. The Mass to be celebrated is the one that is chosen as suitable for the particular occasion, for example, the Mass of the Holy Spirit, of thanksgiving, of some mystery of Our Lord, of the Blessed Virgin Mary or of a Saint, or one of the votive Masses for various intentions.

X. Votive Masses in Shrines

373. The term shrine means a church or sacred building devoted to the public practice of divine worship, which for some particular pious reason the faithful make the goal of pilgrimages for obtaining graces or fulfilling vows. The particular pious reason may be a sacred image which is venerated there, a relic which is kept there, a miracle which God worked there, a special indulgence to be gained there.

374. Votive Masses which have been or shall be granted by induit of the Holy See to shrines and other pious places, are votive Masses of the II class.

375. At all the altars of a shrine a votive Mass can be celebrated every day on which votive Masses of the II class are permitted, but only by pilgrim priests, or when the Mass is said for the benefit of pilgrims.

376. So too, in pious places, a votive Mass may be celebrated as a votive Mass of the II class, by priests who visit that pious place.

377. Outside the cases mentioned in nn. 375 and 376, a votive Mass can be celebrated only as a votive Mass of the IV class.

XL The Votive Mass “*Pro Sponsis*” and the Mass in Thanksgiving on the 25th and 50th Anniversaries of the Celebration of a Marriage

378. The votive Mass “*pro Sponsis*,” or at least its oration in the Mass of the day which impedes it, is permitted whenever the marriage is celebrated either outside the closed time, or even during the closed time if the local Ordinary has for just cause permitted the solemn nuptial blessing.

379. Besides the days when votive Masses of the II class are forbidden, the Mass “*pro Sponsis*” is forbidden also on Sundays and whenever, according to n. 381 *c*, the nuptial blessing cannot be given.

380. Whenever the Mass “*pro Sponsis*” but not the nuptial blessing is forbidden, the Mass of the Office of the day is said, and there is added to the oration of this Mass, under one conclusion, the oration of the impeded votive Mass, even on those days on which, according to n. 343 *c*, the commemoration of an impeded votive Mass of the II class is forbidden; and in this Mass the nuptial blessing is given as usual.

When both the Mass “*pro Sponsis*” and the nuptial blessing are forbidden, one Mass with the blessing can be transferred to a convenient day which is not impeded, after the celebration of the marriage.

381. Regarding the Mass “*pro Sponsis*” and the nuptial blessing, the following also are to be observed:

a) the nuptial blessing is inseparable from the Mass. Consequently it cannot be given outside of Mass, except by Apostolic induit: in which case it is to be given according to the formula which is found in the Roman Ritual, title VIII, chapter TIT:

h) the nuptial blessing in the Mass must be given by the priest who celebrates the Mass, even if another priest has assisted at the marriage;

c) the nuptial blessing is omitted if the spouses are not present; and if both or either of them has already received the blessing, keeping, however, the custom, where it is in effect, of giving the blessing even if the man only has received it before:

d) on the day of the Commemoration of all the Faithful de-

parted and during the sacred Triduum, both the votive Mass and its commemoration in the Mass of the day, as well as the nuptial blessing in the Mass, are forbidden.

382. For thanksgiving on the 25th and 50th anniversary of the celebration of a marriage, either the Mass of the Most Holy Trinity or that of the Blessed Virgin may be said as a votive Mass of the II class, adding the oration for thanksgiving under one conclusion with the first.

After the Mass, the prayers from the Roman Ritual, title VIII, chapter VII, are said over the couple.

XII. Some Other Votive Masses of the II Class

383. Besides the votive Masses of the II class mentioned in the preceding numbers, it is well to remember the low votive Masses which are permitted as votive Masses of the II class in the celebration of a Eucharistic Congress (n. 336) and in certain extraordinary celebrations (n. 340 *b*).

D. Votive Masses of the III Class

384. The term votive Mass of the III class means a votive Mass which can be celebrated on liturgical days of the III and IV class.

385. The votive Masses of the III class which are provided for in the general rubrics are the following:

a) one Mass of Our Lord Jesus Christ, eternal high Priest, on the first Thursday or the first Saturday of every month, in churches and oratories in which special exercises of piety are held on that day for the sanctification of the clergy;

b) two Masses of the Most Sacred Heart of Jesus on the first Friday of every month, in churches and oratories in which special exercises of piety are held on that day in honor of the Most Sacred Heart of Jesus;

c) one Mass of the Immaculate Heart of the Blessed Virgin Mary on the first Saturday of every month, in churches and oratories in which special exercises of piety are held on that day in honor of the Immaculate Heart of the Blessed Virgin Mary.

To these must be added the Mass of the Most Blessed Sacrament of the Eucharist which is allowed to all priests on the days of a eucharistic Congress (n. 337).

386. The manner of arranging votive Masses of the III class is this:

a) they are said with the *Gloria*; but always without the *Credo*;

b) they admit two commemorations, or one commemoration and the collect ordered by the local Ordinary;

c) if they are sung, the solemn tone is used;

d) when they are forbidden, the}' are not commemorated in the Mass of the day.

E) Votive Masses of the IV Class

387. A votive Mass of the IV class is a votive Mass that may be celebrated only on liturgical days of the IV class.

388. For a votive Mass of the IV class, any Mass may be taken which is permitted by the rubrics as a votive Mass. However, there must be a just cause, namely, the necessity, advantage or devotion of the priest celebrant or of the people.

389. In arranging a votive Mass of the IV class, the following should be observed:

a) the *Gloria* is not said, except in the Mass of the Angels on any day, and in the Mass of the Blessed Virgin on Saturday;

b) besides the oration of the Mass, two other orations may be said, among which are to be numbered: the commemoration of the Office of the day, or those that occur in the Office of the day, or the collect ordered by the local Ordinary, or a votive oration:*

c) the *Credo* is always omitted;

d) if the Mass is sung, the ferial tone is used.

CHAPTER VII. MASSES OF THE DEAD

A) Masses of the Dead in General

390. The Masses for the deceased which are celebrated on the day of the Commemoration of all the Faithful departed, are according to the order of the Office; all other Masses for the deceased are outside the order of the Office.

391. In Masses of the dead there is no commemoration of the Office of the current day.

*The votive or *ad libitum* oration is defined and regulated in nn. 461-465. — Translator's Note.

392. Masses of the dead are of the I, II, III, or IV class; each class is dealt with in the following numbers.

393. All Masses of the dead, even funeral Masses, are forbidden:

a) in churches or oratories where, for any reason, exposition of the Most Blessed Sacrament is going on, during all the time of the exposition. Masses on the day of the Commemoration of all the Faithful departed are excepted (n. 352);

b) in churches which have only one Mass, when there is an obligation of the conventual Mass which cannot be satisfied by another priest; unless the conventual Mass itself must or may be said for the deceased;

c) in churches which have only one Mass, on the 2nd of February and on Ash Wednesday, if on those days respectively there is the blessing of candles or of ashes; and in the major and minor Litanies if the Mass of Rogations is to be said.

394. The first Mass of those given for the Commemoration of all the Faithful departed, using the proper orations from the Missal among the various ones which are assigned for the deceased, is taken:

a) for a deceased Supreme Pontiff, and deceased Cardinals, Bishops, and Priests, in all Masses of the I, II, and III class;

b) on the anniversaries of all the deceased of a clerical Order or Congregation.

395. The Mass which is inscribed "*hi die obitus seu depositionis defuncti*" is said for deceased who are not priests:

fl) in the funeral Mass;

ft) in Masses for the day of death;

c) in Masses after receiving notice of the death;

d) at the latest burial of the deceased;

e) on the 3rd, 7th and 30th days, using, however, the proper orations.

396. The Mass which is inscribed "*In anniversario defunctorum*" is taken on the anniversaries of deceased who are not priests.

397. The "*Missa quotidiana*" is taken for all deceased of any order or grade, outside the days mentioned above.

398. As for the orations in Masses of the dead, observe the following:

fl) all Masses of the dead, whether sung or read, are said

per se with only one oration, unless the commanded oration for the deceased must be added according to n. 458, or unless the votive oration for the deceased may be added according to n. 464;

b) in Masses of the dead of the IV class, if they are applied for certain deceased, the appropriate oration is said, of the various orations for the deceased as found in the Missal; if they are applied for the deceased in general, or if their designation is unknown, the oration *Fidelium* is said;

c) in Masses of the dead, any oration which is not for the deceased is forbidden.

399. The sequence *Dies irae*:

a) must be said only in Masses of the dead of the I class. However, in the Commemoration of all the Faithful departed, if one celebrates the three Masses without intermission, he must say the sequence in only the principal Mass, otherwise, in the first Mass; in other Masses, unless they are sung, he may omit the sequence;

b) may be omitted in Masses of the dead of the II, III, and IV class.

400. Any Mass of the dead may be either sung or read.

401. The absolution over the corpse or over the catafalque:

a) must be done after a funeral Mass;

b) may be done after other Masses of the dead;

c) may be done for a reasonable cause, even after Masses which are not Masses of the dead.

B) *Masses of the Dead of the I Class*

I. Masses of the Dead of the I Class in General

402. Masses of the dead of the I class are:

a) the Masses on the day of the Commemoration of all the Faithful departed;

b) the funeral Mass.

II. Masses on the Day of the Commemoration of All the Faithful Departed

403. On the day of the Commemoration of all the Faithful departed, every priest can celebrate three Masses as they are in the Missal for this day.

404. In saying the Masses of this day, the following are to be observed:

) one who celebrates only one Mass uses the first; one who celebrates two Masses, the first and second;

) one who celebrates a sung Mass or a conventual Mass, uses the first, and has the faculty of anticipating the second and third;

c) one who celebrates several sung Masses in different churches, must always use the first;

d) if several Masses are sung in the same church, the first Mass should be used first, then the second, and finally the third.

III. The Funeral Mass

405. The term funeral Mass means the one Mass for the departed which is directly connected with the funeral of some deceased person.

This Mass, *per se*, should be celebrated with the body present; but it may also be celebrated, for a reasonable cause, when the body is absent or already buried.

406. The funeral Mass is forbidden:

a) on the days listed under nn. 1, 2, 3, 4, 5 and 6 in the table of precedence;

b) on feast days of obligation which are included among the feasts mentioned in n. 11 of the table of precedence;

c) on the anniversary of Dedication and on the feast of the Title of the church in which the funeral is held;

d) on the feast of the principal Patron of the town or city;

c) on the feast of the Title and of the Saint Founder of the Order or Congregation to which the church where the funeral is held belongs.

407. If the Office of some feast of those mentioned in n. 406 has to be transferred accidentally to another day, according to the rubrics, the funeral Mass is forbidden on the day when the feast is impeded, and it is permitted on the day to which the Office is transferred; but if the external solemnity of a feast is celebrated on a Sunday, the funeral Mass is forbidden on the day when the external solemnity is had, but not on the feast day.

408. Whenever the funeral Mass is forbidden, or for any

reason cannot be celebrated in the actual funeral, it may be transferred to the nearest day not similarly impeded.

409. On the day of the Commemoration of all the Faithful departed, for the funeral Mass, the first Mass of the day is taken, with the orations to be said in the funeral Mass for this particular deceased person. But if the first Mass is celebrated for the Office of the day, the second is taken for the funeral Mass, and in the last resort the third.

C) *Masses of the Dead of the II Class*

I. Masses of the Dead of the II Class in General

410. Masses of the dead of the II class are:

- a) Masses for the day of death;
- b) the Mass after receiving notice of the death;
- c) the Mass at the latest burial of the deceased.

411. All Masses of the dead of the II class are said as on the day of death; they are permitted, however, provided:

- a) they be applied for the deceased himself;
- b) there occur no liturgical day of the I class, nor a Sunday.

If the Mass on the day of death is said more than eight days after the death or burial of the deceased, the adverb *hodie* is omitted in the oration and postcommunion.

II. Masses for the Day of Death

412. The term “Masses for the day of death” means Masses which are celebrated for a certain deceased person from the day of death to the day of burial:

- a) either in the private oratory of the deceased himself, provided the body is physically present in the house;
- ft) or in a church or oratory of the place where the deceased died, or is being buried, or had a domicile;
- c) or in the church or oratory where the funeral Mass is celebrated, even apart from the funeral itself.

III. The Mass After Receiving Notice of the Death

413. The term “Mass after receiving notice of the death” means the one Mass which may be said for a certain deceased person in any church or oratory, on a convenient day after receiving notice of the death.

IV. The Mass at the Latest Burial of the Deceased

414. The term “Mass at the latest burial of the deceased” means the one Mass which may be said in the church or oratory of the place to which the body of a deceased person previously buried is brought for definitive burial, on the very day of such definitive burial.

D) *Masses of the Dead of the III Class*

I. Masses of the Dead of the III Class in General

415. Masses of the dead of the III class are:

- a) the Mass on the 3rd, 7th, and 30th day from the death or burial of the deceased;
- b) the Mass “on the anniversary”;
- c) Masses of the dead in churches or chapels of a cemetery;
- d) Masses of the dead within eight days of the Commemoration of all the Faithful departed.

416. Masses of the dead of the III class are forbidden on liturgical days of the I or II class; and the formula which is given below for the different Masses is used, unless according to n. 394 the first Mass of those for the Commemoration of all the Faithful departed is to be taken.

II. The Mass on the 3rd, 7th, and 30th Day from the Death or Burial

417. On the 3rd, 7th, and 30th day from the death or burial of the deceased, one Mass can be said for him in any church or oratory as on the day of death, using the proper prayers as found at the end of this Mass.

Whenever this Mass is prevented by the rubrics, it can be transferred to the nearest day not similarly impeded.

There can be several Masses of this sort on days when Masses of the dead of the IV class are permitted.

III. The Mass “on the Anniversary”

418. The anniversary *in the strict sense* means the annual recurrence of the day of the death or burial of a certain deceased person; *in the broad sense* it means either the anniversary which by the terms of a foundation is to be celebrated once every year

outside the day of death or burial, or a celebration which is held, likewise once every year, for all the deceased members of a certain group, on a day which is either fixed by the foundation or by the custom of the group, or is determined by the group itself or by the celebrant.

419. On these days, in all churches and oratories, *one* Mass is permitted to be said as on the anniversary; and whenever this is forbidden by the rubrics it can be transferred to the nearest day not similarly impeded.

There may be several Masses of this sort on days when Masses of the dead of the IV class are allowed.

IV. Masses in Churches and Chapels of a Cemetery

420. The term, church or chapel of a cemetery, means:

- a) the church or principal public oratory of a cemetery in which bodies are actually buried, provided such a church or oratory has not attached to it choir duty nor the care of souls;
- b) the chapel of some particular monument duly erected within the cemetery.

421. The Masses which are celebrated in these places, provided they are applied for the deceased, can be said as requiem Masses, using the “*Missa quotidiana*” with the suitable oration.

V. Masses of the Dead Within Eight Days of the Commemoration of All the Faithful Departed

422. Within eight days of the Commemoration of all the Faithful departed, inclusive, all Masses which are applied for all or certain deceased, may be said as requiem Masses, using the “*Missa quotidiana*” with the suitable oration.

E) *Masses of the Dead of the IV Class, Namely “Quotidianae”*

423. Masses of the dead of the IV class are the other “*quotidianae*” Masses of the dead which can be celebrated instead of the Mass corresponding to the Office of the day, only on ferias of the IV class, outside the Nativity season.

It is highly appropriate that these Masses of the dead of the IV class be said only when they are really applied for the deceased, either in general or specially designated.

CHAPTER VIII. THE VARIOUS PARTS OF THE MASS

A) *The Psalm ludica me, Deus, the Confiteor, and the Incensing of the Altar*

424. The psalm *ludica me, Deus* with its antiphon, and the *Confiteor* with the absolution, are said before the steps of the altar, in all Masses whether sung or read; however, they are omitted, as are also the verses that follow and the prayers *Aufer a nobis* and *Oramus te, Domine*, in the following Masses:

a) the Mass of the feast of the Purification of the Blessed Virgin Mary which follows the blessing and procession of the candles;

b) the Mass of Ash Wednesday which is said after the blessing and imposition of the ashes;

c) the Mass of the II Sunday of Passiontide or Palm Sunday which follows the blessing and procession of the palms;

d) the Mass of the Paschal Vigil;

e) the Mass of Rogations which follows the procession in the major and minor Litanies;

f) Masses which follow certain consecrations in the Roman Pontifical.

425. The psalm *ludica me, Deus* is omitted:

a) in Masses *de Tempore*, from the I Sunday of Passiontide to Holy Thursday;

b) in Masses of the dead.

426. The incensings which must be done in a solemn Mass, may be done also in all sung Masses.

B) *The Antiphon at the Introit and the Kyrie, eleison*

427. At the Introit the antiphon is said with the verse of the psalm and the *Gloria Patri*; and after these are finished, the antiphon is repeated.

However, the antiphon at the Introit with the psalm and the *Gloria Patri* are wanting in the Mass of the Paschal Vigil.

428. The *Gloria Patri* at the Introit is omitted in Masses *de Tempore* from the I Sunday of Passiontide to Holy Thursday, and in Masses of the dead.

429. In paschal time, two *Alleluias* are added to the antiphon

at the Introit, if they are not already there. On the other hand, when Mass is said outside of paschal time, the *Alleluia* is omitted in all antiphons at the Introit, unless the contrary is indicated for certain Masses.

430. *Kyrie, eleison* is said nine times after the repetition of the antiphon at the Introit; that is, three times *Kyrie, eleison*, three times *Christe, eleison*, and three times *Kyrie, eleison*.

C) *The Hymn Gloria in Excelsis*

431. The hymn *Gloria in excelsis* is said:

g) in Masses which correspond to the Office of the day, whenever at Matins the hymn *Te Deum* was said;

b) in the festive Masses mentioned in n. 302;

c) in the Masses of Holy Thursday and in the Mass of the Paschal Vigil;

d) in votive Masses of the I, II and III class, unless violet vestments are used;

e) in votive Masses of the IV class of the Angels on any day, and in those of the Blessed Virgin Mary on Saturday.

432. The hymn *Gloria in excelsis* is omitted:

a) in Masses which correspond to the Office of the day, when the hymn *Te Deum* is omitted at Matins;

b) in all Masses in which violet vestments are used;

c) in votive Masses of the IV class, excepting those mentioned in n. 431 e;

d) in Masses of the dead.

D) *Orations*

I. Orations in General

433. The term orations, in the Mass, means:

c) the oration of the Mass which is celebrated;

b) the orations of the Office which is commemorated and of any commemoration which may occur;

c) other orations prescribed by the rubrics (nn. 447-453);

d) an oration ordered by the local Ordinary (nn. 454-460);

e) a votive oration, which can be said on certain liturgical days at the option of the priest celebrating (nn. 461-465).

434. In the number of orations fixed for the various liturgical

days, are included the oration of the Mass and the commemorations, as well as other orations, whether prescribed by the rubrics, ordered by the local Ordinary, or votive. Consequently, after the oration of the Mass:

a) on liturgical days of the I class, in votive Masses of the I class, and in sung Masses other than conventual, no other oration is admitted except an oration which is to be said under one conclusion and one privileged commemoration, without prejudice to the prescription of n. 333;

b) on Sundays of the II class, no other oration is admitted, except a commemoration of a feast of the II class, which, however, is omitted if a privileged commemoration has to be made;

c) on other liturgical days of the II class and in votive Masses of the II class, only one other oration is admitted, namely, either a privileged one or an ordinary one;

d) on liturgical days of the III and IV class and in votive Masses of the III and IV class, only two orations are admitted.

435. Any oration which goes beyond the number fixed for the various liturgical days, is omitted; indeed the number of three orations may not be exceeded on any pretext.

436. The oration proper to the Mass is always said under its own conclusion, unless another oration is to be joined to it under the same conclusion, as stated below in nn. 444–445.

437. The following are always said under another conclusion:

a) the commemorations to be made;

b) an oration ordered by the local Ordinary;

c) a votive oration.

438. If two orations in their first or latter part are composed in almost the same words, the later oration:

a) if it is *de Tempore*, is changed to another, of the following Sunday or feria;

b) in the case of a Saint, it is changed to another from the same or a similar Common;

c) if it is an *oratio bnperata* it is omitted.

439. In the orations of a transferred or deferred Office, the words *hanc* or *hodiernam* or *praesentem diem*, or the like, are not to be changed.

440. Whenever the words *Flectamus genua*, *Levate* occur in the Missal, they are to be said by the deacon in a solemn Mass, in other Masses by the celebrant; and after the *Flectamus genua*,

all together with the celebrant kneel and for a certain space of time pray in silence; when *Levatc* is said, all rise, and the celebrant says the oration.

441. As to the quality and number of orations in Masses of the dead, the regulations given in n. 398 are to be observed.

II. The Orations in Masses Which Have Several Lessons

442. In Masses with several lessons (nn. 467-468), the commemorations and other orations are placed after the oration which precedes the last lesson or Epistle; and only this oration is counted in computing the number of orations.

443. For commemorating a feria whose Mass has several lessons, the first oration is taken, namely the one that was said at Lauds.

III. Orations Which Are to Be Said Under One Conclusion With the Oration of the Mass

444. Another oration is added under one conclusion to the oration of the Mass, only if it is:

- «) a ritual oration (n. 447);
- b) the oration of a votive Mass of the I or II class which was impeded (nn. 330 c, 343 c);
- c) some other oration which is expressly indicated or allowed by the rubrics to be said under one conclusion with the oration of the Mass (nn. 110, 350, 449, 451, 453).

445. Only one other oration can be said under one conclusion with the oration of the Mass.

If more than one oration were, according to the rubrics, to be said under one conclusion with the oration of the Mass, only one of them is retained, according to the order given above under n. 444; the others are omitted.

446. An oration which is to be said under one conclusion with the oration of the Mass is counted with it as one; and it is to be said even in a Mass which is sung.

IV. Ritual Orations

447. The term “ritual oration” means an oration to be said in a Mass that is connected with the following blessings or consecrations:

- a) the consecration of a Bishop,
- b) the conferring of sacred Orders,
- c) the blessing of an Abbot,
- d) the blessing of an Abbess,
- e) the blessing and consecration of Virgins,
- f) the blessing of a cemetery,
- g) the reconciliation of a church,
- A) the reconciliation of a cemetery.

These orations, which are to be found among the votive Masses for various purposes, are always to be added under one conclusion to the oration of the Mass.

448. In Masses in which a ritual oration is added, all other orations are excluded, except privileged commemorations.

V. The Orations on the Day of the Coronation of the Supreme Pontiff and on the Anniversaries of the Pope and the Bishop of the Diocese

449. On the day of the coronation of the Supreme Pontiff and on its anniversary, and on the anniversary of the election or consecration or transfer of the Bishop of the diocese (once, that is, on the day chosen by the Bishop himself), in all Masses except those of the dead, there is added under one conclusion with the oration of the Mass, the oration for the Pope or for the Bishop, provided there occur none of the liturgical days mentioned under nn. 1, 2, 3 or 8 in the table of precedence (cf. n. 363).

450. The oration for the Pope or for the Bishop, whenever it is impeded, is transferred to the nearest day not similarly impeded, in the same way as the conventual Mass is transferred for those same anniversaries in cathedral and collegiate churches (n. 364).

VI. The Oration *pro ipso* Sacerdote on the Anniversary of His Own Priestly Ordination

451. On the anniversary of his own priestly ordination, every priest can add to the oration of the Mass, under one conclusion, the oration for himself, provided there occur none of the liturgical days listed under nn. 1, 2, 3 or 8 in the table of precedence.

452. Whenever it is impeded, the oration *pro seipso sacerdote* may be transferred to the nearest day not similarly impeded.

VII. The Oration “Pro Fidei Propagatione”

453. On the second from last Sunday in October, or on another Sunday fixed by the local Ordinary “for the Missions,” in all Masses, there may be added to the oration of the Mass under one conclusion, the oration for the propagation of the Faith, except on the days listed under nn. 1, 2, 3 and 8 in the table of precedence.

VIII. The Oratio Imperata

454. The term *oratio imperata* means an oration which the local Ordinary can order when a grave and public necessity or calamity occurs.

455. The local Ordinary can prescribe as an ordered oration, any oration from the Masses which are permitted to be celebrated as votive Masses, or from among the *orationes ad diversa*, or from the Masses and orations for the deceased.

456. It is highly appropriate that the local Ordinary do not impose an ordered oration in a stable manner, but only for a cause that is really grave and for a space of time which does not extend beyond the necessity.

457. The ordered oration:

- a) can be only one;
- b) must be said by all priests who celebrate in the churches and oratories, even exempt ones, of the diocese;
- c) is never said under one conclusion with the oration of the Mass, but after the privileged commemorations;
- d) is forbidden on all liturgical days of the I and II class, in votive Masses of the I and II class, in sung Masses, and whenever the privileged commemorations complete the number fixed for the various liturgical days.

458. An ordered oration for the deceased is said only on ferias of the IV class and in votive Masses or low Masses of the dead of the IV class.

459. In a public necessity or calamity which is by its nature of long duration (for example war, pestilence, and the like),

the local Ordinary can impose a suitable ordered oration *for the entire time* of the unhappy event; but this oration:

- a) is said only on Monday, Wednesday, and Friday;
- b) is forbidden on the days and in the Masses mentioned above in n. 457 d.

460. If an urgent, grave, and public necessity or calamity occurs and there is not time to apply to the local Ordinary, the pastor, within the limits of his parish, even for exempt churches and oratories, can order a suitable oration to be said for three consecutive days. This oration is forbidden on the same days and in the same Masses as the oration ordered by the local Ordinary (n. 457 J); and if the latter should be said, it is omitted.

IX. The Votive Oration

461. Every priest can add one oration *ad libitum* in all low Masses that are not conventual, on liturgical days of the IV class.

462. A votive oration may be selected either from the Masses which are allowed to be celebrated as votive, or from the orations for various purposes, or from the Masses and orations for the deceased.

463. This oration is placed last, after the other orations, but it must not go beyond the number of three orations.

464. The votive oration for the deceased may be added in low Masses of the dead of the IV class which are not conventual.

465. In the oration *4 cunctis*, the Titular of the proper church, or any principal Patron, or the Founder or Titular of the Order or Congregation may be named. For the rest, the rubrics found in the Missal for this oration should be observed.

E) *The Lessons and Other Parts up to the Gospel*

466. After the orations the Epistle is said; when that is finished, the response *Deo gratias* is made.

467. One lesson precedes the Epistle:

-) on the Wednesdays of the Ember Days;
-) on the Wednesday of the fourth week of Lent;
- c) on Wednesday of Holy Week.

At the end of this lesson, the response *Deo gratias* is made.

468. Five lessons precede the Epistle on the Saturdays of the Ember Days; and at the end of each lesson except the one of the prophecy of Daniel, the response *Deo gratias* is made.

In conventual Masses, and in Masses in which sacred Orders are conferred, all the lessons with their orations and verses are always to be said; in other Masses, whether sung or read, one may say only the first oration, which corresponds to the Office, with *Flectamus genua* if that is in order, and the first lesson with its verses; then, after saying as usual *Dominus vobiscum*, *Et cum spiritu tuo*, and *Oremus*, the second oration without *Flectamus genua*, followed by any other commemorations that may occur, and, omitting the succeeding lessons with their verses and orations, immediately adds the last lesson or Epistle with the tract which follows it, and, on the Saturday after Pentecost, with the sequence.

469. After the Epistle, the gradual is said, and the *Alleluia* with its verses, or the tract, as indicated in the Missal in the proper place.

470. The sequence is said after the last *Alleluia* or after the tract. It is omitted in votive Masses. As to the sequence *Dies irae*, the norms given in n. 399 are to be observed.

471. At the beginning of the Gospel, *Dominus vobiscum* is said, to which the response is *Et cum spiritu tuo*; then: *Sequentia* (or *Initium*) *sancti Evangelii secundum N.*, to which the response is *Gloria tibi, Domine*; and at the end the response *Laus tibi, Christo* is made.

472. In Holy Week, before reading the history of the Passion of the Lord, *Dominus vobiscum* is not said, nor are *Sequentia sancti Evangelii*, *Gloria tibi, Domine* said, but *Passio Domini Xostri Icsu Christi secundum N.*; and at the end the response *Laus tibi, Christe* is not made.

473. In sung Masses, all the parts which the deacon or sub-deacon, or the reader, sing or read in virtue of their office, are omitted by the celebrant.

474. After the Gospel, especially on Sundays and feast days of obligation, there should be, when the circumstances permit it, a brief homily to the people.

But the homily, if it is given by another priest than the celebrant, must not overlap with the celebration of the Mass, thus impeding the participation of the faithful; hence in this case the Mass should be suspended and resumed only after the homily is finished,

F) *The Credo*

475. After the Gospel or the homily, the *Credo* is said:

a) on all Sundays, even though the Office yields to some feast, or a votive Mass of the II class is celebrated;

b) on feasts of the I class and in votive Masses of the I class;

c) on feasts of the II class of Our Lord and of the Blessed Virgin Mary;

d) throughout the octaves of the Nativity of Our Lord, of Easter, and of Pentecost, even on occurring feasts and in votive Masses;

e) on the natal feasts of the Apostles and Evangelists, and on the feasts of the Chair of Saint Peter and of Saint Barnabas, Apostle.

476. The *Credo* is not said:

a) in the Masses of the Chrism and of the Lord's Supper on Holy Thursday, nor in the Mass of the Paschal Vigil;

b) on feasts of the II class, excepting those listed above in n. 475 *c* and *e*;

c) in votive Masses of the II class;

d) in festive and votive Masses of the III and IV class;

e) by reason of any commemoration that occurs in the Mass;

f) in Masses of the dead.

G) *The Antiphon at the Offertory and the Secret Prayers*

477. After the *Credo*, or if that is not to be said, after the Gospel or the homily, *Dominus vobiscum* is said, with the response *Et cum spiritu tuo*, and *Oremus*; then the antiphon at the Offertory, which is wanting only in the Mass of the Paschal Vigil.

478. During paschal time there is added to the antiphon at the Offertory an *Alleluia*, unless there is one already. The *Alleluia* which is sometimes found at the end of the antiphon at the Offertory outside of paschal time, is retained, except from Septuagesima to Easter.

479. The offering of the host and chalice, and what follows, are done as indicated in the Ordinary of the Mass.

480- The "secret" prayer is said secretly, without *Dominus vobiscum* and *Oremus*. As many secret prayers are said as were said orations at the beginning of Mass. They are said in the

same order and conclude in the same way as other orations.

481. The conclusion of the last secret prayer is said secretly up to the words *Per omnia saecula saeculorum*, which are pronounced in a clear voice.

H) *The Prejace*

482. That preface is said which is proper to each Mass; if there is none, the preface *de Tempore* is said, otherwise the common preface.

483. No commemoration which occurs in the Mass brings in its proper preface.

484. *The prejace of the Nativity of Our Lord* is said:

o) as *proper*, in Masses of the Nativity of Our Lord and of its octave, and also on the feast of the Purification of the Blessed Virgin Mary;

6) as *de Tempore*, within the octave of the Nativity of Our Lord, even in Masses which otherwise would have a proper preface, except Masses which have a proper preface of the divine mysteries or Persons; and also from the 2nd to the 5th of January.

485. *The prejace of the Epiphany* is said:

λ) as *proper*, in Masses of the feast of the Epiphany and of the Commemoration of the Baptism of Our Lord Jesus Christ;

ℒ) as *de Tempore*, from the 7th to the 13th of January.

486. *The prejace of Lent* is said:

a) as *proper*, in Masses *de Tempore* from Ash Wednesday to the Saturday before the I Sunday of Passiontide;

α) as *de Tempore*, in other Masses which are celebrated during that time and have no proper preface.

487. *The preface of the Holy Cross* is said:

a) as *proper*, in Masses *de Tempore* from the I Sunday of the Passion to Holy Thursday; in both festive and votive Masses of the Holy Cross, the Passion of Our Lord and the instruments of the Passion, the Precious Blood of Our Lord Jesus Christ, the Holy Redeemer;

ó) as *de Tempore*, in all Masses from the I Sunday of Passiontide to Wednesday of Holy Week, which have no proper preface.

488. *The preface of the Mass of the Chrism* is said in its own Mass on Holy Thursday.

489. *The preface of Easter* is said:

a) as *proper*, in Masses *de Tempore* from the Mass of the Paschal Vigil to the vigil of the Ascension of Our Lord;

b) as *de Tempore*, in other Masses which are celebrated during the same time and have no proper preface.

490. *The preface of the Ascension of the Lord* is said:

a) as *proper*, on the feast of the Ascension;

b) as *de Tempore*, in all Masses from the Friday after the Ascension to the Friday before the vigil of Pentecost, which have no proper preface.

491. *The preface of the Most Sacred Heart of Jesus* is said in festive and votive Masses of the Most Sacred Heart of Jesus.

492. *The preface of Our Lord Jesus Christ, King* is said in festive and votive Masses of Our Lord Jesus Christ, King.

493. *The preface of the Holy Ghost* is said:

a) as *proper*, in Masses *de Tempore* from the vigil of Pentecost to the following Saturday; and in festive and votive Masses of the Holy Ghost;

b) as *de Tempore*, in other Masses which are celebrated during the same time and have no proper preface.

494. *The preface of the Most Holy Trinity* is said:

a) as *proper*, in Masses of the feast and in votive Masses of the Most Holy Trinity;

b) as *de Tempore*, on the Sundays of /Vivent, and on all Sundays of the II class outside the time relating to the Nativity and paschal seasons.

495. *The preface of the Blessed Virgin Mary* is said in festive and votive Masses of the Blessed Virgin Mary, excepting the feast of the Purification of the Blessed Virgin Mary.

496. *The preface of Saint Joseph* is said in festive and votive Masses of Saint Joseph.

497. *The preface of the Apostles* is said in festive and votive Masses of the Apostles and Evangelists.

498. *The common preface* is said in Masses which have no proper preface and which do not require the preface *de Tempore*.

499. The preface of the dead is said in Masses of the dead.

I) *The Canon of the Mass and the Other Parts
Up to the Communion*

500. After the preface and the *Sanctus*, the Canon of the Mass is said secretly, as in the Ordinary of the Mass.

501. Whenever, within the action (*infra actionem*), the *Communicantes*, *Hanc igitur*, and *Qui pridie* are changed, that is indicated in the proper place in the Missal.

Within the octaves of the Nativity of the Lord, Easter and Pentecost, the proper *Communicantes* and *Hanc igitur* are said also in Masses other than those of the octave, even though they have a proper preface.

502. The proper time for distributing Holy Communion to the faithful is in the Mass after the Communion of the celebrant; and he should do this himself, unless because of the great number of persons receiving Communion it be advisable that one or more priests assist him.

It is entirely unbecoming that, at the same altar where Mass is being celebrated, Holy Communion be distributed by another priest outside the time of Communion.

It is also permitted for a reasonable cause to distribute Holy Communion immediately before or after Mass, and even outside of Mass, in which cases the form prescribed in the Roman Ritual, title V, chapter II, nn. 1-10 is used.

503. When Holy Communion is distributed in the Mass, the celebrant, after receiving the Precious Blood, omitting the *Confiteor* and absolution but saying *Ecce Agnus Dei* and three times *Domine, non sum dignus*, proceeds at once to give Holy Communion.

504. After the Canon and everything else up to the Communion is finished, the antiphon at the Communion is said, and at the end, during paschal time, an *Alleluia* is added unless there is one already; outside of paschal time, the *Alleluia* which is sometimes found at the end of this antiphon is retained, except from Septuagesima to Easter.

505. The Postcommunion prayers are said in the same number, the same way, and the same order as the orations at the beginning of Mass.

506. In Masses of the ferias of Lent and Passiontide, excepting the sacred Triduum, after the last Postcommunion prayer,

there is added the *Oratio super populum*, which is always said with its own conclusion and is preceded by *Oremus, Humiliate capita vestra Deo*. This prayer is to be said even when three Postcommunion prayers have preceded.

L) *The Conclusion of the Mass*

507. At the end of Mass, *Ite, missa est* is said, to which the response is *Deo gratias*.

However:

a) in the evening Mass of Holy Thursday which is followed by the solemn reposition of the Most Blessed Sacrament, and in other Masses which are followed by a procession, *Benedicamus Domino* is said, and the response is *Deo gratias*;

b) within the octave of Easter, in Masses *de Tempore*, two *Alleluias* are added to the *Ite, missa est* and to the following *Deo gratias*;

c) in Masses of the dead, *Requiescant in pace* is said, to which the response is *Amen*.

508. After the *Placeat* is said, the blessing is given; this is omitted only when *Benedicamus Domino* or *Requiescant in pace* was said.

509. For the last Gospel, at all Masses, regularly the beginning of the Gospel of Saint John is taken.

However, on the IT Sunday of Passiontide, that is Palm Sunday, at all Masses which do not follow the blessing and procession of the palms, the proper last Gospel is said.

510. The last Gospel is entirely omitted:

a) in Masses in which *Benedicamus Domino* was said, according to n. 507 a;

b) on the feast of the Nativity of Our Lord, at the third Mass;

c) on the IT Sunday of Passiontide, that is Palm Sunday, in the Mass which follows the blessing and procession of the palms;

d) in the Mass of the Paschal Vigil;

e) in Masses of the dead, when the absolution over the corpse or catafalque follows;

f) in Masses which follow certain consecrations, according to the rubrics of the Roman Pontifical.

CHAPTER IX. THE PARTS THAT ARE TO BE SAID
IN A CLEAR OR IN A SECRET VOICE IN THE MASS

511. *In a low Mass*, the following are to be said in a clear voice:

- a) the words *In nomine Patris, etc.*; the psalm *Iudica me, Deus* with its antiphon; the *Confiteor* and what follows up to *Oremus* inclusive; but the prayers *Aufer a nobis* and *Oramus te, Domine* are said secretly;
- b) the antiphon at the Introit with its verse and the *Gloria Patri*, as well as the *Kyrie, eleison*;
- c) the hymn *Gloria in excelsis*;
- d) *Dominus vobiscum, Oremus, Flectamus genua — Levate*, the orations;
- e) the lessons, the Epistle, the gradual, the tract, the *Alleluia* with its verse, the sequence and the Gospel;
- f) the *Credo*;
- g) *Dominus vobiscum, Oremus*, and the antiphon at the Offertory, and the words *Orate, fratres*;
- h) the preface and the *Sanctus — Benedictus*;
- i) the words *Nobis quoque peccatoribus*; the Lord's Prayer with its preface; *Per omnia saecula saeculorum* and *Pax Domini sit semper vobiscum*; *Agnus Dei*, etc.; the words *Domine, non sum dignus* before the Communion of the priest celebrant; the formulas at the Communion of the faithful; the antiphon at the Communion; *Dominus vobiscum* and the postcommunions; and the words *Humiliate capita vestra Deo* and the *oratio super populum*;
- l) *Ite, missa est* or *Benedicamus Domino*, or *Requiescant in pace*; the blessing and the last Gospel.

Everything else is said secretly.

512. The priest should be very careful to pronounce whatever is to be said in a clear voice distinctly and properly, not too fast, so that he may attend to what he is reading, nor too slowly lest he weary the hearers; and not in too loud a voice if he is celebrating at a secondary altar, lest he disturb others who may be celebrating in the same church at that time; nor in a voice so subdued as not to be heard by those present. Whatever is to be

said secretly, he should pronounce in such a way as to hear himself and not be heard by those present.

513. *In a solemn Mass*, the celebrant:

a) sings: Dominus vobiscum, wherever it occurs, except in the verses after the *Confiteor*; the orations; the *Oremus* before the antiphon at the Offertory, *Per omnia saecula saeculorum* with the preface; *Per omnia saecula saeculorum* with the *Pater noster* and its preface; *Per omnia saecula saeculorum* with *Pax Domini*;

b) begins with singing: the Gloria and Credo when they are to be said;

c) says in a clear voice the formulas at the Communion of the faithful and the words of the blessing at the end of Mass;

d) says in an appropriate voice the parts to which the sacred ministers have to respond;

e) says secretly the other parts which in a low Mass are said in a clear voice;

/) omits the parts that are said by the sacred ministers or by the reader.

514. *In Missis cantatis*, that is, without sacred ministers, the celebrant must observe what was said in the preceding number and must also sing the parts which belong to the sacred ministers. The Epistle may be sung by the reader. If it is not sung by the reader, it is better that it be read without singing by the celebrant himself, but he may sing it in the usual way.

515. *The solemn tone*, in singing the orations, the preface and the *Pater noster* is used:

a) on Sundays;

b) in festive Masses and in the Mass of the Saturday Office of Our Lady;

c) on vigils of the I class;

d) on Holy Thursday and in the Mass of the Paschal Vigil;

e) throughout octaves;

/) in votive Masses of the I, II and III class.

516. *The Jerial tone* is used:

a) on ferias;

b) on vigils of the II and III class;

c) in votive Masses of the IV class;

d) in Masses of the dead.

CHAPTER X. THE ORDER OF KNEELING, SITTING AND STANDING DURING MASS

517. *In a low Mass*, the celebrant genuflects:

a) whenever in the Rite to be observed in the celebration of Mass, or in the Ordinary of the Mass, or in the Proper of the Mass, it is indicated that he should genuflect;

b) when the Blessed Sacrament is uncovered on the altar, whenever he comes to the middle of the altar or leaves the middle of the altar.

518. *In sung Masses*, the celebrant genuflects;

a) at all the times when he ought to genuflect in a low Mass. But at the words which are to be sung by others, he does not genuflect when he himself reads those words, but when they are sung either by the ministers or by the choir, according to the rubrics;

b) however, at the words *Et incarnatus est* in the *Credo*, the celebrant always genuflects when he says these words; when they are sung, if he is not seated, he genuflects again; but if he is seated he does not genuflect but makes a deep bow with head uncovered, except in the three Masses of the Nativity of Our Lord and in the Mass of the Annunciation of the Blessed Virgin Mary, in which, when these words are sung, every one genuflects.

519. *The ministers*, in sung Masses, always genuflect with the celebrant, except the subdeacon while holding the book at the Gospel, and the acolytes while holding the candles, who do not genuflect at that time. And when the deacon sings words at which a genuflection is to be made, he genuflects toward the book, the celebrant and all the others toward the altar. At the Consecration, the ministers kneel on both knees.

520. In choir, those who are not Prelates kneel at the *Confiteor* with its psalm and at the blessing given by the celebrant at the end of Mass. But Prelates and Canons make a deep bow of the head at the blessing.

521. Moreover, all, including Prelates, in choir kneel on both knees:

a) at the Consecration;

b) at the Communion of the faithful;

c) in Masses of the ferias of Advent, Lent, and Passiontide,

the Ember Days of September, vigils of the II and III class outside of paschal time, and in Masses of the dead: at the orations before the Epistle after *Dominus vobiscum* has been said; from the end of the *Sanctus* up to the *Pater noster* with its preface exclusive; and at the postcommunions and the *oratio super populum*;

d) whenever words which call for a genuflection are sung by the ministers or by the choir.

522. Likewise in choir all genuflect on one knee:

a) while the celebrant recites the words of the *Credo, Et incarnatus est*, etc.

b) while he says the words of the last Gospel *Et Verbum caro jactum est*.

523. In a solemn Mass the celebrant, between the deacon and the subdeacon, may sit on the epistle side, near the altar, while the *Kyrie, eleison, Gloria in excelsis*, the sequence and the *Credo* are being sung; at other times he stands at the altar or kneels, as stated above. These provisions are applicable also in a *Missa cantata*.

524. In choir, those who are actually singing do not sit down, but the others may sit:

a) when the celebrant sits;

b) during the singing of the lessons and Epistle, the gradual, the tract and *Alleluia* with its verse, and the sequence;

c) from the offertory to the incensing of the choir, or if the choir is not incensed, to the preface;

d) from the end of the Communion to the *Dominus vobiscum* before the postcommunion.

At other times they stand or kneel as stated above.

CHAPTER XI. THE PREPARATION OF THE THE ALTAR FOR MASS

525. The altar on which the Most Holy Sacrifice of the Mass is to be celebrated must be entirely of stone and duly consecrated; or at least it must have a stone table or a sacred stone, likewise duly consecrated, which must be large enough to receive the host and the greater part of the chalice; or in place of this stone, by Apostolic Induit, an *antimensium*, duly blessed.

526. The altar should be covered with three cloths, duly

blessed, of which one should be long enough to hang down on the sides of the altar to the floor.

527. On the altar in the middle there should be a rather large Cross with the Crucifix, and the candelabra which are needed according to the quality of the Mass, with lighted candles, on both sides. Moreover the so-called “*tabellae secretarum*” (altar cards) should be placed there, but only for the duration of the Mass; and on the epistle side a cushion or bookstand to support the Missal.

528. On the epistle side, on a table prepared for the purpose, cruets of wine and water should be ready, with a little basin and hand towel, and a little bell, and a paten for the Communion of the faithful.

529. Nothing whatever should be placed on the altar, which does not pertain to the Sacrifice of the Mass or to the equipment of the altar.

530. The practice of lighting a candle near the altar, from the Consecration to the Communion, should be kept, where it is in effect.

DECLARATION REGARDING PARTICULAR CALENDARS

Since His Holiness John XXIII, by his *motu proprio* Apostolic Letter, *Rubricarum instructum*, of the 25th of July of the present year, decreed that “all whose business it is to do so shall as soon as possible see to it that diocesan and religious Calendars and *Propria* be conformed to the rule and spirit of the new revision of the rubrics and Calendar, and be approved by the Sacred Congregation of Rites,” this Sacred Congregation of Rites will issue appropriate instructions for the revision of particular Calendars and the *Propria* of Offices and Masses. But in the meantime it has decided to announce the things that will have to be observed in particular calendars from the beginning of the year 1961:

1. All the provisions that are made under the title “*Variationes in Breviario et Missali Romano ad Normam Novi Codicis Rubricarum*,” are to be observed also in particular calendars.

2. In both diocesan and religious calendars, all particular feasts which are now inscribed in them are to be retained for the present.

3. The grade of those feasts should be indicated according to the norms given in the *Variationes*, nn. 1-4.

4. As regards *proper* feasts and their grade, nn. 42-46 of the new code of rubrics must be strictly observed.

5. As for feasts which are to be celebrated by Religious together with the diocesan clergy in various dioceses, the prescription of n. 57 of the new code of rubrics is to be observed.

6. The *universal* feasts which, according to nn. 5 and 8 of the *Variationes*, are either reduced to a commemoration or expunged from the calendar, let them for the present be retained in the particular calendar, if they are inscribed there as feasts of the I or II class.

7. If feasts of the III class have not the proper lesson which is commonly called "*contracta*," the indications given in n. 221 *b* of the new rubrical code are to be followed.

8. The Bishop of the diocese should determine the day on which, according to nn. 362 and 364 of the new code of rubrics, the Mass for the anniversary of the election of the Bishop and the prayer for the Bishop in all the churches of the diocese shall be said.

AAS 52-730; S. C. Rit., 26 July, 1960. Annotations in *The Clergy Review*, 45 (1960)-641-650 (O'Connell).

Note: For the sake of brevity we have omitted from our report of this group of documents those parts which can more conveniently be consulted either in the *Ordo Officii et Missae* or in the original Latin text which is easily available everywhere.

Those parts which we have not reported are:

Calendarium Breviarii et Missalis Romani (AAS 52-686 to 698);
Tabellae Dierum Liturgicorum (*Ibid.*, 699-702);
Tabella Occurrentiae (*Ibid.*, 703);
Tabella Concurrentiae (*Ibid.*, 704);
Notanda in Tabellas Occurrentiae et Concurrentiae (*Ibid.*, 705);
Variationes in Breviario et Missali Romano (*Ibid.*, 706-721);
Variationes in Martyrologio Romano (*Ibid.*, 722-729);
Ordinationes ad Librorum Liturgicorum Editores (*Ibid.*, 732-734).

INDEX

OF PRINCIPAL SUBJECTS IN THE CODE OF RUBRICS

Notes. It is obvious that in an index of this kind only the principal subjects can be set down and even these can be made only by abbreviated references which, however, can be easily located since, as a rule, the terms used are technical and known to all.

Moreover, it should be kept in mind that this index includes only the subjects contained in the Code of Rubrics given above and does not list topics given in the Variations in the breviary and missal, nor those in documents which preceded or follow the Code of Rubrics or in the *calendarium* or in the changes pertaining to the Martyrology.

Individual items given under one heading are separated by semicolons. The numbers refer to the article numbers in the Code of Rubrics. The symbols (O) and (M) refer, respectively, to Office and Mass.

- A cunctis* (M): names to be inserted at letters NN.: 465.
- Absolution and blessings before lessons at Matins (O): 208-210; in Sunday Office: 166, c.
- Absolution over corpse or catafalque (M): when it must or may be done: 401.
- Advent: *Sundays*: arc 1st cl.: 11, a; *ferias*: through Dec. 16 are 3rd cl.: 25, b; Dec. 17-23: are 2nd cl.: 24, a. — See Season: *Advent*.
- All Souls Day: See Commemoration of All the Faithful Departed.
- Alleluia* (O): in antiphons: 195; in verses at Matins: 206; in responsories after lessons at Matins: 229; in short responsories at the Minor Hours: 245.
- (M): at antiphon at introit: 429; *Alleluia* with its verses: 469; at antiphon at offertory: 278; at antiphon at communion: 504; at *Ite, missa est*: 507, b.
- Aloud: prayers said aloud in Mass: low: 511; solemn: 513; sung: 514; modulation of voice: 512.
- Altar (M): prepared for Mass: 525-530.
- portable (M): (outside of established oratory): celebrant may follow universal calendar or his own: 279.
- Altar cards (M): 527.
- Altar cloths (M): three, duly blessed: 526.
- Angels (M): in 4th cl. votive Mass of Angels, *Gloria in excelsis* is said on any day: 431, e.
- Anniversary: of coronation of Pope (M): *conventual votive Mass* 2nd cl. in cathedral and collegiate churches: 262; if impeded: 263; *votive oration* in all churches and Masses: 364; said under single conclusion: 449; if impeded: 450.
- of dedication of cathedral church: 1st cl. feast of each diocese: 43, b.
- of dedication of one's own church: 1st cl. feast of each consecrated church: 45, a; has right to external solemnity: 358, e.
- of election, consecration, transferral of diocesan bishop (M): *conventual votive Mass* 2nd cl. in cathedral and collegiate churches: 362; if impeded: 363; *votive oration* in all churches and Masses: 364; said under single conclusion: 449; if impeded: 450.
- of ordination of priest (M): 451-452.

----- 2Sth or 50th wedding (M): 2nd cl. votive Mass (of Trinity or B.V.M.) with oration for thanksgiving under single conclusion: 382; special prayers according to Roman Ritual: 382.

Annunciation of Blessed Virgin: when transferred to after Easter: 96, a.

Antimensium (M): permitted by apostolic induit: 525.

Antiphon: 190-195; (O) always said in full: 191; proper antiphons not transferred: 192.

----- at introit (M): 427-429; at offertory: 477; at communion: 504.

----- final, of Blessed Virgin (O): 181.

Ascension: *vigil*: 2nd cl.: 31, a; how to commemorate vigil, ferias, Sunday: 252. — See also Season: *Ascensiontide*.

Assumption of B.V.M.: *vigil*: 2nd cl.: 31, b.

Asterisk: in verses of psalms and canticles indicates pause in chant or recitation: 202.

Bell (M): 528.

Benedicamus Domino (M): said only in evening Mass of Lord's Supper followed by reposition of Blessed Sacrament and in Masses followed by some procession: 507, a.

Benedictus (O): canticle: 200.

Beneficiaries (O): follow calendar of their church in recitation of Office: 149.

Bishop: See Anniversary of election; Dalmatic and tunicle; Ordinary, local.

Blessed: having special relation to diocese: 2nd or 3rd cl. feast: 43, d; who lived in Order or Congregation: 2nd or 3rd cl. feast: 46, e; where body is kept: 3rd cl. feast: 45, d.

Blessed Virgin (M): *Gloria in ex-*

celsis said in 4th cl. votive Mass of B.V.M. on Saturday: 431, e.

----- Saturday Office: 79; has one nocturne (9 psalms and 3 lessons): 162, f; proper absolution and blessings: 209; rest is ordinary Office: 169.

Blessing: and consecration of virgins (M): ritual oration used: 447, e.

----- Nuptial (M): inseparable from Mass but allowed by apostolic induit outside of Mass: 381, a; to be given by celebrant of Mass: 381, b; when to be omitted: 381, c; nuptial Mass and blessing prohibited on All Souls Day and during Sacred Triduum: 381, d.

----- of abbot, abbess (M): ritual oration used: 447, c, d.

----- of cemetery (M): ritual oration used: 447, f.

----- in Mass: omitted when *Benedicamus Domino* or *Requiescat in pace* has been said: 508.

----- Solemn, of church (oratory) (M): 2nd cl. votive Mass: 345.

But Thou, O Lord --- : See *Tu autem, Domine*.

Calendar: *universal*: definition: 49; is norm of celebration: 7. — *particular (proper)*: definition: 50; who is competent to make it up and to approve it: 50. — *diocesan*: to whom it belongs: 51; its contents: 52; for what it is used: 53. — religious to whom it belongs: 54; its contents: 55; for what it is used: 56.

----- (O): to be followed in Office: in general: 148; beneficiaries: 149; diocesan clergy: 150; religious: 151-153, 156; seminaries, colleges, etc. (cases): 154-156.

----- (M): to be followed in Mass: 274-284; in church (oratory): 275; in secondary oratory: 276; in private oratory: 277; on

journey (ship, air, railroad): 279; in seminaries, colleges, etc.: (cf. 154-156), 280-281; diocesan, in Mass: 282; religious, in Mass: 283.

Candle (M): near altar, from consecration to communion: 530.

Candlemas: See Purification of B.V.M.

Candlesticks (M): on altar, according to kind of Mass: 275.

Canon of Mass: 500.

Canonical Hours: See Hours, canonical.

Capitulum (O): when said: 240; when omitted: 241.

Cemetery: blessing of: 447, f.

----- church or oratory: definition: 420.

----- reconciliation of: 447, h.

Chant (M): solemn tone: 515; ferial tone: 516.

Chasuble: used for bishop: 134; for priest: 133.

----- folded: abolished: 137.

Christ, the King: feast assigned to last Sunday of Oct.: 17, d.

-----, the Priest (M): single 3rd cl. votive Mass on 1st Thurs. or 1st Sat. of each month if devotions: 385, a.

Christmas: *vigil*: takes place of 4th Sunday of Advent in case of occurrence: 30, a; order and plan of Office: 173. — *feast* (O): in 3rd nocturne has proper blessings: 209; (M): two conventual Masses: 296; in 3rd Mass last gospel of St. John omitted: 510, b. — *within octave*: peculiarities: 68, 69; — *Sunday within octave*: Office: 176. — *days within octave*: Office: 175; have Matins of one nocturne (9 psalms and 3 lessons): 161, e; how commemoration of octave is made: 252. — *octave day* (Jan. 1): has Office of three nocturnes (9 psalms and 9 lessons): 161, c. — See also Season: *Christmastide*.

Collect, collects: See Oration, orations.

Colors, Liturgical: in general: 117-118; white: 119-122; red: 123-126; green: 127; violet: 128-130; rose: 131; black: 132; another color may be substituted for a certain color in missions: 117; in 4th cl. votive Mass: 323.

Commemorations: definition: 5; two types, privileged and ordinary: 107; which privileged, which ordinary: 109; how made: 108; number: 111; commemoration of Sts. Peter and Paul: 110; peculiarities in commemorations: 112; order and plan: 113; omission: 114; what done in case of occurrence: 94.

----- (O): 250-259; where and how made: 251; how made on vigil of Ascension and during Ascensiontide, within octave of Christmas, in Offices of Saints, on 2nd and 3rd cl. vigils: 252.

----- (M): 433; number: 434-435; under second conclusion: 437, a; commemoration of feria with Mass of several lessons: 443.

----- inseparable: sc., of St. Peter on feast of St. Paul, and vice versa: 110; how made in Office: 110, a; in Mass: 110, b; how made if either St. Peter or St. Paul is reduced to commemoration 110, c.

----- of All the Faithful Departed: 1st cl. liturgical day but yields to 2nd cl. Sunday: 16, b; in which case it is transferred to Monday following: 96, b. — (O): Matins of three nocturnes (9 psalms and 9 lessons): 161, d; no antiphons at little Hours or Compline: 190. — (M): this day: 295; Mass *For Bride and Bridegroom* and nuptial blessing prohibited: 381, d; exposition for Forty Hours devotion on this day: 352.

Communicantes (M): when changed: 501.

Communion: See Antiphon; Holy Communion.

Compline (O): as last prayer of day in which examination of conscience may be made: 147; beginning of Hour: 178, c; end: 179, c; unchangeable proper blessing before short lesson: 210.

Conclusion: of orations: 115-116.

Concurrence (O): definition: 103; which Vespers preferred: 104; what is done in concurrence of Vespers of same class: 105.

Consecration: of bishop (M): has ritual oration: 447, a.

Cope: use: 135-136.

Coronation of Pope: on the day itself (M): *conventual votive Mass*, 2nd cl. in cathedral and collegiate churches: 362; if impeded: 363; in all churches and Masses, *votive oration*: 364; under single conclusion: 449; if impeded: 450.— See also Anniversary of Coronation of Pope.

Creed (M): said: 475; omitted: 476.

----- Athanasian (O): said on feast of Trinity only at Prime after 3rd psalm: 203.

Cross: on altar for Mass, with image of the Crucified: 527.

Cruets (M): with dish: 528.

Cushion: for missal: 527.

Dalmatic: for bishop (permission not to wear): 134; for deacon: 137.

Day: See Liturgical Day.

Dedication of a church: (on day itself): Mass in actual dedication is 1st cl. votive: 329, a; on what days dedication is permitted: 331; the Mass belongs to the very rite itself of dedication: 332; orations to be added: 333; Masses to be celebrated when rite is over: 334.— See also Anniversary of dedi-

cation of cathedral church, of one's own church.

Diocesan clergy (O): what calendar they must follow: 150.

Dish: with cruets of wine and water (M): 528.

Domine, exaudi . . . (O): in place of *Dominus vobiscum*: 247.

Dominus vobiscum (O): said before and after orations: 247; in its place in recitation by one alone and by non-deacon is said *Domine exaudi* . . . : 247.

Easter: *vigil*: is not liturgical day but celebrated as a night watch: 28; *ludica me, Deus, Confiteor*, and absolution, *Aufer* and *Oramus Te* omitted in Mass: 424, d; antiphon at introit lacking: 427; *Gloria in excelsis* said: 431, c; creed not said: 476, b; last gospel of St. John omitted: 510, d.— *Easter Sunday*: is also a 1st cl. feast: 11, d.— *Sunday and Octave* Office has single nocturne (3 psalms and 3 lessons): 163; little Hours: 172; Office has no antiphons at little Hours or Compline: 190; three lessons are of homily on day's gospel: 224.— See also Season: *Paschaltide*.

Ember Days: in Advent, Lent, and September are 2nd cl. ferias: 24, b; *fireces* said: at Lauds and Vespers on Ember Wed., and Fri. of Sept.: 260, b; at Lauds on Ember Saturdays (except Sat. after Pent.): 260, b; 2nd scheme used at Lauds (except Pent.): 197, b.

Epiphany (O): Matins has proper beginning: 180; hymn omitted: 185. See also Season: *Epiphanytide*.

Epistle (M): 466; on certain days one other lesson is prefixed: 467; or five other lessons: 468; omission of certain lessons permitted

- in Masses (except conventual and Ordination Masses): 468.
- Eucharistic Congresses (M): principal Mass, 1st cl. votive: 335; Mass in rest of public celebrations, 2nd cl. votive 336; individual priests, 3rd cl. votive: 337.
- Examination of conscience (O): permitted in Compline if it is said as last prayer of day: 147.
- Exceptions in rubrics (O) and (M): may at times be given by particular rubrics in their own places: 2.
- Exposition of Blessed Sacrament: "Forty Hours" (M): at exposition and reposition of Blessed Sacrament, 2nd cl. votive Mass: 348; on intermediate day: 349; on All Souls Day: 351; on Feb. 2, Ash Wed., 2nd Sunday of Passiontide: 352.
- for one day (M): 2nd cl. votive Mass: 353.
- for some hours (M): Mass of day: 354; on 4th cl. days, appropriately Mass of Holy Eucharist: 354.
- External solemnity of feasts (M): definition: 356; by right: 357-359; by induit: 357, 359; when held: 359; how held: 360; what is to be done about external solemnities heretofore granted: 361.
- Extraordinary celebrations (M): defined: 338; with induit from Holy Sec: 339; votive Masses permitted: 340.
- Feast: definition: 35; three classes: 36; extension of celebration: 37; proper day: 59-62; universal feasts defined: 38; particular (proper) feasts defined: 39; particular (proper) feasts by induit, defined: 47. — *proper feasts*: of a church (oratory): 40, d; which they are: 45; of a diocese (ecclesiastical territory): 41, b; which they are: 43; of a place: 41, c; which they are: 44; of a nation (or region or province, civil or religious): 41, a; which they are: 42; of an Order or Congregation: 40, c; which they are: 46; feasts of diocese and locality to be celebrated by religious (even those not of Roman rite): 57. — *1st cl. feasts*: Matins of three nocturnes (9 psalms and 9 lessons): 161, a; order and plan of festive Office: 167; 1st cl. feasts of our Lord assigned to a Sunday: 17, e; in particular calendar, assigned to 2nd cl. Sunday: 17, e. — *2nd cl. feasts*: Matins of three nocturnes (9 psalms and 9 lessons): 161, a; order and plan of semifestive Office: 168; 2nd cl. feasts of our Lord on 2nd cl. Sundays: 37, c; 2nd cl. feasts of our Lord on Septuagesima, Sexagesima, Quinquagesima Sundays (O), at little Hours: 174. — 1st and 2nd cl. feasts connected with special liturgical service, have right to external solemnity: 358, c; 1st and 2nd cl. feasts with special attendance of people (in judgment of local Ordinary) have right to external solemnity: 358, i. — *3rd cl. feasts*: Matins of one nocturne (9 psalms and 3 lessons): 161, d; order and plan of ordinary Office: 169; with proper antiphons and psalms from Common, or with proper antiphons and proper psalms: 177. — feasts whose Mass is to be celebrated in every calendar: 278. — transference of feasts: 95-99. See also feasts under their proper names.
- Ferias: 21-27; defined: 21; four classes: 22. — *1st cl.*: which they are, what their privileges: 23. — *2nd cl.*: which they are, what their privileges: 24. — *3rd cl.*:

which they are, what their privileges: 25.—*4th cl.*: which they are: 26; extension of ferial Office: 27; order and plan of ferial Office: 170–171; all ferias (except Sacred Triduum) have Matins of one nocturne (9 psalms and 3 lessons): 162, b.

----- particular: Wednesdays and Fridays of Advent, Lent, Passiontide have *preces* at Lauds and at Vespers: 260, a; Ember days of Sept.: at Lauds and at Vespers: 260, b; Ember Saturday (except after Pent.): at Lauds: 260, c.—*Ash Wednesday*: 1st cl.: 23, a; In Mass which follows blessing and imposition of ashes, *ludica me, Deus, Confiteor* and absolution, *Aufer* and *Oramus Te* omitted: 242, b; what is done in exposition of Blessed Sacrament at 40 Hours devotion on this day: 352.—*Thursday of Lord's Supper* (M): *Gloria in excelsis* said: 431, c; creed not said: 476, a; *Benedicamus Domino* said in evening Mass if followed by reposi-tion of Blessed Sacrament: 507, a; last gospel omitted in same Mass: 510, a.—*Fridays in Paschaltide* (O): antiphon at *Magnificat* taken from 2nd Vespers of preceding Sunday: 194.

Finger towel (M): 528.

Flectamus genua — Levate (M): period of silent prayer, in kneeling posture, whenever it occurs: 440.

For a matter of public importance (M): defined: 366; 2nd cl. votive Mass: 366; only one in any one church, which Mass taken: 367; by order or consent of local Ordinary and with large attendance of people: 366; decided by pastor, conditions: 368.

For Bride and Bridegroom (M): 378–382; when permitted: 378; when prohibited: 379; oration of

impeded votive Mass, under single conclusion, in Mass of Office of day: 380; nuptial Mass and blessing may be transferred: 380. See also Blessing, Nuptial.

For the Priest Himself (M): votive oration on anniversary of his own ordination to priesthood, under single conclusion: 451; if impeded: 452.

For the Propagation of the Faith (M): 2nd cl. votive Mass, on what occasion: 369; oration under single conclusion: 453.

Founder: Blessed: of Order or Congregation: entitled to 2nd cl. feast: 46, b.

-----: Saint: (canonized): entitled to 1st cl. feast: 46, b; and external solemnity by law: 358, h. Forty Hours: See Exposition of Blessed Sacrament.

Genuflect: in Office: 267; at Mass: 517–529.

Gloria in excelsis (M): when to be said: 431; when omitted: 432.

Gloria Patri (O): at end of psalms and canticles: 201; at end of last responsory of each nocturne: 230.

Gospel (M): 471.

----- Last (M): ordinarily beginning of gospel according to St. John: 509; when omitted: 510.

Gradual (M): 469.

Hanc igitur (M): when changed: 501.

Hand towel (M): 528.

Holy Communion of the Faithful (M): proper time within Mass, after celebrant's Communion; another priest may help celebrant; improper to give Holy Communion at some altar at which Mass is actually being celebrated; Holy Communion outside of Mass: 502; rite of Communion within Mass (without *Confiteor* and absolution): 503.

- Holy Family: 2nd cl., assigned to 1st Sunday after Epiphany: 17, b; in occurrence with feast of our Lord's Baptism: in (O) beginning of 1st epistle to Corinthians is read on Saturday preceding: 213.
- Holy Name of Jesus: assigned to Sunday from Jan. 2 to 5; otherwise celebrated on Jan. 2: 17, a.
- Holy Orders (M): on Ember Saturday and on *Sitientes* Saturday on which Holy Orders are conferred, Mass of day is to be said: 300; ritual oration used in conferral of Holy Orders: 447, b.
- Holy Week: name: 75; 1st cl. ferias: 23, b.
- Homily: on gospel (O): in Office of three nocturnes, in 3rd nocturne: 219; in Office of one nocturne: in Sunday Office (3rd lesson): 220, b; in ferial Office (lessons 1-3): 222, a.
- to people in Mass: if convenient, to be given within Mass, especially on Sundays and feast-days: 474; if another priest gives homily, celebration of Mass is to be suspended: 474.
- Hours, Canonical (O): what they are: 138; major, minor, Compline: 138; relation to hours of natural day: 142; proper time: 144-147.
- Minor (Little) (O): beginning: 178, b; end of Terce, Sext, None: 179, a.
- Hymns: (O): 185-189; conclusions not changed nor transferred to other Hours: 188.
- Immaculate Conception: 1st cl. feast, preferred to 2nd Sunday of Advent (1st cl.) in occurrence: 15.
- Immaculate Heart of Mary (M): 3rd cl. votive Mass (one), 1st Saturday of each month if devotions: 385, c.
- Incensation (M): permitted in all sung Masses: 426.
- Instruction on Sacred Music and Liturgy (S. C. Rit., 3 Sept., 1958): norms for active participation by faithful: 272.
- Introit: See Antiphon — at introit.
- Invitatory (O): 182-184.
- Ite, missa est* (M): when said. 507; *Alleluia* added: 507, b.
- ludica me, Deus* (M): omitted in Masses of season in Passiontide: 425, a; in Masses of the Dead: 425, b.
- ludica me, Deus, Confiteor, Absolution, Aufer, and Oramus Te* (M): omitted in certain Masses following blessings, other rites or consecrations (from Roman Pontifical): 424, a-f.
- John Baptist, St.: vigil of nativity, 2nd cl.: 31, c.
- Journey: by air, river, sea, railroad: on these journeys, celebrant using portable altar may follow universal calendar or his own: 279.
- Kneel: in Office: 267; at Mass: 517-529.
- Kyrie, eleison* (M): 430.
- Lauds (O): morning prayer: 145; prohibition of anticipation in choir, in common, appropriately also in recitation by one alone: 145; beginning: 178, b; 2nd scheme of psalms: 197, a, b; end: 179, a.
- Lawrence, St.: vigil, 3rd cl.: 32.
- Lectern: for missal: 527.
- Lectio brevis (O): at Compline: 210; at Prime: always same, sc., of season: 242.
- Lent: Sundays are 1st cl.: 11, b; ferias are 3rd cl.: 25, a. See also Season: *Lent*.
- Lesson (O): formerly "contracted" (*contracta*): 221, b.
- Lessons at Matins: 211-225; in 1st nocturne: 217; in 2nd nocturne: 218; in 3rd nocturne: 219; in

- single nocturne: in Sunday Office: 220; in ordinary Office: 221; in ferial Office: 222.
- Litanies, greater and lesser: *greater*: 80-86; nothing in Office: 81; procession: 82; special supplications in its place: 83; obligation of reciting: 84; vernacular language in procession: 85; Mass on this day: 86. — *lesser*: 87-90; nothing in Office: 81; of themselves, assigned to Monday, Tuesday, Wednesday before Ascension: 87; local Ordinary may transfer them, how done: 87; procession or special supplications: 89; obligation of reciting, only in procession or in supplications: 90. — *greater and lesser*: 2nd cl. votive Mass: 346; part of whole liturgical service: 347; in Mass following procession, *ludica me, Deus, Confiteor* and absolution, *Aufer* and *Oramus Te* omitted: 424, e.
- Litany of Saints (O): with its prayers, to be said by all obliged to recite Office, on day of greater Litanies: 84; need be said only by those taking part in procession or supplications on days of lesser Litanies: 90; not doubled in procession or supplications on greater and lesser Litanies: 82.
- Little Chapter: See Capitulum.
- Little Hours: See Hours, Minor.
- Liturgical Day: definition: 4; its extension: 5; four classes: 8; Sundays, 2 classes: 11-12; ferias, 4 classes: 22; vigils, 3 classes: 29; feasts, 3 classes: 36; octaves, 2 classes: 65; votive Masses, 4 classes: 325; Masses of Dead, 4 classes: 391; transference: 95-99.
- Magnificat* (01 : canticle: 200.
- Maniple: never worn with cope: 136.
- Mark. St.: See Litanies, greater.
- Mass: act of Church's public worship: 269; expression "private Mass" to be avoided: 269; participation of faithful: 272; connection with Office of day: 270. — sung Mass: *cantata*: 270; *in cantu*: 271; celebrant in sung Mass omits what is sung or read by deacon, subdeacon, lector, in virtue of their proper office: 473; solemn: 271; pontifical: 271. — proper formula had by: all Sundays: 298; ferias of Lent, Passiontide, Ember days of Sept, and Advent: 299; on other ferias, formula of preceding Sunday used: 299. — priest of Roman rite in church not of Roman rite: 284. — conventual: 285-297; defined: 285; number for day: 286; hour of saying: 287; rite: 288; various formulas admitted on 4th cl. ferias: 289; for dead: 290; on greater and lesser Litanies: (cf. 346-347), 291; on day of coronation and anniversary of coronation of Pope, on anniversary of election, consecration, transferral of bishop: 292, 362-363; on anniversary of recently deceased bishop, within octave of All Souls, in cathedral church: 293; on anniversary of deceased members of a Chapter or Order or Congregation: 294; on All Souls day: 295; on Christmas: 296; assistance of choir members at non-conventual Masses on certain occasions: 297. — festive: in proper sense: 301; in broad sense: 302; when permitted: 303; when prohibited: 304; formulas to be used: 305; in festive Mass corresponding to Office of day, *Gloria in excelsis* said if *Te Drum* said at Matins: 431, a; likewise in festive Masses specified in 302, 431, b. — of the dead: 390-423; defined: 390 (cf. 270); no commemoration of Office of day: 391;

4 classes: 392; when and where prohibited: 393; formulas: 394-397; number of orations: 398; sequence: 399; *Gloria Patri* omitted at introit: 428; *Gloria in excelsis* omitted: 432, d; *Requiescant in pace* said: 407, c; last gospel of St. John omitted if absolution over corpse or catafalque follows: 510, c.—*Masses on All Souls Day*: every priest may say 3 Masses: 403; choosing Masses for this day: 404; funeral Mass on this day: 409.—*funeral Mass*: defined: 405; prohibited: 406; what is to be done in case of transference of feast, on external solemnity of feast: 407; can be transferred: 408; what is to be done on All Souls day: 409.—*2nd cl. Masses of dead*: which are they: 410; conditions: 411; for day of death: defined: 412; where permitted: 412; after receiving news of death, defined, when permitted: 413; at definitive burial: defined, when permitted: 414.—*3rd cl. Masses of dead*: which are they: 415; conditions: 416; on 3rd, 7th, 30th day from death or burial: single Mass, where, on what conditions: 417; on anniversary: strict sense, broad sense: 418; single Mass, where, on what conditions: 419; in cemetery churches and oratories: definition: 420; conditions: 421; within octave of All Souls day: 422.—*4th cl. Masses of dead* (daily, *cotidiana*): 423.

----- votive: defined: 306 (cf. 270); kinds: 307; of mysteries of God: 308; formulas: 314; of B V.M., which are: 309; formulas: 315; of Angels, which are: 310; formulas: 315; of Saints, which are: 311; formulas: 315; of Blessed, which are: 312; formulas: 315; for various occasions and intentions: 313, 316; what done if

impeded: 317-318; oration of Mass of impeded feast: 318; sequence omitted: 321; preface: 322; color of vestments: 323; in 4th cl. votive Masses, color of vestments at times not strictly observed: 323; what is to be done about votive Masses in churches having only one Mass: 326.—*1st cl. votive Masses*: 328-330; defined: 328; which are: 329; privileges: 330.—*2nd cl. votive Masses*: 341-344; defined: 341; which are: 342; privileges: 343.—*3rd cl. votive Masses*: 384-386; defined: 384; which are: 385; arrangement: 386; *Gloria in excelsis* said in 1st, 2nd, 3rd cl. votive Masses unless violet vestments worn: 431, d.—*4th cl. votive Masses*: 387-389; defined: 387; which are: 388; arrangement: 389. See also certain Masses by titles under For.

Matins: anticipation: 144; beginning: 178, a; end: 179, a; which days have three nocturnes (9 psalms and 9 lessons): 161; one nocturne (9 psalms and 3 lessons): 162; one nocturne (3 psalms and 3 lessons): 163. See respective terms for different parts. Mission Congresses (M): 2nd cl. votive Mass: 369.

Mission Days (M): 2nd cl. votive Mass: 369.

Nativity of our Lord: See Christmas.

None: See Terce.

Nunc dimittis (O): canticle: 200.

Nuptial: See Blessing, nuptial: For Bride and Bridegroom.

Occurrence (O): defined: 92, accidental or perpetual: 92; effect: 93; commemorations in case of: 94.

----- accidental; See Transference,

- perpetual: See Reassignment.
- Octave (*octava*): defined: 63; which are: 64; 2 classes: 65; 1st cl.: 66; 2nd cl.: 67. For details: See Christmas; Easter; Pentecost.
- Octave (*ocliduum*): (M): on occasion of canonization or beatification: 338, a; on occasion of centennial: 338, b; within octave of All Souls day: 422.
- Offertory: See Antiphon.
- Office, Divine: related to Mass: 270; method of recitation: in choir, in common, alone: 140.
- liturgical: extensions for different liturgical days: 13, 27, 34, 37; order and plan for individual Hours shown in Ordinary: 160; kinds of: Sunday: 166; festive: 167; semifestive: 168; ordinary: 169; ferial: 171; peculiarities: 172; individual parts: 178-260.
- Obligation of saying: 139, 143; in choir and in common, is satisfied by recitation according to another calendar, or another rite, or by votive Vespers: 157.
- of the dead: own arrangements: 173; proper beginning and end: 180; no hymns: 185; proper order of lessons: 223.
- Oration, orations: conclusions of: 115-116. — *In Office*: at end of every Hour (except Matins joined to Lauds): 246; whence taken: 248; conclusion of: 249; oration of St. Peter or St. Paul in Office of other: 110, a. — *In Mass*: defined: 433; kinds: 433; number of: 434; never more than three-435; proper conclusion: 436; second conclusion: 437; what done if identical or similar formulas 438; changes in transferred or reassigned oration: 439; in Mass with several lessons, last computed to determine number of orations: 442; in Mass with several lessons, commemoration and other orations placed after last lesson: 442. — *oratio imperata*: defined: 454; which may be prescribed: 455; not permanent, but only for time of need: 456; only one: 457; by whom to be said: 457, b; where to be said: 457, c; when prohibited: 457, d; for deceased persons: 458; may be prescribed “for whole time of calamity”: 459; even then, when prohibited: 459; also in Mass at *actual dedication* of church: 333; always under second conclusion: 437, b, 457, c. — *ritual orations*: definition and list: 447; exclude all other orations except privileged commemorations: 448. — *orations under single conclusion*: general norms: 444-446; at altar of exposition: 335; in impeded votive Mass “For Bride and Bridegroom”: 380; at 25th or 50th wedding anniversary, in 2nd cl. votive Mass: 382; on anniversary of Pope and diocesan bishop: 449; on anniversary of ordination of priest: 451-452. — *oratio super populum*: 560. — *votive orations*: permitted on 4th cl. liturgical days; 461; which orations: 462; place of: 463; for the dead: 464.
- Orders: See Holy Orders.
- Ordinary, Local: makes up diocesan calendar: 50; other territory under Local Oratory has “diocesan” calendar: 51; on greater and lesser Litanies, judges suitability of procession or special supplications in its place: 82-83; for convenience, can transfer lesser Litanies to 3 other successive days: 87, 89; is judge concerning external solemnity of 1st and 2nd cl. feasts with large attendance of people: 358, i; chooses day either of election, or consecration, or transferral, for

- celebration of his anniversary: 362, 449; gives order or consent for votive Mass for serious matter: 336; likewise for 2nd cl. votive Mass on special occasions: 371; may prescribe *oratio imperata*: 455–459. See also Bishop.
- Ordinary of Divine Office: arrangement for saying individual Hours: 160.
- Ordo: See Calendar.
- Palm Sunday: See Sundays, particular: 2nd Sunday of Passion.
- Paschaltide: See Season: *Paschaltide*.
- Passion: 1st and 2nd Sundays of, are 1st cl.: 11, c; ferias of Paschaltide, 3rd cl.: 25, a. See also Season: *Passiontide*.
- Passion: gospel: 472.
- Pastor: decides votive Mass for serious matter, on certain occasions: 368; also *oratio imperata* for 3 days: 460.
- Paten: for Communion of faithful: 528.
- Patron: principal: of nation, region, or province, civil or ecclesiastical: 1st cl. feast: 42, a; of diocese (ecclesiastical territory): 43, a; of place, town, city: 44, a; of Order or Congregation: 46, c; feast of, has right to external solemnity: 383, d.
- , secondary: of nation, region, province, civil or ecclesiastical: 1st cl. feast: 42, a; of diocese (ecclesiastical territory): 43, a; of place, town, city: 44, b; of Order or Congregation: 46, d.
- Pentecost: *vigil*: 1st cl.: 30, b; conventual Mass said after None: 287. *Sunday*: also 1st cl. feast: 11, f.—*Sunday and within octave*: Matins has one nocturne (3 psalms and 3 lessons): 163; little Hours: 172; at Terce, proper hymn: 186; throughout octave, 3 lessons of homily on gospel of day: 224. See also: Season: *Pentecost*.
- Peter, Paul, Sts. (June 29): vigil is 2nd cl.: 31, d; commemoration of one in Office and Mass of other's feast: 110.
- Places, Pious (M): votive Mass, 2nd cl.: 376; 4th cl.: 377.
- Pope: Sec Anniversary of Coronation of; Coronation of; Pope's Day.
- Pope's Day (M): 2nd cl. votive Mass on occasion of special celebration: 365.
- Postcommunion (M): 505.
- Prayer: See Oration.
- Precedence: norm of celebration of liturgical days: 6, 7; table of precedence: 91.
- Preces* (O): when to be said: 260.
- Preface (M): general norm: 482; commemoration does not bring in proper preface: 483; individual prefaces: Nativity: 484; Epiphany: 485; Lent: 486; Cross: 487; Mass of Chrism: 488; Easter: 489; Ascension: 490; Sacred Heart: 491; Christ the King: 492; Holy Spirit: 493; Trinity: 494; B.V.M.: 495; St. Joseph: 496; Apostles: 497; common: 498; of dead: 499.
- Priest (M): commemoration of anniversary of ordination of: 451–452.
- Prime (O): verse change in short responsory: 244; proper blessing before *lectio brevis* unchangeable: 210; *lectio brevis* always of season: 242.
- Psalms: in Office: 196–201.
- Purification of B.V.M. (Feb. 2): (M): *ludica me, Deus, Confiteor* and absolution, *Aufer* and *Oramus Te* omitted in Mass following blessing of candles and procession: 424, a; exposition for 40 Hours on this day: 352.
- Qui pridie* (M): when changed: 501.

- Reassignment of feast: right to: 100; to what day: 101.
- Reconciliation (M): of cemetery, ritual oration: 447, h; of church, ritual oration: 447, g.
- Religious (of either sex): calendar for Office: 151-153; when and how they must conform to diocesan calendar: 58.
- Religious house: its calendar: 56, a.
- Requiem aeternam* (O): in Office of dead, at end of each psalm and canticle: 201; at end of last responsory of each nocturne: 230.
- Requiem Mass: See Mass of the dead.
- Requiescant in pace* (M): in Mass of the dead: 507, c.
- Responsories (O): after lessons in Matins: 226-236; follow same plan as lessons: 227; not transferred: 228; whence taken: in festive and semifestive Office: 232; in Sunday Office: 233; in ordinary Office: 234-235; in ferial Office: 236.
- Responsorium breve (O): where said, when omitted: 243; at Compline, always the same: 244; whence taken for various Hours: 245.
- Rogations: See Litanies, greater and lesser.
- Roman Rite: Code of Rubrics directly binds: 1, 39.
- Rosary, B.V.M. of the (Oct. 7): feast has right to external solemnity, when: 358, b.
- Sacred Heart of Jesus: external solemnity of: 358, a; two 3rd cl. votive Masses on 1st Friday if devotions: 385, b.
- Saint: where body kept, 2nd cl. feast: 45, c.
- and Blessed: member of Order or Congregation: 2nd or 3rd cl. feast: 46, e; with special relation to diocese: 2nd or 3rd cl. feast: 43, d.
- Sanctification of day (O): by distribution of Hours of Office: 124.
- Sanctus candle (M): 530.
- Saturday (O): B.V.M. Office: 78-79. See also Blessed Virgin.
- Scripture, occurring (O): defined: 212; when omitted: 213; title: 215; end: 216; how formed if 1 nocturne: 220, a, 221, a.
- Season, Liturgical: *Advent*: 72; violet vestments: 128, a; on ferias, 2nd scheme at Lauds: 197, b; *Te Deum* omitted: 238, a; *preces* at Wed. and Fri. Lauds and Vespers: 260, a; in ferial Office choir kneels at oration and commemoration: 267, d; on Ember Days, proper Mass formula: 299; Trinity preface on Sunday: 494; on ferias, when to kneel at Mass: 521.—*Christmastide*: white vestments: 119, a; Nativity preface: 484.—*Epiphanytide*: 72, b; white vestments: 119, a; Epiphany preface: 485.—*Septuagesima*: 73; violet vestments: 128, b; 2nd scheme at Lauds on Sundays and ferias: 197; *Te Deum* omitted: 238, a.—*Lenten season*: 74; violet vestments: 128, b; *Te Deum* omitted: 238, a.—*Lent proper*: 74, a; Vespers after noon in choir, in common, appropriately if alone: 146; 2nd scheme at Lauds on Sundays and ferias: 197; *preces* at Wed. and Fri. Lauds and Vespers: 260, a; in ferial Office choir kneels at oration and commemoration: 267, d; ferias have proper Mass: 299; preface of Lent: 486; *oratio super populum* on ferias: 506; on ferias, when to kneel at Mass: 521.—*Passiontide*: 74, b; Vespers said after noon in choir, in common, appropriately if alone: 146; 2nd scheme at Lauds on Sundays and ferias: 197; peculiarities in last responsory at Matins: 230; *preces* at Wed. and Fri. Lauds and Vespers: 260, a; in

- ferial Office, choir kneels at oration and commemoration: 267, d; ferias have proper Mass: 299; in Mass of season, *judica me, Deus*, and *Gloria Patri* at introit omitted: 425, a, 428; preface of Cross: 487; on ferias, when to kneel at Mass: 521. — *Paschaltide*: 76; *Magnificat* antiphon on Fri. from 2nd Vespers of preceding Sun.: 194; stand at final antiphon of B.V.M.: 267, c; *Alleluia*: see this word. — *Easter Season*: 76, a; white vestments: 119, b; Easter preface: 489. — *Ascensiontide*: 76, b; white vestments: 119, b; Ascension preface: 490. — *Pentecost* (octave): 76, c; red vestments: 123; preface of Holy Spirit: 493. — "*Per annum*" season: 77; green vestments: 127; Trinity preface on Sunday: 494.
- Secret (M): 480.
- Secretly (M): parts of Mass said secretly: 511; in solemn Mass: 513; in sung Mass: 514.
- Septuagesima: See Season: *Septuagesima*.
- Sequence (M): 470.
- Sext: See Terce.
- Short lesson: See *Lectio brevis*.
- Short responsory: See *Responsorium breve*.
- Shrines: defined: 373; 2nd cl. votive Mass permitted: 374-375; interpretation of induits of Holy Sec: 2nd cl. votive Mass: 374; 2nd cl. votive Mass at all altars for pilgrims: 375; outside this case, 4th cl. votive Mass: 377.
- Sign of Cross (O): 261-265.
- Sit: at Office: 268; at Mass: 523-524.
- Special occasions (M): 2nd cl. votive Mass permitted: 370-372; parishes: 370, a; schools, colleges, seminaries, etc.: 370, b; religious houses: 370, c; groups: 370, d; retreat houses: 370, e; hospitals, camps, prisons, etc.: 370, f.
- Stand: at Office: 266; at Mass: 524.
- Sundays: defined: 9; 2 classes: 10; 1st cl.: 11; 2nd cl.: 12; Sunday Office extended: 13; not anticipated or resumed: 14; assignment of feast to Sun.: prohibited; 17; exceptions in universal calendar: 17, a-d; in particular calendars: 17, e; 1st and 2nd cl. Sundays (except Easter and Pent.) have single nocturne (9 psalms and 3 lessons): 162, a; order and plan: 165-166.
- particular: 1st Sun. determined: 19; also for occurring scripture in Aug., Sept., Oct., Nov.: 19; last Sun. of month: 19; 1st Sun. Advent: 20; 4th Sun. Advent yields to Christmas vigil: 30, a; Sun. within octave of Christmas: 69; 3rd to 6th Sun. after Epiphany can be transferred and how: 18; 2nd Sun. of Passion: 40 Hours on this day: 352; omissions at Mass following blessing of palms and procession: 424, c; omission of last gospel of St. John: 510, c; proper last gospel in Mass not following blessing: 509; Low Sun., 1st cl.: 11, e; *Magnificat* antiphons in 1st Vespers on 1st Sun. of Aug., Sept., Oct., Nov.: 193.
- Super populum (M): oration: 506.
- Superior, religious: who makes up calendar: 50.
- Table (M): at altar for cruets, etc.: 528.
- Te Deum* (O): when said: 237; omitted: 238; 3rd or 9th responsory in its place: 239.
- Terce, Sext, None (O): in Sun. Office: 165, f; in festive Office: 167, f; in semifestive Office: 168, c; in ordinary Office: 169, d; in ferial Office: 171, d; *capitulum*: 240; *responsorium breve*: 243-245; oration: 248.

- Titular:** of one's own church (consecrated or solemnly blessed): 1st cl. feast: 45, b; right to external solemnity: 358, f.
- **of Order or Congregation:** 1st cl. feast: 46, c; right to external solemnity: 358, g.
- Tones of voice (M):** at Mass: 511-514.
- Towel (M):** 528.
- Transference:** right of 1st cl. feasts only: 95; what done if identical subjects: 95; to what day transferred: 96; what done if several transferences on same day: 97; if on successive days: 98; same grade as in proper place: 99.
- Triduum:** on occasion of canonization or beatification: 338, a; on occasion of centennial: 338, b.
- **Sacred:** 75; proper order and plan of Office: 173; proper beginning and end of Office: 180; no hymns: 185; Matins of 3 nocturnes (9 psalms and 9 lessons): 161, b; no antiphons at little Hours or Compline: 185; votive Mass "For Bride and Bridegroom" and nuptial blessing prohibited: 381, d.
- Trinity, Most Holy:** 1st Sun. after Pent.: 17, c; Athanasian creed at prime: 203.
- Tu autem, Domine* (O):** after each lesson of Matins (except during Sacred Triduum and in Office of dead): 216.
- Tunic:** for bishop (permission not to wear): 134; for subdeacon: 137.
- Verses (O):** at Matins: 204-207.
- Vespers (O):** beginning: 178, b; end: 179, a; after noon in choir, in common, appropriately if alone: 146; acquisition of 1st Vespers, whence taken: 164.
- Vigil:** in general: 28-34; defined: 28; 3 classes: 29; 1st cl.: 30; 2nd cl.: 31; 3rd cl.: 32; extension of Office: 34; have ferial Office: 170-171; Matins of 1 nocturne (9 psalms and 3 lessons): 161, c; 2nd scheme at Lauds on 2nd and 3rd cl. vigils (outside Pashchaltide): 197, b; commemoration of 2nd and 3rd cl. vigils: 252.
- Voice (M):** tones at Mass: 511-514.
- Wedding:** See Anniversary; Blessing, nuptial; For Bride and Bridegroom.

New Invocation to Be Added to the Divine Praises (S. C. Rit., 12 Oct., 1960) AAS 52-987.

A Decree of the S. C. of Rites, "*Urbis et Orbis*":

His Holiness John XXIII by divine Providence Pope, in the Audience granted to the undersigned Cardinal Prefect of the S. C. of Rites on the 12th of October 1960, graciously deigned to decree that in the divine praises in reparation for profane language, which begin with the words, "Blessed be God" (in Italian, "*Dio sia Benedetto*") there be added the invocation, "Blessed be His Most Precious Blood" (in Italian, "*Benedetto il suo*

Preziosissimo Sanguine”), after the invocation, “Blessed be His Most Sacred Heart.”

All things to the contrary notwithstanding.

Given at Rome, from the office of the Sacred Congregation of Rites, 12 Oct., 1960.

AAS 52-987; S. C. Rit., 12 Oct., 1960.

Name of King to Be Inserted in Canon of Masses Celebrated in the Belgian Kingdom (S. C. Rit., 20 Oct., 1960)
Private.

Wishing to give a special pledge and testimonial of His gratitude and good will to Baudouin, King of the Belgians, who has merited so well of both State and Church, our Holy Father, Pope John XXIII, has decided and decreed that, in virtue of His supreme, apostolic authority, all priests who celebrate Mass in churches and chapels located in the territory of the Belgian kingdom, will make express mention of the august person, King Baudouin, after the name of the bishop in the Canon of the Mass.

All things to the contrary notwithstanding.

Given at Rome, from the S. Congregation of Rites, 20 October, 1960.

(Private); S. C. Rit., 20 Oct., 1960, Prot. N. D. 42/960; reported in *Revue Diocésaine de Namur*, 15 (1961)—101.

Meaning of “Feasts” Relative to Omission of Leonine Prayers After Dialog Mass (S. C. Rit., 7 Dec., 1960)
Private.

With the approval of His Holiness, Pope John XXIII, the Sacred Congregation of Rites in n. 4 of its decree of 9 March, 1960,¹ declared that the so-called Leonine Prayers to be said after the celebration of Mass may be omitted “when a dialog Mass is had, only on Sundays and Feasts.” Hence, the Most Reverend Ordinary of Fargo humbly asked the same Sacred Congregation of Rites whether the word “Feasts” is to be understood of all feasts, namely, of the first, second, and third class

¹ Reported in this volume, p. 425.

according to the mind of the new Code of Rubrics,² n. 36.

The Sacred Congregation of Rites, after diligent consideration, replied to the proposed doubt: It is to be understood of feasts of the first and second class only.

(Private); S. C. Rit., 7 Dec., 1960, Prot. N. F. 38/960; copy of the original kindly sent us by the Bishop of Fargo, N. Dak., through his vicar general, the Very Reverend A. F. Nilles.

Anticipation of Lauds Prohibited Even When Said Privately (S. C. Rit., Declaration, 28 Dec., 1960) Private.

The following *declaration* was issued by the Sacred Congregation of Rites.

Since a doubt has arisen regarding the interpretation of nn. 144 and 145 of the new code of rubrics,¹ sc., whether, after 1 Jan., 1961, Lauds may still be anticipated from the afternoon of the preceding day when recitation is done *in private* (a *solo*), this S. R. C., lest uncertainty remain in a matter directly pertaining to the public prayer of the Church, judged it necessary to declare:

1. N. 144 technically and exclusively permits the anticipation of Matins, *in choir, in common, or in private*.

2. N. 145 technically and exclusively stipulates that the recitation of Lauds *in choir and in common* can take place only in the early morning, that is, without any anticipation; however, recitation *in private*, which also may not be anticipated, is fittingly performed during the same time of morning.

(Private); S. C. Rit., Declaration, 28 Dec., 1960; not published in X/15 but appeared in *Osservatore Romano*, 30 Dec., 1960, p. 2 and in *Ephe-merides Liturgicae*, 75 (1961)-56 with annotations (Bugnini). Cf. reply of S. C. Prop. Fid., 12 Dec., 1960, in this volume under canon 66. Annotations, *Commentarium pro Religiosis*, 40 (1961)-167 (Diez).

Instruction for the Revision of Particular Calendars and the Propers of Offices and Masses According to the Code of Rubrics (S. C. Rit., 14 Feb., 1961) AAS 53-168.

In order to put the Code of rubrics into practice, the Supreme Pontiff in the *Motu proprio, Rubricarum instructum*, of 25 July,

² Reported above under this same canon.

¹ Reported above under this canon.

1960, decreed that "all whose business it is to do so shall as soon as possible see to it that diocesan and religious calendars and *Propria* be conformed to the rule and spirit of the new revision of the rubrics and calendar, and be approved by the Sacred Congregation of Rites."¹

By way of a first adjustment, some norms were given in the *Declaration* of this Sacred Congregation, to be observed since 1961.² It remains to provide appropriate instructions for the revision of particular calendars and the *Propria* of Offices and Masses *according to the rule and spirit* of the new rubrics, as stated in the said Declaration.

CHAPTER I — General Norms

1. In the Code of rubrics certain general principles stand out, which are to be observed also in the calendars and *Propria* of Offices and Masses, both diocesan and religious, namely:

) the *Proprium de Tempore*, which celebrates the entire mystery of the Redemption, has preeminence over all other Offices and Masses;

) the principal feasts of the Blessed Virgin Mary and of the Saints for the universal Church, are to be preferred to particular feasts;

c) particular feasts should be arranged and celebrated according to the importance of each;

d) the requirements of simplicity, right order, and pastoral care should be considered.

2. Although it is proper that every diocese have its calendar and *Proprium* of Offices and Masses, yet it is sometimes advisable to have calendars and *Propria* for a whole province, region, or nation, or even for a larger territory, prepared by collaboration of those concerned. Similarly, this principle may be applied to religious calendars for several provinces of the same civil territory.

3. The work of revision, as prescribed by the *Motu proprio* (n. 6), should be done "as soon as possible."

4. For the revision of the calendars and *Propria* the Ordi-

¹ *Motu proprio*, n. 6; AAS 52-595; reported in this volume under this same canon.

² 26 July, 1960; AAS 52-730; see above under this canon.

naries should choose men who are familiar with liturgy, history, and hagiography, so as to do the work in a competent manner.

5. Particular calendars and the *Propria* of Offices and Masses are to be sent to this Sacred Congregation in three neat copies, with one copy also of the preceding calendar and *Proprium* of Offices and Masses. Moreover when the whole work is sent:

a) there should be a brief but clear statement of the reasons for each of the changes that have been made, especially if they are at variance with the norms of this Instruction;

b) also, if there are new Offices and Masses, there should be an indication of which parts are taken from Offices and Masses already approved, and which are newly composed.

CHAPTER II — Number and Extension of Feasts

6. The particular feasts which are to be inscribed in the calendars and which are called *ipso hire proper*, are listed in the Code of rubrics, nn. 41-46.

The number of feasts designated as *by induit* (Codex n. 47) should be reasonably limited; for keeping old ones or introducing new ones, there should be some special reason.

7. In preparing or revising a diocesan or religious calendar, the provisions of numbers 43 *d* and 46 *e* of the rubrical Code concerning the insertion of feasts of Saints or Blessed in particular calendars should be observed. Only those feasts of Saints or Blessed should be adopted or retained which have some *special* relation to the diocese or Institute, and the liturgical grade assigned to them should correspond to that peculiar relationship (cf. nn. 16-20 below).

8. Feasts which were introduced in earlier times because of some political regime or particular devotion, but which now have only a very slight relation or none at all to the diocese or Institute, should be expunged.

9. There may be other feasts which, because of changed boundaries, are now strictly proper to only a part of a certain diocese or nation or territory; such feasts should be celebrated only in the places where they are strictly proper.

10. Feasts which are celebrated in honor of some Saint or Blessed because of their relics, according to n. 45 *c* and *d*

of the Code of rubrics, are to be kept with their corresponding grade only in that church or oratory where the body (and not merely a relic, even a distinguished one) of that Saint or Blessed is kept; but such feasts are not to be retained in the calendar of the entire diocese or Institute, except on some other title.

11. Let it be a general principle that a Saint or Mystery is to have but *one* feast. Exceptions, however, are admitted, and are even allowed in the universal calendar, namely when there is question of celebrating a truly singular fact or relation concerning the same Mystery or the same Saint: this can occur in feasts of the Translation, or Finding, or Patronage, and the like.

But hereafter only the principal Patron, Titular, and Founder can be honored with more than one feast. Feasts of this sort which are secondary, if they be not suppressed, are to have merely a commemoration.

12. Periodic remembrances of the same Saint or Mystery by an Office and Mass, or by way of commemoration, if there are any such, are to be suppressed.

13. There is no objection to two Saints or Blessed other than Martyrs, or several Martyrs, being celebrated with one feast, if there are special reasons for it; in which case also the Common of several Confessors, Pontiffs or non-Pontiffs, or of several Virgins or non-Virgins, may be used.

14. In diocesan calendars which have several Saints or Blessed from among Martyrs or Bishops of earlier times, about whom little is historically known except their names, it would be well to expunge these feasts; but a feast of all the Martyrs or Bishops of the diocese should be established, and a separate particular feast should be celebrated only for the more illustrious Martyrs and Bishops who are historically certain.

15. In religious calendars the Saints or Blessed of that Institute should receive appropriate worship. But when an Institute has many Saints and Blessed, care should be taken not to burden excessively the calendar of the Institute as a whole. Hence:

o) there may be in the first place a feast of all the Saints and Blessed of the Institute;

&) only those Saints or Blessed who are of special importance to the whole Institute should be celebrated with a special feast;

c) for other Saints and Blessed, according to their importance in the history of the Institute, there may be either a feast in their respective province, with a commemoration in the whole Institute; or, in the case of Blessed of minor importance, a feast in the place where their relics are preserved, with a commemoration only in their province.

CHAPTER III — The Grade of Feasts

16. The feasts which are to be inscribed as of I or II class in particular calendars are expressly mentioned in the rubrical Code, nn. 42-46.

17. Besides the feasts of the I or II class in the universal Church, and proper feasts which are entitled to that grade according to the rubrics, only very few feasts of those classes are to be admitted in the various calendars.

In order that this be allowed, there must be *altogether special* reasons, liturgical, historical, or pastoral.

18. From the text and spirit of the Code of rubrics it is clearly seen that the III class is the ordinary grade which is perfectly suitable for Saints and Blessed or Mysteries and Titles which have no right to a higher grade according to n. 17 above, or for which a simple commemoration, as provided in nn. 19 and 20 is not sufficient.

19. The commemoration is not to be entirely neglected; indeed it is of great importance in the make-up of the calendar. The commemoration is designed to afford some relief to the universal or particular calendars which are so crowded with liturgical celebrations that sometimes it becomes impossible to celebrate some of the feasts of the universal Church. Hence a reasonable and appropriate use of the commemoration is recommended.

20. Often enough, for an *entire* diocese, region, province (ecclesiastical, religious or civil), nation, or Institute, a commemoration or a feast of the III class is quite sufficient, whereas for a *specific* place, diocese, province, or region, a higher grade seems more appropriate. A judicious use of this distinction will somewhat alleviate the burden of particular celebrations and will adapt the calendars better to particular needs and niceties.

CHAPTER IV — The Date of Feasts

21. On this matter the provisions of the rubrical Code, nn. 59-62 are to be followed. However, when possible:

a) proper feasts which are observed also in the universal Church should be celebrated on the same day on which they occur in the universal calendar;

b) proper feasts of the Saints, which are not in the universal calendar, should be celebrated on their natal day.

22. Dates which usually occur during Lent or within the octave of Easter, and also the days from the 17th to the 23rd of December, should be kept free from new particular feasts; as for particular feasts which are already assigned to these days, let them generally be observed by way of a commemoration, as is done for universal feasts, unless in the case of some feast of special importance it be thought proper to transfer it to another time.

23. As regards feasts which formerly were permanently assigned to some Sunday:

a) if they are feasts of our Lord of the I Class, assigned to a Sunday of the II class, nothing is to be changed (Code, n. 17 e);

b) if they are in the universal calendar, they are to be celebrated on the day to which they are assigned there;

c) if they are not in the universal calendar, any other suitable day may be chosen.

24. Particular feasts of the Blessed Virgin Mary which were formerly assigned to the 31st of May should now be assigned to the 8th of that same month.

25. According to n. 100 of the rubrical Code, feasts of the universal Church of the TIT class in occurrence with a particular feast are permanently either commemorated or omitted. However:

a) a universal feast of the III class in honor of a Saint who was of great importance for the whole Church, should be celebrated on the proper day also in particular calendars; and a particular feast of the III class occurring on the same day should be displaced to the nearest day that is free;

b) if a feast of the universal Church of the III class, which is of great importance, occurs with a particular feast of a higher class, the universal feast should be transferred;

c) if a particular feast of the I class, outside its proper day, was assigned to a day on which the universal calendar afterward admitted a feast of the II class, the particular feast should be transferred to another day.

26. In sending in the *Propria*, the natal day of the Saints should always be indicated, as well as the day on which each feast has hitherto been celebrated, and the reasons why that day has been retained or changed.

CHAPTER V — Certain Specific Particular Feasts

A) *Feasts of Patrons*

27. A principal Patron or a secondary or nonprincipal one “duly constituted” refers only to a Patron *in the proper sense*, that is, a Saint (never a Blessed) who has been *jormally* chosen and declared a Patron according to the ancient practice of the Sacred Congregation of Rites, or who has been accepted according to an immemorial tradition: only such a Patron is entitled to the special liturgical celebration prescribed by the rubrics.

28. The *principal* Patron of any place or diocese, etc., should regularly be only one; sometimes another Saint can be added as *equally principal* Patron, with the same rights and observances as the principal Patron. Similarly not more than two *secondary* Patrons are admitted for any place, diocese, etc.

29. Patrons, principal or secondary, who were formerly constituted for some regime or kingdom which no longer exists, and Patrons formerly chosen because of some extraordinary circumstances, such as pestilence, war, or other calamity, or by reason of some special devotion which is now abandoned, are henceforth not to be liturgically celebrated as such.

30. Only the Sacred Congregation of Rites can grant that Patrons of a religious Institute or province have the liturgical rights of Patrons, unless they have been thus liturgically honored from time immemorial. But for Patrons of individual religious houses, if there are any such, this sort of celebration is not allowed.

31. Patrons of any other kind, besides those mentioned in the preceding numbers, are to be considered Patrons *in a wide sense*, that is, presented merely out of devotion, without any liturgical privileges.

B) *Feasts which Are Known as “Feasts of Devotion”*

32. Such feasts, which since the Middle Ages have passed from private devotion into the public worship of the Church, have grown too numerous in particular calendars.

Consequently, let feasts of this sort be retained in the calendars only if really special reasons require it.

33. Of these feasts the following, which for the most part are already alluded to in other feasts or at other times of the year, or are related only to some particular place, should be expunged from the calendars:

The translation of the Holy House of the Blessed Virgin Mary (10 December);

The expectancy of the Blessed Virgin Mary (18 December);

The betrothal of the Blessed Virgin Mary to Saint Joseph (23 January);

The flight of Our Lord Jesus Christ into Egypt (17 February);

The prayer of Our Lord Jesus Christ (Tuesday after Septuagesima Sunday);

The Commemoration of the Passion of Our Lord Jesus Christ (Tuesday after Sexagesima Sunday);

The Crown of Thorns of Our Lord Jesus Christ (Friday after Ash Wednesday);

The sacred Spear and Nails of Our Lord Jesus Christ (Friday after the I Sunday of Lent);

The Holy Shroud of Our Lord Jesus Christ (Friday after the II Sunday of Lent);

The Five Wounds of Our Lord Jesus Christ (Friday after the III Sunday of Lent);

The Precious Blood of Our Lord Jesus Christ (Friday after the IV Sunday of Lent);

The Eucharistic Heart of Jesus (Thursday after the octave of Corpus Christi);

The Humility of the Blessed Virgin Mary (17 July);

The Purity of the Blessed Virgin Mary (16 October).

These feasts may be retained if they have a special relationship to some particular place.

The feast of Saint Philomena, Virgin and Martyr, is to be expunged from all calendars.

C) Feasts which Are Expunged from the Universal Calendar

34. As regards feasts which in virtue of n. 8 of the *Changes in the Roman Breviary and Missal* in accordance with the rubrical Code have been expunged from the universal calendar, the following more specific provisions are made for particular calendars:

a) the feast of Saint Anacleto, on whatever ground and in whatever grade it is celebrated, is transferred to April 26th, under its right name, Saint Cletus;

l;) the feast of Saint Vitalis is transferred to November 4th, together with Saint Agricola;

c) the feast of the Chair of Saint Peter is to be celebrated only on February 22nd;

d) it is well that the feasts mentioned in n. 8, *b, c, d, g, and h*, even though they be considered in some place as the principal Patron or Title of the church, be transferred to the principal feasts, namely:

the feast of the Finding of the Holy Cross, from May 3rd to September 14th;

the feast of Saint John before the Latin Gate, from May 6th to December 27th;

the feast of the Apparition of Saint Michael Archangel from May 8th to September 29th;

the feast of Saint Peter in Chains, from August 1st to June 29th;

the feast of the Finding of Saint Stephen, from August 3rd to December 26th.

These feasts may, however, be kept on the day on which they have hitherto been celebrated if *altogether special* reasons require it, and unless it be considered sufficient to assign to that day only the external solemnity, as provided in the rubrical Code, nn. 359 and 360. A special indult must be obtained to have either the feast or the external solemnity inscribed in the calendar.

CHAPTER VI — The Text of Offices

35. In preparing or revising the historical lessons of feasts of whatever class, the following should be observed:

c) they should be brief and discreet; each lesson should be no longer than an ordinary lesson of the Breviary, most of which are of not more than 120 words;

6) the style should be improved and made easier;

c) commonplace should be avoided; false or inappropriate passages should be deleted or corrected; if historical data be entirely or almost entirely lacking, lessons from the Common should be assigned, or some other more appropriate text from the Fathers should be chosen.

36. Historical truth should be attended to not only in the lessons but also in the antiphons, responsories, hymns, and other parts of the Office, if there are any such proper parts; otherwise those parts should be taken from the Common.

37. In feasts of the III class:

) if Matins has proper antiphons, the provisions of nn. 40 and 41 of the *Variationes* should be observed for the first and second lessons;

) if Matins has no proper antiphons, the first and second lessons are to be taken from the current Scripture, unless there are *strictly proper* lessons, that is, directly concerning the Mystery or Saint: in which case the responsories also are taken from the feast, that is, either proper or *de Communi*;

c) if only the responsories are proper, the lessons are said from the current Scripture, with the responsories of the feast, according to n. 42 of the *Variationes*.

38. In feasts of the III class, the third lesson of the single Nocturne is always of the feast, and:

a) if there was only one historical lesson or a “contracted” one, that is kept;

b) if there were two or three historical lessons, one new one should be composed;

c) if there was a lesson, only the former fourth lesson, that is the first of the second Nocturne is to be kept, or some other appropriate text from the sermons of the Fathers should be chosen.

39. As regards the hymns:

o) if there are four different hymns, all on the life of the Saint, and the feast is not of the I class, the first (formerly assigned to I Vespers) is prefixed, without its conclusion, to the hymn of Matins; if they can be shortened one or two stanzas

should be omitted; if the two cannot be joined, being of different meter or not historical, let one of them be dropped;

b) if there are two or three hymns, let them be suitably distributed; if the feast is of the I class, the same hymn should ordinarily be used for both Vespers.

CHAPTER VII — Arranging the Offices and Masses

A) *General Norms for the Offices*

40. After the title of the feast, its grade should be indicated (I, II or III class, or a Commemoration).

41. The nomenclature of the Hours should be uniformly as follows: “Ad I Vesperas,” “Ad Matutinum,” “Ad Laudes,” “Ad II Vesperas,” etc. The Nocturnes should be indicated thus: “In I Nocturno,” etc.

42. The chapter and verse of the book of Scripture should be indicated before each lesson.

43. The rubrics referring to the doxology of the hymns are to be deleted; for example, “Haec conclusio numquam mutatur.” “Sic concluduntur hymni eiusdem metri,” and the like.

44. In the use of capital and lower case letters, the style of the rubrical Code is to be followed.

45. In all Offices, at Lauds and Vespers, under the respective titles, there should always appear, even if they are taken from the Common, the verse, the antiphons for the *Benedictus* and the *Magnificat*, and the prayer.

Before the other Hours there should be a title, if there are proper parts or if they are repeated for convenience.

46. If a commemoration of a Saint has to be made, there should be, after the oration of the day, a rubric always in this form: “Et fit commemoratio S.-----”; and then, preferably *in extenso*, the antiphon, verse, and prayer.

To indicate a commemoration *de Tempore*, the rubrics now in the Breviary are to be retained.

B) *Particular Norms for the Various Offices*

47. In feasts of the I class everything is to be arranged as it is now in the Breviaries and *Propria*, except what may be changed by the rubrical Code or by this Instruction.

48. In feasts of the II class, the I Vespers:

o) are to be given with all the proper parts for feasts of Our Lord which may occur on a Sunday of the II class, under this title: “Ad I Vesperas, quando festum occurrit in dominica vel celebratur gradu I classis”;

b) likewise the antiphons of psalms or the hymn, if there are proper ones, should be given under this title: “Ad I Vesperas, sicubi festum celebratur gradu I classis”;

c) the I Vespers are to be expunged from all feasts of the II class; but the verse and antiphon at the *Magnificat*, if there are proper ones, are to be placed in the II Vespers under the rubric “Ad I Vesperas, sicubi dicendae occurrunt.”

49. If, *in feasts of the III class*, at Matins, the invitatory and hymn are given in full, there should be added after the hymn the title “Ad Nocturnum.”

50. In feasts which have proper antiphons at Lauds, after the first antiphon there should be the rubric “Psalmi de dominica”; if the Office is celebrated from Advent to Pentecost, the words “1° loco” should be added.

51. *In feasts of the II class*, if Lauds are given *in extenso* at least from the chapter, there should be at the end the rubric “Ad Horas minores antiphona et psalmi de feria currenti.” But in feasts of Our Lord which may occur on a Sunday of the II class, the rubric at the end of Lauds should be “Ad horas minores antiphona et psalmi de currenti die.” At the end of Vespers there should appear the rubric “Completorium de dominica.”

52. In feasts of the III class having proper antiphons at Lauds and Vespers, the rubric at the end of Lauds should be “Ad horas minores antiphona et psalmi de feria currenti,” and at the end of Vespers, “Completorium de feria.”

53. On days when a commemoration of a Saint occurs in the feria, after the indication of the day and the Saint, there should be the word “Commemoratio” and the title “Ad Laudes”; and then, preferably *in extenso*, the antiphon, verse and oration.

C) *The Arrangement of Masses*

54. In Masses which are printed in full, there should be for



the sake of clearness a space of at least one line between the following parts:

- a) between the oration (or orations) and the Epistle;
- b) between the gradual (or tract) and the Gospel;
- c) between the secret and the antiphon at the Communion.

55. The following terms should be used: “Antiphona ad Introitum, antiphona ad Offertorium, antiphona ad Communionem.”

56. The orations which belong to a commemoration, and the parts which are used only for votive Masses, should be so placed as to be indented by the space of a letter or two with reference to the proper texts of the Mass.

57. The greatest care should be taken to avoid the necessity of turning the page in the course of an oration, secret, post-communion, or other prayer which the celebrant must recite with hands extended.

58. On days when a commemoration of a Saint occurs in the feria, after the indication of the day and the Saint, there should be the word “Commemoratio”; and then an indication of the Mass that is to be said, either by a reference to the Common or by giving the proper Mass or the proper parts of it.

CHAPTER VIII — Concerning Privileges and Induits in Liturgical Matters

A) *Privileges and Induits in General*

59. Privileges and induits contrary to the rubrical Code are revoked (*Motu proprio*, n. 3). However, if any Ordinary finds it necessary to renew one or another of these privileges and induits, let him present a petition stating the reasons which seem to favor it.

60. Privileges and induits which are not contrary to the rubrical Code remain in effect; but it will be necessary to adapt these also to the rule and spirit of the Code, so that they may be followed with greater security.

61. Consequently every Ordinary should take care to send a list of such liturgical privileges together with the calendar and the *Proprium* of the Offices and Masses to this Sacred Congregation for appropriate revision and renewal, annexing a copy of the preceding grant.

62. It is further recommended that in printing the *Propria* there be added a list of the liturgical privileges, so that it be available to all who use the *Proprium*.

B) *Privileges and Induits regarding Votive Masses*

63. Induits heretofore granted for votive Masses for external solemnities and for sanctuaries and pious places remain in effect, but they will have to be exactly accommodated to the prescriptions of the rubrical Code (nn. 358 c, 359, 361 and 373-377).

64. Other induits for votive Masses, in whatsoever manner or by whatsoever authority they were granted, are abrogated by n. 3 of the *Motu proprio, Rubricarum instructum*.

65. Induits for votive Masses will be granted or renewed only for special reasons of public necessity or public devotion.

Such votive Masses, if they are granted:

- a) are ranked as of the III class;
- b) are forbidden during the entire time of Advent, Lent, and the Passion;
- c) only one or two may be for the same day.

His Holiness Pope John XXIII in the Audience granted to the undersigned Cardinal Prefect of the Sacred Congregation of Rites on the 8th of February 1961, deigned to approve this Instruction in all respects and decreed that it be observed by all concerned.

All things to the contrary notwithstanding.

Given at Rome from the office of the Sacred Congregation of Rites, the 14th of February 1961.

AAS 53-168; S. C. Rit., Instruction, 14 Feb., 1961. Annotations in *Ephemerides Liturgicac*, 75 (1961)—154—173 (Braga).

***Bulla Cruciata* Privilege to Anticipate Matins and Lauds Remains (Cardinal-Archbishop of Toledo, 20 May, 1961)**
Private.

The Cardinal-Archbishop of Toledo, Spain, published the following notice, which is dated 20 May, 1961, in his *Bolctin Oficial del Arzobispado de Toledo*, 25 May, 1961, no. 5, p. 99.

The Sacred Congregation of Rites was consulted as to whether, after the publication of the new Code of Sacred Rubrics, the

Bulla Cruciata privilege obtaining in Spain ceases or not, sc., whereby all ecclesiastics, whether they be seculars or regulars, may recite Matins and Lauds of the following day immediately after noon, after having said Vespers and Compline. His Eminence, the Cardinal Prefect of the Sacred Congregation of Rites, has officially informed us that until the Holy See has resolved the question definitively: for the present, the said existing privilege remains in force.

(Private); Cardinal-Archbishop of Toledo, 20 May, 1961; reported with annotations (Regatillo) in *Sal Terrae*, 49 (1961)–498.

Feria of the IV Class Never Commemorated in Festive or Votive Mass (S. C. Rit., 27 May, 1961) AAS 53-388.

A Declaration of the S. C. of Rites:

Since certain questions have been presented to this Sacred Congregation of Rites concerning the commemoration of a feria of the IV class in festive Masses in the broad sense and in votive Masses, this Sacred Congregation, in order to attain greater simplicity in the entire matter of commemorations, has decided to make the following declaration:

A feria of the IV class is never to be commemorated in festive or in votive Masses, even conventual ones.

It is accordingly decreed that the following changes be made in the Code of Rubrics:

g) N^o. 26 is to read: All ferias which are not mentioned in numbers 23-25 are *ferias of the IV class*; these are never commemorated.

b) N. 289, at the beginning, shall read as follows: On all ferias of the IV class, unless there is some different provision, instead of the conventual Mass conforming to the Office, the following Masses may be said, without any commemoration of the feria:

c) The second part of n. 299 shall read: On other ferias the Mass of the preceding Sunday is said, unless the rubrics provide otherwise.

Given at Rome, from the Office of the Sacred Congregation of Rites, 27 May, 1961.

AAS 53-388; S. C. Rit., 27 May, 1961. Annotations in *Ephemerides Liturgicae*, 75 (1961)-366.

Vernacular Allowed for Certain Parts of Mass (S. C. Prop. Fid., 12 July, 1961) Private.

Petition. The Ordinary of the Archdiocese of Calcutta, prostrate at the feet of Your Holiness, humbly requests the following faculties for the whole of his ecclesiastical province:

1. that in sung Masses — even of a more solemn form — as well as in low Masses, the celebrant (or deacon, subdeacon, or lector), after having sung or read the epistle and gospel in Latin, may turn to the people and read them in the vernacular or regional language, using an approved translation;

2. that in sung Masses the people may sing in the vernacular the *Kyrie*, *Gloria*, *Credo*, *Sanctus* and *Agnus Dei*, although the priest-celebrant would intone the *Gloria* and *Credo* in Latin. The reason is that the devotion of the people would be better fostered by such participation;

3. that the reading of the four lessons on Holy Saturday in Latin be omitted and that they be read in the vernacular or regional language either by the priest himself or by one of the assisting ministers.

Reply. The Sacred Congregation for the Propagation of the Faith, in virtue of faculties granted it by our Holy Father, Pope John XXIII, graciously grants the petition as requested. However, as regards the second part of the petition: excepted are Pontifical Mass and solemn Mass sung with deacon and subdeacon; also sung Masses in seminaries and cathedral churches, even when celebrated without ministers. As for the text to be approved by the Ordinary himself, the *Kyrie*, *Gloria*, *Credo*, *Sanctus* and *Agnus Dei*, although faithfully translated, should not be literally translated into the Latin [sic] language but in a circumlocution.

The present faculties are valid until the expiration of the general faculties.

(Private); S. C. Prop. Fid., 12 July, 1961, Prot. No. 1394/61; reported in *The Clergy Monthly* 26 (1962)–264.

Confiteor, etc., to Be Said at Communion Time on Good Friday (S. C. Rit., 24 July, 1961) Private.

It has been asked whether, at the solemn liturgical action on Good Friday, the *Confiteor*, *Misereatur* and *Indulgentiam* should be omitted at the time of Communion to the faithful in accord with the prescription of no. 503 of the Code of Rubrics.

This Sacred Congregation has deemed it ought to reply: *In the negative*.

All things to the contrary notwithstanding.

(Private); S. C. Rit., 24 July, 1961; reported in *La Documentation Catholique*, 58 (1961)-1102.

Calendar Where Feast of the Sacred Heart Occurs on June 29th (S. C. Rit., 13 Dec., 1961) AAS 54-50.

Since in the year 1962 the feast of the Most Sacred Heart of Jesus occurs on the 29th of June together with the feast of the Holy Apostles Peter and Paul which according to the Code of Rubrics, n. 91, 3 has precedence, some local Ordinaries have asked that the feast of the Sacred Heart be transferred to another day.

Wherefore this Sacred Congregation of Rites, by order of His Holiness Pope John XXIII, has decreed that in places where the feast of the Apostles Saints Peter and Paul is of obligation, the feast of the Sacred Heart of Jesus is to be celebrated on the 22nd of June, the Friday after the feast of Corpus Christi.

Accordingly, for those places the calendar will be changed as follows:

June 22, Friday, Most Sacred Heart of Jesus, I class.

June 28, Thursday, Vigil of the Apostles Saints Peter and Paul, II class.

June 29, Friday, Saints Peter and Paul Apostles, I class.

June 30, Saturday, Commemoration of Saint Paul the Apostle, HI class.

From the Secretariate of the S. C. of Rites, the 13th day of December, 1961.

AAS 54-50; S. C. Rit , 13 Dec , 1961.

Female Permitted to Read Aloud the Epistle and Gospel in Vernacular at Mass (S. C. Prop. Fid., 16 Dec., 1961) Private.

On the 9th of November last, His Excellency, the Most Rev. Maximilian de Furstenberg, Apostolic Delegate to Australia, New Zealand, and Oceania, submitted the following question to this S. Congregation of Propaganda Fide on behalf of His Lordship, the Most. Rev. Launcelot Goody, Bishop of Bunbury:

“Is it permitted in a community of Religious, or at a Mass when only females are present, or at a school Mass, when both boys and girls are present, for a female Religious, or a school-girl to read the Epistle or the Gospel or both in the vernacular during a Dialogue Mass?”

In reply I wish to inform Your Excellency that this Sacred Congregation, after mature deliberation, answers: “Yes.”

(Private); S. C. Prop. Fid., 16 Dec., 1961, Prot. No. 5338/61; transcribed from *The Australasian Catholic Record*, 39 (1962)-98.

Changes in the Code of Rubrics: Revised Typical Edition of Second Part of Roman Pontifical (S. C. Rit., 2 Jan., 1962) AAS 54-51.

Declarations of the Sacred Congregation of Rites:

I. On Certain Questions which Have Arisen in the Interpretation of the Code of Rubrics

In order to satisfy some requests concerning the external solemnity of feasts, this Sacred Congregation, after hearing the opinion of the liturgical Commission, has decided to amend numbers 358 and 359 of the Rubrical Code (RBMR), to read as follows:

358. External solemnity by the law itself belongs only to:

- a) the feast of the Most Sacred Heart of Jesus;
- b) the feast of the Blessed Virgin Mary of the Rosary, on the I Sunday of October;
- c) the feast of the Purification of the Blessed Virgin Mary, if the liturgical action proper to this day is transferred to Sunday

with the approval of the Holy See, but only for the Mass which follows the blessing of the candles and the procession;

d) the feast of the duly constituted principal Patron of the nation, region, or province, ecclesiastical or civil, diocese, place, or town or city;

e) the feast of the duly constituted principal Patron of an Order or Congregation, and of a religious province;

f) the feast of the duly constituted Patron of groups or institutions, in churches or oratories to which the faithful come for the purpose of honoring the Patron;

g) the feast of the anniversary of the Dedication and the titular feast of a proper church;

A) the titular feast and the feast of a canonized Founder of an Order or Congregation;

f) feasts or commemorations which are inscribed in the calendar of the universal Church or in a particular calendar and which are celebrated with a special concourse of the faithful: of which the local Ordinary is the judge.

359. If the external solemnity derives from the law itself, and if the preceding number 358 makes no different provision, as it does for some external solemnities, it may be held on the very day on which the feast is impeded, or on the Sunday immediately before or immediately after the Office of the impeded feast, or on another day to be determined by the Ordinary according to the rubrics.

If it is allowed by a special induit, the external solemnity is assigned to a definite day.

II. The *Editio Typica* of the Second Part of the Roman Pontifical

The Vatican edition of the second part of the Roman Pontifical which was declared “typical” by the decree of 13 April 1961 of this Sacred Congregation, has recently been published.

In order to forestall doubts it has been decided to make the following declarations:

Since this is both a “typical” and a “revised” edition, that is, one in which the rites and rubrics as well as the Gregorian chant have been partly or completely reduced to a simpler and better form, the rites, rubrics, and Gregorian chant given in the preceding editions have ceased to be obligatory.

All things to the contrary notwithstanding.

Rome, from the office of the S. C. of Rites, 2 January, 1962.

AAS 54-51; S. C. Rit., Declarations, 2 Jan., 1962. Annotations, *Ephemerides Liturgicae*, 76 (1962)—182 (Famoso).

Nodeless Chalices Permitted (S. C. Rit., 28 Feb., 1962)
Private.

Petition. The Reverend Romuald Bissonnette, rector of the Pontifical Canadian College, in the name of His Eminence, the Ordinary of Montreal, asked this Sacred Congregation whether chalices without a node below the cup may be consecrated.

Reply. The Sacred Congregation of Rites, after mature consideration of everything, replied: "It suffices that the priest can satisfactorily hold the chalice with his thumb and index finger joined."

All things to the contrary notwithstanding.

(Private); S. C. Rit., 28 Feb., 1962, Prot. No. M. 21/962; copy of the original rescript kindly sent us by the Rev. John McConnell, Vice-Chancellor of Montreal.

Holy Week: Nuns May Receive Communion on Good Friday Even If No Services in Their Church (S. C. Rit., 1 Feb., 1963).

With the former order of Holy Week restored, there was reintroduced the ancient custom whereby all who desire to do so and who are properly prepared, may go to Holy Communion on Good Friday but only during the solemn liturgical action in the afternoon. Excepted are the sick who are in danger of death (cf., Instruction, 16 Nov., 1955, n. 19; Ordinances and Declarations, 1 Feb., 1957, n. 18)?

However, in many churches and oratories of nuns living in cloister, the said solemn liturgical action cannot be performed because of the scarcity of priests, although a priest could be had for at least the distribution of Communion to them. This situation the nuns have frequently reported to this Sacred Congregation and have besought the favor whereby they would be allowed

¹ Reported respectively in Canon Law Digest, 4, pp. 59 and 66.

to receive the Body of Christ on that sacred day outside of the aforesaid solemn liturgical action.

Our Holy Father, Pope John XXIII, at the suggestion of the undersigned Cardinal Prefect and having attended to the special circumstances of the case, has graciously granted that on Good Friday Holy Communion may be distributed to nuns bound by the law of cloister, outside of the solemn liturgical action whenever this action cannot be carried out in their churches or oratories. However, this distribution may be done only in the afternoon hours.

All things to the contrary notwithstanding.

S. C. Rit., 1 Feb., 1963. Prot. N. R. 4/963; copy of the original rescript kindly sent us by the Rev. Richard F. Smith, S.J. Annotations in *Review for Religious*, 22 (1963)—377-380 (Frison) where it is observed that this is a general rescript, even if it is not later published in AAS.

Anticipated Use of New Rubrical Code declared unauthorized. See c. 9; S. C. Rit., 26 Nov., 1960, private.

Baptism of Adults. See c. 744; AAS 54-310.

Brazil: Special formula for blessing new city, Brazil; S. R. C., 21 April, 1960; reported in *Ephemerides Liturgicae*, 74 (1960)—455-457.

Breviary: Special Ordinations (347) for the editors of new editions were issued by S. C. Rit., 5 Oct., 1960, and can be found, with some omissions and with some annotations, in *Ephemerides Liturgicae*, 75 (1961)—25-54.

Chant Variation to Be Inserted into *Missale*, *Kyriale*, *Graduate* and *Antiphonale*. Text sent to pontifical editors. S. C. Rit., 3 May, 1961; reported with annotations in *Ephemerides Liturgicae*, 75 (1961)—246-255 (Braga).

Consecration of Holy Oils Outside of Holy Thursday: Mass and consecration ritual to be used. See c. 66; appendices to S. C. Prop. Fid., 1961.

Epistles and Gospels in the Vernacular. See c. 818; Holy Office, 11 Feb., 1959.

Leonine Prayers: Omission of, after low Mass. See c. 818; S. C. Rit., 9 March, 1960.

Missal: Special Ordinations (430) for the editors of new editions were issued by S. C. Rit., 5 Oct., 1960, and can be found, with some omissions and with some annotations (Braga), in *Ephemerides Liturgicae*, 75 (1961)—101-147. Other annotations in *Clergy Review*, 47 (1962)—147-152 (O'Connell); *Irish Ecclesiastical Record*, 97 (1962)—191-193 (Muldoon). Among these ordinations are a number of new rubrics not found in the Code of Rubrics.

Orations and Lessons, New or Obsolete. See c. 818, Holy Office, 14 Feb., 1958.

Pontifical Liturgical Institute of Saint Anselm: Erected in the Theological Faculty of the Pontifical Athenaeum of Saint Anselm in Rome. S. C. Sem., 7 June, 1961 (AAS 54-113).

Saint Agnes Outside the Walls: Receives title of a stational church. The station assigned to it is the same as that of Saint John Before the Latin Gate, i.e., the Saturday after the First Sunday of Passiontide. John XXIII, Ap. Letter, 27 Feb., 1959 (AAS 51-415).

St. Dymphna, External Solemnity of Feast of. Allowed to Catholic chaplains of mental institutions as second class with one sung Mass and one low Mass on the Sunday immediately preceding or immediately following May 15th, provided a first class liturgical day does not occur; faculty valid for ten years. S. R. C., 11 Jan., 1963, Prot. No. D 1/963; copy of the original rescript kindly sent us by the Rev. Robert J. Kelly, S.J. Covering letter sent by the Chaplains' Committee with the rescript observes that this privilege is "limited to the U. S. and [does] not include either V. A. or Military facilities."

Saint Joseph: to be named in *Communicantes* in Mass. S. C. Rit., 13 Nov., 1962 (AAS 54-873).

Tabernacle Lights and Candles for Mass. See c. 1271, S. C. Rit., 13 Dec., 1957.

United States: Funeral Mass Allowed on Certain Major Liturgical Days. For a *period, of ten years* a funeral Mass may be offered on the days hereafter indicated, provided (a) the corpse be present, and (b) there be offered in the Church where the funeral rites are conducted, at least one Mass corresponding to the Office of the day: (1) Most Sacred Heart of Jesus; (2) St. Joseph, Spouse of the Blessed Virgin Mary; (3) Sts. Peter and Paul; (4) the Vigil of the Nativity of the Lord; (5) the Anniversary of the Dedication of the church in which the funeral rites take place, and (6) the feast of the Title of such church. S. C. Rit., 22 June, 1962, Prot. No. D. 17/962; reported in circular letter, dated 15 Sept., 1962, to all local Ordinaries by the secretary of the Bishops' Commission on the Liturgical Apostolate.

Vernacular: Blessings and exorcisms. See c. 1148; S. C. Prop. Fid., 24 Feb., 1958.

Mass. See c. 818; S. C. Prop. Fid., 24 Feb., 1958.

CANON 3

Austria: Concordat on Patrimonies, modifying the Concordat of 5 June, 1933; concluded on 13 August, 1960 (AAS 52-933).

Concordat on Apostolic Administration of Burgenland, 3 June, 1960 (AAS 52-941).

Concordat on certain questions connected with education; signed 9 July, 1962; documents exchanged, 27 Aug., 1962 (AAS 54-641).

Bolivia: Concordat on mission affairs, 1 Feb., 1958 (AAS 50-68). Annotations, *Monitor Ecclesiasticus*, 83 (1958)-601 (Paventi).

Concordat on Military Vicariate for that country. John XXIII through the Secretariate of State, 15 March, 1961 (AAS 53-299).

Paraguay: Concordat providing for the erection of a Military Vicariate, 20 Dec., 1961 (AAS 54-22). Decree establishing this Military Vicariate (AAS 54-110).

CANON 4

Pre-Code Privilege Sustained whereby the canon penitentiary in cathedrals of Spain share in choir distributions when actually absent from choir because engaged in teaching in seminary'. See c. 421; S. C. Cone., 11 June, 1958.

CANON 6

Revision of the Code of Canon Law. Sec c. 222; documentation.

CANON 8

Traffic Laws: How binding in conscience. Annual Social Justice Statement of the Australian Hierarchy, 7 Sept., 1958. *The Catholic Mind*, 56 (1958)-554.

CANON 9

Anticipation of Date When New Law Becomes Effective
Reprobated (S. C. Rit., 26 Nov., 1960) Private.

A *Monitum* of the S. C. of Rites:

This Sacred Congregation is informed that a report is in circulation to the effect that the new Code of Rubrics, which according

to the precise declaration of the Supreme Pontiff in his *Motu proprio* of 25 July, 1960,* is to go into effect on January 1, 1961, can be applied to the recitation of the divine Office from now on. This interpretation has even been publicized in the press, for example in the latest number of the *Settimana del Clero*, published in Rome under date of November 27th.

In order to obviate the very grave abuses that might result from these erroneous interpretations, this Sacred Congregation declares with full formality that in view of canon 9 of the Code of Canon Law and the precise and explicit date of January 1, 1961, fixed by the *Motu proprio* in nn. 1 and 2, the aforesaid interpretation is devoid of any juridical foundation; consequently, whoever should recite the canonical hours according to the norms of the new Code of Rubrics before the date of January 1, 1961, would not satisfy the canonical obligation of the divine Office.

Rome, 26 Nov., 1960.

Henricus Dante, Sec.

(Private); S. C. Rit., 26 Nov., 1960; reported in *L'Osservatore Romano* for the 27th of November, 1960, and published in *Periodica*, 50 (1961)–238.

CANON 10

Change in Constitutions on Tenure of Major Superior. Sec c. 505, S. C. Rel., 1958.

CANON 17

Meaning of "Private" (Pres. Cod. Com., 1954) Private.

In his annotations on the private reply made by the President of the Code Commission, 5 March, 1954,¹ Father Peter Palazzini has the following interesting statement.

It can still be asked why the legislator chose a private response instead of an official promulgation in the *Acta Apostolicæ Sedis*. We can safely reply that the matter was so clear that it did not need any interpretation.

¹ AAS 52-593; reported in this volume under canon 2.

¹ Reported in Canon Law Digest, 4, p. 263.

His Eminence, the President of the Pontifical Commission for the authentic interpretation of the canons of the Code, declared shortly before his death to the undersigned that it was his personal opinion that he no longer preferred to give authentic replies since all the canons were already sufficiently clear in their obvious meaning. Wherefore, on the eve of his death (Cardinal Maximus Massimi died at Rome, 6 March, 1954) he chose the form of a private reply.

(Private); Pres. Cod. Com., 1954; reported by Petrus Palazzini in *Apollinaris*, 28 (1955) 73. Fr. Palazzini adds that future presidents may decide differently.

Note: In view of the above, it is interesting to observe that no officially promulgated replies have since been given for the Code of the Latin Church.

CANON 29

Lay Religious as Teachers of Religion: customary practice as norm of interpretation. Sec c. 497; S. C. Rcl., 26 Jan., 1959.

CANON 66

Quinquennial Faculties of Local Ordinaries: Formula III-B (S. C. Consist., 12 Sept., 1957) Private.

Following is the formula (III-B)¹ of faculties given to local Ordinaries in all of Europe with the exception of Belgium, France, Italy. Portugal and Spain (Suso Mayer, O.S.B.: *Neueste Kirchen Rechts Sammlung*, vol. 4. p. 48).

In accord with the *Motu proprio, Post datant*, of 20 April, 1923,² our Holy Father, Pius XI, by divine Providence. Pope, by this letter from the Sacred Consistorial Congregation, graciously grants that, from the date given below until the end of 1962 when the law requires that the diocesan report be made, the Ordinary may use the faculties listed by the respective Sacred Congregations and contained in this schedule.

¹ For Formula IV of quinquennial faculties given to Ordinaries in the United States, see *Canon Law Digest*, 4, pp. 69-82. Formula IV faculties also given to the Ordinaries of Canada.

² Reported in *Canon Law Digest*, 1, p. 76.

Given at Rome, from the Sacred Consistorial Congregation, 12 September, 1957.

1. Faculties From the S. C. of the Holy Office

1. The faculty of granting for not more than three years permission to read or keep, with precautions, however, lest they fall into the hands of other persons, forbidden books and papers, excepting works which professedly advocate heresy or schism, or which attempt to undermine the very foundations of religion, or which are professedly obscene; the permission to be granted to their own subjects individually, and only with discrimination and for just and reasonable cause (cf. c. 1402, § 2); that is, to such persons only as really need to read the said books and papers, either in order to refute them, or in the exercise of their own lawful functions, or in the pursuit of a lawful course of studies.

(Official Note. *The above faculty is granted to Bishops to be exercised by them personally; hence not to be delegated to anyone; and moreover with a grave responsibility in conscience upon the Bishops as regards the real concurrence of all the above-mentioned conditions.*)

2. To dispense, for just and grave reasons, their own subjects even outside their territory, and other persons within it, from the impediment of mixed religion, and if need be also from that of disparity of cult, *ad cautelam*, whenever there exists a prudent doubt of the reception of baptism by the non-Catholic party; when it has been found impossible before the marriage either to bring the non-Catholic party to the true faith or to deter the Catholic party from the marriage; provided that the promises have been regularly made in advance according to canon 1061, § 2, guaranteeing the fulfillment of the conditions required by the Church, and *provided the Ordinary himself be morally certain of their fulfillment*; to wit: on the part of the non-Catholic

party, the promise to remove the danger of perversion from the Catholic party, and on the part of both, the promise to baptize and educate all the children of both sexes in the holiness of the Catholic faith. Moreover, the Catholic party must be informed of his or her obligation to use prudent measures to convert the other party to the Catholic faith.

The parties should be warned that, according to canon 1063, § 1, they may not, either before or after their marriage before the Church, present themselves also before a non-Catholic minister in order to express or renew their matrimonial consent. This is forbidden to the Catholic party under pain of excommunication *latae sententiae* reserved to the Ordinary according to canon 2319, § 1, 1°. Moreover, the provision of canon 1063, § 2, regarding the manner in which the pastor should act in such a case, are to be observed strictly.

If the parties are actually living in concubinage, appropriate measures must be taken to remove any scandal that may exist, and the Catholic party must be duly prepared to receive the grace of God, first receiving absolution from the excommunication which has been contracted if there has been an attempt to marry before a non-Catholic minister; and in this case also appropriate salutary penances are to be imposed. If a child has already been born of the illicit union, the parties must be warned of their grave obligation under the divine law to provide as well as they can for its Catholic education, and (in a proper case) for its conversion and baptism; an explicit promise should be required of the Catholic party to fulfill this obligation.

3. To grant a *sanatio in radice* for marriages that have been attempted before a civil officer or a non-Catholic minister, either in the case of their own subjects even outside their territory, or of other persons within it, where there was the impediment of mixed religion or disparity of cult; provided that matrimonial consent continues to exist in both parties, and that the same cannot be legitimately renewed, either because the non-Catholic party cannot be informed of the invalidity of the marriage without danger of grave damage or inconvenience to the Catholic party, or because the non-Catholic party can by no means be induced to renew consent before the Church or to give the promises as required by canon 1061, § 2; provided:

1° that it is morally certain that the non-Catholic party will not impede the baptism and Catholic education of all children who may thereafter be born;

2° that the Catholic party explicitly promise to provide, to the best of his or her ability, for the baptism and Catholic education of all children who may thereafter be born, and (in a proper case) also for the conversion, baptism, and Catholic education of children already born;

3° that the parties did not, before their attempted marriage, bind themselves either privately or by a public act to educate the children as non-Catholics;

4° that neither party be actually insane;

5° that at least the Catholic party know of the sanation and ask for it;

6° that there be no other canonical diriment impediment for which the Ordinary himself has not the faculty to dispense or to grant a sanation.

But the Most Reverend Bishop himself must seriously admonish the Catholic party of the grave crime he or she has committed, must impose salutary penances, and, if need be, absolve the party from the excommunication incurred under canon 2319, § 1. He must at the same time declare that, as a result of the favor of the sanation which has been received, the marriage has been rendered valid, lawful, and indissoluble by divine law, and that the children who may have been born or may thereafter be born are legitimate. Moreover, he must remind the Catholic party of his or her obligation to take prudent measures for the conversion of the other party to the Catholic faith.

Since there must be proof in the external forum of the validity of the marriage and the legitimation of the children, the Most Reverend Bishop shall give orders that in each case the written document of sanation together with the attestation of its execution be carefully preserved in the local Curia. He must also see to it, unless in his prudent discretion he judge otherwise, that the notice of the validation of the marriage, with a notation of the day and year, be entered in the baptismal register of the parish where the Catholic party was baptized.

It is the mind of the Holy Office that the Bishop exercise

this faculty of satiating marriages in radice himself personally, that is, that he do not subdelegate it to anyone.

(Official Note. 1. *In granting each of the above sanctions or dispensations, the Bishop or Ordinary should mention expressly his delegation by the Holy See [c. 7057].*

(2. *At the end of each year the Ordinary shall report to the Sacred Congregation of the Holy Office the number and kind of dispensations which he has granted in virtue of this Induit.*)

2. Faculties From the S. G. of the Sacraments

1. To dispense, *for just and reasonable cause*, from matrimonial impediments of minor grade which are mentioned in canon 1042, and also from the impeding impediments mentioned in canon 1058 as regards only marriages to be contracted.

2. To dispense, *for grave and urgent reasons*, whenever there is danger in delay and the marriage cannot be postponed until a dispensation be obtained from the Holy See, from the following impediments of major grade:

a) Consanguinity in the second or third degree touching the first, provided there be no scandal or sensation therefrom.

b) Consanguinity in the second degree of the collateral line.

c) Affinity in the first degree of the collateral line, either simple or mixed with the second degree.

d) Public propriety in the first degree, provided there be no doubt that one of the parties is the offspring of the other.

3. To dispense, during the time and in the act of the sacred pastoral visitation or of sacred missions, and no further, from all the above-mentioned matrimonial impediments in the case of those who are found to be living in concubinage.

4. To grant a *sanatio in radice* for marriages which have been invalidly contracted because of some impediment of ecclesiastical law of major or minor grade, except the impediments resulting from the sacred order of priesthood and from affinity in the direct line when the marriage has been consummated; in case there is great inconvenience in requiring a renewal of consent from the party who is ignorant of the nullity of the marriage; provided, however, that the former consent continues to exist and that there be no danger of divorce. The party who knows

of the impediment is to be informed of the effect of the sanation, and the usual entry is to be made in the baptismal and marriage records.

The faculty to grant a *sanatio in radice* does not extend to cases in which one or both of the parties has become insane. Therefore, in every case of this kind, recourse must be made to the Holy See.

(Official Note. 1. *The Ordinary may use these faculties either personally or through other suitable ecclesiastical persons to be specially deputed for the purpose, for marriages that are to be contracted or that have been invalidly contracted, in the case of his own subjects wherever they may be, and of all other persons within his territory, making express mention in every case, of this Apostolic delegation, according to c. 1057.*

(2. *In the use of these faculties let the provisions of canons 1048-1054 be kept in mind.*

(3. *At the end of each year the Ordinary must report to the Sacred Congregation of the Sacraments, through the Sacred Consistorial Congregation, the number and kinds of dispensations which he has granted by virtue of this Induit.*)

3. Faculties From the S. G. of the Council

1. To reduce, for five years, on account of diminished revenue, perpetual Mass obligations arising from legacies, to the measure of the Mass stipend legitimately in vogue in the diocese, in cases where there is no one who is lawfully bound and who can be practically compelled to increase the stipend. However, no faculty is granted to reduce obligations or legacies of Masses binding on benefices or other entities, or on physical persons. The diocesan Curia must be duly informed every year of the satisfaction of the Mass obligations thus reduced.

2. To transfer, for five years, within the limits of the diocese, the obligations of Masses, to days, churches, or altars other than those provided for in the foundation, provided there be real necessity for such transfer and that it occasion no diminution of divine worship nor inconvenience to the people; except Masses provided for in legacies, which can be easily said in the designated

places by increasing the stipend. Care must be taken that the diocesan Curia be duly informed each year of the satisfaction of these transferred Masses by each celebrant.

3. To transfer, for five years, overabundant Mass obligations even to places outside the diocese, on the condition, however, that the priests and works of the diocese are first provided for, and that the provisions of the Code of Canon Law regarding precautions to be taken in sending away Masses be exactly observed.

4. Faculties From the S. C. for Religious

1. To dispense from illegitimate birth for entrance into religion, in as far as such dispensation is made necessary by the constitutions of the institute, at the request of Superiors of the institute, provided the case be not one of sacrilegious offspring, and that the persons dispensed be excluded from major offices in accordance with canon 504.

2. To permit the celebration of three Masses according to the ritual on Christmas night in churches of religious which are not included in canon 821, §3, with permission to those present to receive Holy Communion, on condition, however, that the three Masses be said by the same priest.

3. To dispense persons who are too old to enter the religious life, in as far as such dispensation is made necessary by the constitutions of any institute, on condition that in each case the consent of the Superioress General or of the Provincial, with that of their respective boards of consultors, be obtained in advance, and provided that the applicant be not over forty and have the other requisite qualifications.

4. To dispense from the want of dowry, in whole or in part, in the case of nuns or sisters, provided that the financial condition of the institute does not suffer thereby, and that the applicants have such qualifications that they give certain promise of being of great service to the institute.

5. To approve a confessor for a fourth and fifth three-year period, provided that the consent of the majority of the religious, including those who have no right to vote in other matters, expressed by secret vote in Chapter, be obtained before-

hand, and that provision be made for the dissentients, if there be any and they desire such provision.

6. To allow the celebration of Mass on Holy Thursday, with permission to those who habitually live in the community to receive Holy Communion, even for the purpose of fulfilling their Easter duty.

7. To allow nuns to go to the church in order to clean or decorate it more thoroughly, on condition that all externs first leave the church, including the confessor himself and those who serve the monastery but live outside the cloister, and that the doors of the church be closed and the key be given to the Superioress. The nuns must always be two together and the inner door of the church must be closed with a double lock, and one key be kept by the Superioress and the other by a nun deputed by the Ordinary; and the door shall not be opened except in the cases specified and with the prescribed precautions.

8. To permit nuns to leave the cloister to undergo a surgical operation, even though there be no danger of death or of very great harm, for such time as may be strictly necessary, and with proper precautions.

5. Faculties From the S. C. of Rites

1. To depute the Vicar General or some other priest holding some ecclesiastical dignity, to consecrate fixed and portable altars, observing the rite and form of the Roman Pontifical.

2. To depute priests — if possible, such as hold some ecclesiastical dignity — to consecrate fixed and portable altars which have lost their consecration, using the shorter formula *B* for cases coming under canon 1200, § 2, of the Code, while in cases coming under canon 1200, § 1, the canon itself gives the faculty, and formula *A* is to be used.

3. To depute the Vicar General or some other priest holding some ecclesiastical dignity, to consecrate chalices and patens, observing the rite and form of the Roman Pontifical.

4. To permit, in the Mass of Holy Week when the Passion is said, that priests who by special induit celebrate two Masses, read, in one of them, only the latter part of the Passion (*Altera autem die*, etc.), saying before it: *Munda cor meum*, etc., and *Sequentia Sancti Evangelii secundum . . .*

5. To bless religious articles with the sign of the cross, observing the rites prescribed by the Church. But on the occasion of the pastoral visitation, and when many persons are asking for the blessing of articles of various sorts which call for various formulas, in these cases a single short formula is permitted while the sign of the cross is made over the articles, namely, the words: *Benedicat haec omnia Deus, Pater et Filius et Spiritus Sanctus. Amen.*

6. To celebrate a low Mass of *Requiem* once a week in his own oratory; provided the day be not a feast of the double rite of the first or second class, a Sunday, or a day of obligation, even one which has been suppressed, nor a privileged octave, a *jeria* of Lent, one of the Ember Days, Rogation Monday, or a vigil or *jeria* on which the Sunday Mass is to be anticipated or supplied; observing the rubrics in other respects.

6. Faculties From the Sacred Penitentiary

1. To absolve all penitents (except heretics who make it their business to disseminate heresy among the faithful) from all censures and ecclesiastical penalties incurred on account of heresy, whether it be outside the hearing or notice of anyone or committed before others; only, however, after the penitent shall have denounced according to law those who are teaching the heretical doctrine, if he knows who they are, and any ecclesiastical or religious persons whom he may have had as accomplices in the matter. If for just reasons this denunciation cannot be made before the absolution, the penitent shall seriously promise to make it as soon as and in the best way he can; and in every case the penitent shall, before the absolution, secretly make an abjuration before the person absolving. A grave salutary penance shall also be imposed in proportion to the measure of the excesses committed; moreover, the frequenting of the sacraments shall be enjoined upon him, as well as the obligation to make a retraction before the persons in whose presence he manifested the heresy, and to repair the scandal.

2. To absolve from censures and ecclesiastical penalties persons who have defended, or without due permission knowingly read or kept in their possession books of apostates, heretics, or schismatics which profess apostasy, heresy, or schism, or any

other books which are prohibited by name by the Holy See. A suitable salutary penance shall be imposed, and the persons shall be obliged, as far as possible before receiving absolution, to destroy the said books or turn them over to the Ordinary or to the confessor.

3. To absolve from censures those who have directly or indirectly impeded the exercise of ecclesiastical jurisdiction, either in the internal or external forum, and have for this purpose had recourse to any lay authority.

4. To absolve from the censures and ecclesiastical penalties which relate to dueling, but only in cases which have not got into the external forum. A grave salutary penance and the other conditions required by law are to be imposed upon the penitent.

5. To absolve from censures and ecclesiastical penalties those who have joined a Masonic sect, or any other association of the sort, which plots against the Church or against legitimate civil authority; on condition that the person concerned entirely withdraw from the sect or association, abjure it, and denounce according to canon 2336, § 2, any ecclesiastical or religious persons whom he knows to belong to it. If the person being absolved has in his possession any books, manuscripts, or insignia relating to the said society, he must deliver them to the person absolving, and the articles must be cautiously sent as soon as possible to the Holy Office, or at least, in case just and grave causes make it necessary, they must be destroyed. A grave and salutary penance in proportion to the offense must be enjoined, together with the duty of frequent confession and the obligation of repairing the scandal.

6. To absolve from censures and ecclesiastical penalties those who without due permission have entered the cloister of regular religious of either sex, as well as those who introduced or admitted them; provided it was not done for a purpose in any way gravely criminal, even though that purpose was not carried out nor the case ever brought to the external forum. A suitable salutary penance proportionate to the offense should be imposed.

7. To dispense, for the purpose of enabling him or her to ask for the conjugal rights, a person who has violated a vow of perfect and perpetual chastity privately made after completing the age of eighteen, when the person contracted marriage while bound by the vow. The person should be warned that he or

she remains bound to observe the vow outside the lawful use of marriage, and in case he or she survives the other party to the marriage.

8. To dispense from the impediment of crime when it is occult, provided there is no question of any plotting of death, and the marriage is already contracted. The putative spouses should be informed that it is necessary to make a secret renewal of consent, and a grave and long salutary penance should be imposed on them.

Also to dispense from the same occult impediment, without any plotting of death, even for marriages to be contracted, enjoining a grave and long salutary penance.

9. To dispense from the irregularity arising from voluntary homicide or abortion, mentioned in canon 985, 4°, but only to the end that the penitent may without danger of infamy or scandal be able to exercise Orders which he has already received; and the penitent should be obliged, within a month, at least by letter written by himself or by another for him, without mentioning his name, to give information as to all the circumstances of the case, especially as to how often he committed the crime, and to have recourse to the Sacred Penitentiary and to observe its rulings, under pain of suspension *a divinis*, to be incurred *ipso facto*.

10. To grant upon the usual conditions:

A plenary indulgence, to be gained by the faithful who:

g) shall have assisted at a Mass celebrated in pontificals by the Ordinary on a day designated by the said Ordinary once a year in the various parts of the diocese;

b) shall have devoutly visited a church or public or semipublic oratory, while the Ordinary was actually making his pastoral visitation there;

c) shall have visited during the time of the diocesan Synod, the church in which the Synod is being held;

d) shall have, on a day of general Communion declared by the Ordinary once a year in the Cathedral or some other church, received Holy Communion there;

e) shall have heard at least half of the sermons during missions which are held in the diocese with the permission of the Ordinary.

(Official Note. 1. *The above-mentioned faculties of absolving from censures and of dispensing, which are granted by special authority of the Holy See to the Ordinary, may be used by him for the forum of conscience, even outside of sacramental confession, in the case of his subjects, even outside the diocese when either he or the subject or both are outside the diocese, and in the case of persons who are not his subjects, within his own territory. The Ordinary may also delegate the said faculties, within the limits of his diocese only, even habitually if he chooses, to the Canon Penitentiary and to the Vicars Forane, likewise for the forum of conscience and in the act of sacramental confession only. To other confessors when they shall apply to him in particular cases, he may grant the faculties for the case presented; unless for special reasons he shall judge it expedient to communicate them to certain confessors specially designated, for a time to be fixed at his discretion.*

(2. *The faculty of granting the indulgences above described can be delegated to no one, but is to be exercised by the Ordinary himself.*)

Rules Regarding Fees

1. No fee is to be charged for the permission to read and keep forbidden books.

2. Likewise, no fee is to be charged for the faculties of the Sacred Penitentiary. These are to be granted entirely free of charge.

3. As regards dispensations and sanations for marriage — the faculties for which are granted either by the Holy Office or by the Sacred Congregation of the Sacraments — the Ordinary is to see to it that parties who are able to pay make a *fair and suitable* offering according to the practice which is legitimately in effect in the Curias.

4. The regular fee for other induits granted in virtue of the faculties which are enumerated in this schedule, should be . . .

5. These fees, however, shall be moderated or dispensed according to the diversity of cases, because of the poverty of the

petitioners, or other just causes *at the prudent and conscientious discretion of the Ordinary*.

6. The sum total of all the fees and offerings which the Ordinary shall have actually taken in, shall, at the end of each year, be forwarded to the Holy See *through the Sacred Consistorial Congregation*, with a notation on separate sheets of the amounts that belong to the various Sacred Congregations.

7. However, if a fee, even according to the meaning of canon 1056, is added by the local Ordinary for his own necessities or those of the diocese, it should be determined according to the norm in canon 1507, § 1, without prejudice to the provisions of n. 5.

(Private); S. C. Consist., 12 Sept., 1957. Translated from the text graciously provided by the Rev. Terence P. Cunningham, of St. Patrick's College, Maynooth.

Note: This schedule of Formula III of quinquennial faculties *supplants* that of 1947 which is reported in the *Irish Ecclesiastical Record*, 70 (1948)-369-376.

Formula III-B, reported above, was renewed for another five years in October 1962 but the following changes were ordered to be made as regards the *Faculties from the S. C. of Rites* because of the provisions of the Code of Rubrics for the Roman Breviary and Missal:

No. 4: is rendered useless (cf. O. H. S. De Missa Dorn. II Pass., n. 11).

No. 6: In place of the former faculty, substitute:

To celebrate a low Mass of *Requiem* once a week in his own oratory, provided the day is not a liturgical day of the I or II class and excepting the whole season of Advent, Lent, and Passiontide; observing the rubrics in other respects.

[Word of the renewal and a copy of the changes to be made were kindly sent us by the Rev. Terence P. Cunningham, of St. Patrick's College, Maynooth.]

Decennial Faculties for Latin America and the Philippine Islands: Latest Formula (S. C. Consist., 8 Aug., 1959) AAS 51-915.

The privileges and favors granted to the local Ordinaries, priests, and faithful of Latin America for thirty years in the

Apostolic Letter, "*Trans Oceanum*"¹ given under the Fisherman's ring in 1897 by the Supreme Pontiff, Leo XIII, of happy memory, the Supreme Pontiffs, St. Pius X,² Pius XI³ and Pius XII,⁴ of happy memory, either extended to the Philippine Islands or through subsequent apostolic documents "*Litteris Apostolicis*" and "*Conspicua privilegia*" graciously confirmed or renewed from then to the end of 1959. It has been found that they contribute to evident usefulness of the faithful and to their better government.

Now, since with the approaching end of the year the aforementioned Ordinaries, sc., of Latin America and the Philippine Islands, have earnestly petitioned that, in as much as the same circumstances obtain, the same privileges, with some changes introduced, be again renewed, His Holiness, Pope John XXIII, after consultation with the eminent Fathers of the Sacred Congregations of the Roman Curia for the matters and cases pertinent to them and with the advice of the undersigned Cardinal Secretary of the Sacred Consistorial Congregation, agreed graciously to accede to their petition.

Wherefore by the present Consistorial decree, His Holiness graciously confirms and confers on all and every local Ordinary, the priests, and the faithful of the dioceses and jurisdictions of Latin America and the Philippine Islands the faculties and favors listed below until 31 December, 1969.

1. In regions or places where, because of the great distance or other difficulty, it is very difficult for pastors or missionaries to take from the baptismal fonts where it is kept and to carry with them the water which was blessed on Holy Saturday, Ordinaries of places can grant to pastors or missionaries the faculty of blessing baptismal water according to the shorter formula which was allowed for the missionaries in Peru by Our Predecessor of happy memory, Paul III, and which is now in the Appendix to the Roman Ritual.

2. If for lack of time or great fatigue, or for other serious reasons, pastors and missionaries cannot easily perform all the

¹ *Acta Sanctae Sedis*, 29 (1896-97), 689-665.

² 1 Jan., 1910: AAS 2-217.

³ 30 April, 1929: AAS 21-554.

⁴ 28 April, 1939: AAS 31-224; *Canon Law Digest*, 2, p. 42; 26 March, 1949: AAS 41-189; *Canon Law Digest*, 3, p. 51.

prescribed ceremonies for the baptism of adults, they may licitly, with the previous consent, however, of the Ordinary, use only those rites which are specified in the Constitution of Pope Paul III, of happy memory, *Altitudo*, of 1 June, 1537.

3. Likewise, local Ordinaries, excluding the Vicar General without a special mandate of his local Ordinary, can depute to administer the sacrament of confirmation, priests, if possible such as are invested with some ecclesiastical dignity or are acting as Vicars Forane, but never simple priests staying in the places where the said sacrament is to be administered. To be observed is the instruction of the Sacred Congregation of the Sacraments for a simple priest who administers the sacrament of confirmation in virtue of delegation by the Holy See.⁵

4. The same Ordinaries can delegate to assist at marriages according to the form required by law, priests who go to places far from the seat of the parish on missions to evangelize the faithful or to do any other pious work, as long as those same missions continue, and observing those things which, as far as the case permits and the conditions of place and time permit them to be observed, should be done before the marriage according to canon 1019 and the following canons of the Code of Canon Law. Express mention, however, is to be made of this apostolic induit in every case, and the prescriptions of the sacred canons regarding the rights of pastors and the recording to be made in the parish registers are always to be observed.

5. The Ordinaries can likewise dispense from those matrimonial impediments which are of ecclesiastical law only and from which the Holy See has been accustomed to dispense, excepting therefore those which arise from sacred Orders or from affinity in the direct line when the marriage has been consummated; excepting also, because of its gravity, the impediment mentioned in canon 1075, 2° and 3°; and finally excepting the impediments of mixed religion and disparity of cult, unless special faculties have been obtained from the Holy Office.

Likewise, they are given permission to decree and declare legitimate the offspring of persons about to marry, provided such offspring was not conceived in adultery. Express mention, however, must be made in every case, also in granting dispensations, of this apostolic induit.

⁵ S. C.Sacr., 20 May, 1934: AAS 27-11, Canon Law Digest, 2, p. 185.

6. To the faithful who contract marriage, it is granted that they may receive the nuptial blessing at any time of the year, provided they abstain from excessive festivities during those times when marriage is forbidden by the Church. Care, however, must be taken that if the nuptial blessing is given outside of Mass, the formula in the appendix *de Matrimonio* of the Roman Ritual be used.

7. It is also allowed to use old Sacred Oils, not more than two years old, provided they be incorrupt and it be impossible even with all diligence to obtain fresh or more recent Sacred Oils.

8. Ordinaries can permit to priests the use of a portable altar, provided, however, that this use be only for the benefit of the faithful and in places where there is no church or public oratory or where the parish church is too distant, but not at sea; provided that the place of celebration be fitting and decent, that the Mass be said on a sacred altar stone, and that the pastors and other priests to whom this faculty is given instruct the faithful who are present with an explanation of the Gospel or a catechetical lesson.

9. Ordinaries can grant to priests the faculty of celebrating Mass on board ship only during the time of the voyage, provided that the place where the Mass is to be said be in no way improper or unbecoming, that the sea or stream be so quiet that there is no danger of spilling the Precious Blood from the chalice, and that another priest, if one is available, stand by the celebrant vested in a surplice.

10. Local Ordinaries can grant to priests who are subject to their jurisdiction where sufficient roads and vehicles are lacking, the faculty of substituting, in place of the portable altar or sacred stone, a cloth made of linen or hemp and blessed by the bishop, in which are placed relics of saints authenticated by the same bishop and on which the said priests can offer the holy sacrifice of the Mass, under penalty of sin, only in those cases in which there is no church or oratory, public or private, and in which it would be very inconvenient to carry an altar stone with them on the journey or have one handy. All else must be observed according to the rubrics, especially as regards the altar cloths and corporal.

11. It is permitted to all the faithful of Latin America to fulfill the precept of the annual Paschal Communion from Septuage-

sima Sunday to the 16th of July, the commemoration of Our Lady of Mount Carmel.

12. The same faithful, if they live in places where it is entirely impossible or at least very difficult to go to confession, are given the privilege of being able to gain indulgences and Jubilees which require confession, Communion, and fasting, provided that, having fulfilled the fast, they be at least interiorly contrite and make the firm resolution to go to confession as soon as they shall be able.

Given at Rome, from the Sacred Consistorial Congregation.
8 August, 1959.

AAS 51-915; S. C. Consist., 8 Aug., 1959. Annotations in *Periodica*, 49 (1960), 245-259 (Navarette); *Monitor Ecclesiasticus*, 85 (1960)-224 (Ferretto).

Decennial Faculties for Mission Countries (S. C. Prop. Fid., 1960) Private.

The following is the Formula of the Decennial Faculties approved by the Sacred Congregation for the Propagation of the Faith, to be granted to Ordinaries for the ten-year period from 1 Jan. 1961 to 31 Dec. 1970 (Prot. N. 2150/60).

A) *Concerning Sacraments and Sacred Rites*

1. To grant to priests and deacons the faculty of blessing baptismal water with the shorter formula contained in the Roman Ritual.

2. For a consecrated Bishop, to prepare the Holy Oils with whatever number of ministers can be had; and in case of necessity even outside of Holy Thursday.

3. To grant to priests the faculty of consecrating the *oleum infirmorum*, but only in case of real necessity, that is, if the oil blessed by the Bishop cannot be had.

4. To grant to some priests the faculty of administering the Sacrament of Confirmation, but only when all Bishops are absent or far away or unavailable, and observing the rite contained in the Roman Ritual.¹

¹ Cf. S. C. Prop. Fid., *Decretum de Confirmatione administranda iis, qui in periculo mortis sunt constituti*; AAS 40 (1948)—11; Canon Law Digest, 3, p. 314. In this official note the S. C. quotes the title of the Decree just as we have given it, without the words "*ex gravi morbo*."

5. To grant that for a just reason Mass may be celebrated on a portable altar, without a server, in the open air and on ship-board, provided that, the required precautions having been taken, there is no danger of irreverence and the place is decent, even though the altar be broken or lack Relics of the Saints; and also that Mass may be begun after midnight.

6. To permit that priests substitute for a portable altar or altar stone a cloth made of linen or hemp and properly blessed, in which are placed Relics of the Saints recognized by some local Ordinary, on which cloth these same priests may celebrate the Most Holy Sacrifice of the Mass only in cases where there is no church and no public oratory available, observing whatever else is to be observed according to the Rubrics, especially as regards the altar cloths and corporal.

7. To permit Mass to be celebrated with one light of whatever kind; also to permit Mass to be celebrated without lights, in case of real necessity.

8. To permit that in both purifications of the chalice only water be used, provided there is a scarcity of wine.

9. To permit incensing in low Masses with singing (cf. *RBM*R, nn. 426, 271).

10. To permit that solemn Mass and other solemn liturgical functions be celebrated with the assistance of only a deacon, if there are no other sacred ministers to be had.

11. To permit the use of Mass vestments, sacred vestments, and altar cloths made of cotton or, except for corporals, palls, and purificators, of any other decent material.

12. To grant permission to priests that, in celebrating the Holy Sacrifice they may for just cause use vestments of any liturgical color.

13. To permit priests to celebrate Mass two or three times a day, if in the prudent judgment of the Ordinary the good of a notable part of the faithful require it, observing the other provisions of law.

14. To permit that in churches and public oratories which have not the privilege of the common law (can. 821, §§2-3), or in places where Mass is usually celebrated for the faithful, three Masses may be celebrated immediately after midnight of the Nativity of our Lord, taking care, however, that everything be done with due reverence.

15. To permit that the functions of Holy Week, even twice, and in the simple rite, be celebrated in the afternoon at an hour prudently determined by the Ordinary, also in places where Mass is usually celebrated for the faithful; and, when not even the aforesaid functions can be had, to permit that in those same places a low Mass of Holy Thursday *in Coena Domini* be said at a more convenient hour.

16. To permit that in churches, three times a week, outside of Lent, a low Mass of *requiem* may be celebrated, even on liturgical days of the III class, counting however, the days on which such a Mass is permitted by the Rubrics.

17. To permit that throughout the year the Mass of the Sunday may be celebrated on the days of the following week, with all the privileges of the Sunday itself, provided there occur no feast of the first class.

18. To permit on feast days and Sundays the votive Mass of the Blessed Virgin Mary, and on ferial days also the Mass for the deceased, to those priests who because of defective sight or other infirmity cannot read, or can read only with extreme difficulty, the Masses of the current day according to the Rubrics of the Roman Missal.

19. To permit that for just cause the Most Blessed Sacrament be exposed with two lights of any kind. For the lights in perpetual exposition and the Forty Hours, the local Ordinary can prescribe appropriate norms.

20. To permit that, in places where absolutely no material is available for supplying lamps, the Most Blessed Sacrament may be kept even without any light, *onerata conscientia ipsius Ordinarii*.

21. To permit, if there is danger of irreverence or sacrilege, that the Most Blessed Sacrament be kept in a place not sacred, but decent, even without a light.

22. To permit that the Most Blessed Eucharist be kept according to canon 1265, even if a priest celebrates Mass in the sacred place only twice a month.

23. To permit that religious of either sex may do the first washing of palls, corporals, and purificators. (*May be sub-delegated.*)

24. To permit to priests and deacons that, for just cause, they may carry and administer the Most Blessed Eucharist without

a surplice and stole and without a companion, to Christians who are sick.

25. To permit that the time during which the Easter Communion may be made, be anticipated to Ash Wednesday.

26. To confer, for a reasonable cause, all the minor orders on the same day, even with the first tonsure.

27. For a Bishop, to confer for a just cause all the Sacred Orders including the priesthood, on ferial days, even successive.

28. To permit, for just cause, that all the Sacred Orders including the priesthood be conferred on their subjects on ferial days, even successive.

29. To dispense, when the canonical causes exist, from matrimonial impediments of minor or major grade (can. 1042), public as well as occult, even multiple, but of ecclesiastical law, except those arising from the sacred Order of the priesthood, from affinity in the direct line when the marriage was consummated, and from the lack of the prescribed age when the parties have not yet reached the age prescribed by the former law (that is, 14 years complete for the male, 12 complete for the female).

In granting these dispensations, however, the Ordinary must bear in mind the rules laid down in the Code, in canons 1035 to 1080, regarding impediments in general and in particular, and in the case of the impediments of mixed religion and disparity of cult, observing the conditions prescribed by the Church: namely, as to removing the danger of perversion from the Catholic party and baptizing and educating all the children of both sexes only in the sanctity of the Catholic religion,² warning the Catholic party of the obligation to strive prudently to convert the non-Catholic party: it being understood that neither before nor after the marriage contracted before the Church may the parties appear before a minister of a false cult to express or renew matrimonial consent. If there is question of marriage with Jews or Mohammedans, it is especially required that: the free status of the infidel party be certain, so as to remove the danger of polygamy; that there be no danger of circumcision of children; and that if there is a civil act to be performed it be merely a civil ceremony without any invocation of Mohamet or any other kind of superstition. (*May be subdelegated.*)

² Cf. *Sylloge ad usum missionariorum*, Rome 1939, pp. 561 and following.

30. To grant a *sanatio in radice* according to the rules laid down in the Code, in canons 1138-1141, for marriages which were contracted invalidly because of some impediment of those mentioned above (n. 29) or for defect of form. As to the legitimation of children, let the Ordinary bear in mind canons 1051 and 1138.

The faculty of healing marriages *in radice* does not extend to cases in which insanity of either party has occurred after the marriage. In all such cases therefore, recourse must be had to the Holy See. (*May be subdelegated.*)

31. Likewise to heal *in radice* mixed marriages attempted before a civil magistrate or a non-Catholic minister, provided it be morally certain that the non-Catholic party will not prevent the Catholic education of any of the children to be born. (*May be subdelegated.*)

32. To dispense from the interpellation of consorts who have been left in infidelity,³ for all ordinary cases, that is, when after all diligence has been used, even publication in newspapers, to learn the place where the infidel party is living, and these have proved futile, it is proved by at least a summary and extra-judicial process that the absent party cannot be legitimately notified or that, having been notified, he has not expressed his will within the time fixed in the notification. (*May be subdelegated.*)

33. Likewise to dispense from the interpellation of the party who was left in infidelity, if it is proved with certainty, at least by a summary and extra-judicial process, that the interpellation cannot be made without evident serious harm either to the party who is already converted to the faith (even though not yet baptized) or to Christians. (*May be subdelegated.*)

34. To permit that, if there is a grave reason, the interpellation of the infidel party be made before the baptism of the party who is converted to the faith; also, likewise for a grave reason, to dispense from the same interpellation before the baptism of the party who is converted, provided that in this case it is certain, at least from a summary and extra-judicial process, that the

³ As to dispensing infidels who have more than one wife, so that after baptism they may retain any one of them they choose if that one also embraces the faith, unless the first wife is willing to be converted, cf. canon 1125. (*Official note.*)

interpellation cannot be made or would be useless. (*May be subdelegated.*)

35. To grant, even in dioceses, to priests who go to places far removed from the seat of their parish, either on those preaching engagements commonly called “missions” to preach the Gospel to the faithful, or for any other exercise of piety, permission to assist validly at the celebration of marriage, without prejudice to the prescriptions of the sacred canons on respecting the rights of the pastor and on the registration to be made in the parish books. (*May be subdelegated.*)

36. To give the nuptial blessing outside of Mass or to recite the prayers according to the formulas contained in the Roman Ritual. (*May be subdelegated.*)

37. To confirm an ordinary Confessor even for a fourth or fifth three-year term, observing the conditions prescribed in canon 526.

38. To permit in the name of the Holy See that monastic nuns leave the major cloister for brief periods and in the cases enumerated in the Instruction of the S. C. of Religious of 25 March 1956.⁴ (*May be subdelegated.*)

B) *Concerning Absolutions, Blessings, Indulgences,
and Various Indults*

39. To absolve from all censures simply or specially reserved to the Roman Pontiff, according to canon 2250 § 3. (*May be subdelegated.*)

40. To dispense or commute, for just cause, the private vows reserved to the Holy See, which are mentioned in canon 1309. (*May be subdelegated.*)

41. To bless with only a sign of the cross, with all the indulgences which the Holy See usually grants, rosary beads, crosses, little statues, and sacred medals, and to attach to rosaries the indulgences known as those of Saint Brigid and those of the Crozier Fathers. (*May be subdelegated.*)

42. To grant to one or two, that is to a few of their priests, the faculty to consecrate in case of necessity, according to the form prescribed in the Roman Pontifical, chalices and patens, and according to the shorter formula, altar stones, using, however, oils blessed by the Bishop.

⁴ AAS 48-512 ; Canon Law Digest, 4, p. 220.

In the same way to grant the faculty of blessing the cloth *antimensium* according to the special formula contained in the Roman Ritual.

43. To impart, in addition to the common concessions made by the Holy See, three times a year on the solemn feasts, the Papal Blessing according to the prescribed formula, with a plenary Indulgence to be gained by those who, being truly penitent and having gone to confession and received Holy Communion, have been present at the said blessing and have prayed for the propagation of the holy faith and according to the intentions of the Supreme Pontiff.

44. To grant that, observing the usual conditions, a plenary Indulgence on the occasion of the solemn distribution of First Communion and at the administration of the sacrament of confirmation, may be gained by all the faithful who are present.

45. To grant a plenary Indulgence to those who are first converted from heresy, observing the usual conditions. (*May be subdelegated.*)

46. To grant a plenary Indulgence to all clerics and to religious of either sex who have been present for at least three whole days at spiritual Exercises, and, celebrating the Holy Sacrifice of the Mass or at least receiving Holy Communion, have piously prayed as specified above in n. 43.

47. To give the Apostolic Blessing with a plenary Indulgence to all the faithful who, after having been present for more than half of the spiritual Exercises or sacred Missions mentioned in canon 1349 § 1, are present also at the blessing with the Cross, which is given at the end of the last exercise, and being truly penitent and having gone to confession and received Holy Communion shall devoutly visit the church where these exercises are held and pray to God there as specified above in n. 43. (*May be subdelegated.*)

48. To grant, in the act of the visitation of parishes, quasi-parishes, and missions, and also of communities of seculars or religious, that a plenary Indulgence may be gained once only by the faithful, on condition that, being contrite and having gone to confession and received Holy Communion, they visit a

⁵ In the context, the Latin term *lintheum* cannot mean anything else than the *antimensium*.

church or oratory and piously pray to God as specified above in n. 43. *{May be subdelegated.}*

49. To grant to the faithful that indulgences for which confession at least twice a month is required, may be gained although they went to confession only once in the month. *{May be subdelegated.}*

50. To grant to the faithful, if they live in places where it is quite impossible or at least difficult to go to confession, that they may gain the indulgences for which confession and Communion are required, provided that, being at least contrite of heart, they have made a firm resolution to go to confession as soon as they can. *{May be subdelegated.}*

51. To bless sculptured crucifixes with a plenary Indulgence to be gained by any of the faithful who is in danger of death, by kissing such a crucifix or invoking the Most Holy Name of Jesus at least interiorly if he cannot pronounce it orally. *{May be subdelegated.}*

52. To erect, or to grant to priests the faculty of erecting, with the rites prescribed by the Church, the Stations of the Way of the Cross, with all the indulgences which are granted by the Supreme Pontiffs to those who perform this pious exercise; and to apply the same indulgences to crosses and crucifixes for the sick or others who are legitimately prevented, provided that with a truly contrite heart they kiss a crucifix blessed for this purpose, or even just look at it, reciting at the same time if they can, some short prayer or ejaculation in memory of the Passion and Death of our Lord.

53. To erect even those confraternities approved by the Holy See, for whose establishment the right is by apostolic privilege reserved to others (cf. can. 686 § 2) (with the single exception of the Confraternity of the Most Holy Rosary), and to enroll the faithful therein.

54. To grant to priests the faculty of enrolling the faithful in confraternities (including the Confraternity of the Most Holy Rosary) and of blessing, with the rites prescribed by the Church, all scapulars approved by the Holy See, and of imposing them without the necessity of inscribing the names.

55. To grant that Matins and Lauds of the following day may be recited immediately after noon.

56. To grant to priests, deacons, and subdeacons, that for a

legitimate and grave reason they may, in the place of the Divine Office, recite the entire Rosary or other prayers.

57. To permit clerics to don lay dress, if otherwise they cannot go to the places entrusted to their care, or cannot conveniently remain there.

58. To permit clerics and religious to practice medicine and surgery for the purpose of spreading the Kingdom of Christ, provided that they are truly skilled in these professions and that in caring for the sick they carefully avoid everything that is unbecoming to clerics or religious, or that might cause scandal, and that they accept nothing for their services.

59. To dispense Catholics so that they may do servile work on Sundays or feast days of obligation, excepting Easter and Pentecost, after hearing Mass, however, if that is possible, and if not, reciting some prayers to take its place. (*May be sub-delegated.*)

60. To permit that, observing the Rubrics, the solemnity of feasts which are of obligation according to canon 1247 but are legitimately abolished, be transferred to the Sunday immediately preceding or immediately following.

61. To transfer the Rogation processions to days which the Ordinary in view of local circumstances may deem more suitable.

62. To grant for not more than three years permission to read and retain, under custody, however, lest they come into the hands of others, forbidden books and papers, excepting works which *ex proccesso* propound heresy or schism, or which strive to subvert the very fundamentals of religion, and excepting also works which treat professedly of obscene matters, to individuals of the faithful subject to them, but only with discretion and for reasonable cause (cf. can. 1402 § 2), namely, only to persons who really need to read these books and papers, either to refute them or to carry on their own legitimate work, or to pursue a proper course of studies.

C) *For the Ordinary Himself*

(excepting the Vicar General and Vicar Delegate)

63. To reserve the Most Blessed Sacrament of the Eucharist in the chapel of his actual stable residence, and, for an Ordinary

even lacking the episcopal character, the right to the personal induit of a daily privileged altar.

64. To gain the indulgences which he can grant to others in virtue of the faculties granted to him, observing, however, the usual conditions.

65. If he is a Bishop, the right to use a throne and canopy and the *cappa magna* in pontifical functions; and to permit priests who celebrate in churches of his jurisdiction to mention his name as *Antistes* both in the *preces* and in the Canon of the Mass: when these rights are not granted by the common law.

66. For Prefects Apostolic, to use, during their term of office, the insignia and privileges granted to them by canon 308, even outside their territory, with the previous consent of the Ordinary as to the exercise of pontifical functions.

67. To use the pontifical vestments, for reasonable cause, without the *rochetto*.

68. To celebrate the solemn Mass or the *Missa cantata* as other priests do, when because of the scarcity of priests it is impossible to celebrate a pontifical Mass.

REMARKS

I. These faculties are granted with the understanding that those only can be subdelegated which are explicitly designated as such by the expression “may be subdelegated.”

II. The Ordinary, including the Vicar General and Vicar Delegate, can use for himself in the same circumstances, the faculties or permissions which, within the limits defined in these articles, he can grant to others.

III. Moreover, the Ordinary can make use of all these faculties, either personally or through others, only within the confines of his jurisdiction; and he is to exercise them entirely gratis and without any charge (except for the Chancery and for postage, which may be required of those who are able to pay), and making mention of the delegation from the Holy See (or of the subdelegation from the Ordinary).

IV. If it happen that, through forgetfulness or inadvertence, the Ordinary or his delegate make use of these faculties beyond the prescribed time, all absolutions, dispensations and grants so given are to be considered approved and valid. Moreover, when

the Ordinary has asked for the renewal or prorogation of these faculties, they are considered to remain in force until the reply of the Sacred Congregation has reached the Ordinary concerned.

N.B. — Other rescripts which were granted up to the expiration of the general faculties are to be sent back to the Sacred Congregation for the Propagation of the Faith for renewal.

(Private); S. C. Prop. Fid., Prot. N. 2150/60. Translated from a printed copy of the official Latin text sent to us by the Sacred Congregation. The original text also appeared in *Periodica*, 49 (1960)–341, with an extensive commentary by Buijs. For other commentaries, cf. *Commentarium pro Religiosis*, 41 (1962)–28S-307, 369–373 (Ting Pong Lee); *The Clergy Monthly*, 24 (1960)–361–386 (Timmermans); *Australasian Catholic Record*, 37 (1960)–273 (Leonard); 285–308 (Madden); 317–332 (Murphy).

Note: On January 17 1961, in an Audience granted to His Excellency Archbishop Sigismondi, Secretary of the Sacred Congregation of Propaganda (Prot. N. 224/61), His Holiness John XXIII expressly confirmed these faculties even where they are contrary to the new Code of Rubrics (e.g., n. 55). Faculties which are now included in that general law (e.g., n. 61), would be omitted in a new printing of the faculties, but none is contemplated, and we have left them in the text so as not to disturb the numbering. This text, containing as it does the latest amendments, was given to us directly by the Sacred Congregation. Cf. the *Clergy Monthly*, 25 (1961)–72.

**Anticipation of Matins and Lauds From Noon Allowed
in Mission Countries (S. C. Prop. Fid., 12 Dec., 1960)
Private.**

Faculty 55 of the latest formula of decennial faculties¹ issued by the S. C. Prop. Fid. shortly before the publication of the new code of rubrics and its *Motu Proprio* which revoked all contrary induits, allows the anticipation of Matins and Lauds immediately after noon. Hence a doubt arose about the validity of this faculty after the publication of the new code of rubrics and was proposed to S. C. Prop. Fid. by the archbishop of Calcutta.

Reply: By these letters I inform Your Excellency that the priests of the Archdiocese of Calcutta may still use the faculty mentioned in n. 55 of the new formula of decennial faculties.

¹ Reported above under this same canon.

Therefore, You can insert it in the *Summa* of faculties which You are having printed for 1961 for the convenience of the diocesan clergy.

(Private); S. C. Prop. Fid., 12 Dec., 1960; reported in *The Clergy Monthly*, 25 (1961)–26. Cf. also the Note at the end of the formula of decennial faculties.

Changes in the Decennial Faculties for Mission Countries (S. C. Prop. Fid., 1961) Private.

The new Code of Rubrics¹ and some recent decrees necessitate some changes in the Formula² of Decennial Faculties.

Note to Fac. 2. — The Bishop who consecrates holy oils outside of Holy Thursday must celebrate the Mass of the Chrism from the Restored Ordo of Holy Week but with the changes noted in the accompanying Appendices I and II.

Note to Fac. 3. — The priest who in virtue of this faculty consecrates *oleum infirmorum* must observe the rite described in the accompanying Appendix III.

Fac. 9. — To permit incensing in low Masses with singing (cf. Code of Rubrics, nn. 426; 271).

Fac. 16. — To permit that in churches, three times a week, outside of Lent, a low Mass of *requiem* may be celebrated, even on liturgical days of the IV class of the Season of the Nativity, as well as on all liturgical days of the III class, counting, however, the days on which such a Mass is permitted by the rubrics.

Fac. 17. — To permit that throughout the year the Mass of the Sunday may be celebrated on the days of the following week, with all the privileges of the Sunday itself, provided there occur no feast of the first class.

Fac. 55. — To grant that outside of choir Matins and Lauds of the following day may be recited immediately after noon.

Fac. 60. — To permit that, observing the Rubrics, the solemnity of feasts which are of obligation according to canon 1247 but are legitimately abolished, be transferred to the Sunday immediately preceding or immediately following.

¹ Reported above under canon 2, pp. 26 ff.

² Reported above under this same canon, pp. 172 ff.

Fac. 65. — If he is a Bishop, the right to use a throne and canopy and the *cappa magna* in pontifical functions; and to permit priests who celebrate in churches of his jurisdiction to mention his name as *Antistes* both in the *preces* and in the Canon of the Mass: when these rights are not granted by common law.

Fac. 67. — To use pontifical vestments, for reasonable cause, without the *rochetto* (cf. Code of Rubrics, n. 134).

APPENDIX I

Sacred Congregation of Rites

N. P. 55/960

DECREE

Attending to the special circumstances of the Missionary Apostolate, the Sacred Congregation for the Propagation of the Faith in the decennial faculty given to Bishops of its jurisdiction, allowed the Bishop to consecrate holy oils, in case of necessity, even outside of Holy Thursday, and allowed priests, with the permission of the local Ordinary, to consecrate *oleum infirmorum* but only in case of true necessity, that is, if the *oleum infirmorum* blessed by the Bishop cannot be had.

Wherefore the same Sacred Congregation for propagating Christianity has inquired of the Sacred Congregation of Rites:

1) Which Mass must be said by the Bishop who is to consecrate holy oils outside of Holy Thursday?

2) What rite is to be observed by the priest who, in a case of necessity, is to consecrate *oleum infirmorum*?

The said Sacred Congregation of Rites, in virtue of faculties granted to it by Pope John XXIII, replies to the doubts proposed:

To I: The Mass of the Chrism from the Restored Ordo of Holy Week must be said with the variations described in the accompanying document.

To II: The rite set down in the attached document should be observed.

All things to the contrary notwithstanding.

14 November, 1960.

APPENDIX II

SACRA CONGREGATIO RITUUM

Prot. N.P. 55/960

ADNEXUM I

VARIATIONES IN MISSA CHRISMATIS QUANDO
DICITUR EXTRA FERIAM V IN CENA DOMINI

(1) *Antiphonae ad Introitum, extra tempus Passionis, addatur Gloria Patri.*

(2) *Tempore Septuagesimae et tempore quadragesimali dicatur:*
Tractus Ps. 88, 20-22: Imposui coronam potenti; extuli electum de populo. V. Inveni David, servum meum, oleo sancto meo unxi eum. V. Ut manus mea sit semper cum eo, et brachium meum confirmet eum.

Tempore paschali dicatur:

Alleluia, alleluia. Iz. *Ps. 44, 8: Diligis iustitiam et odisti iniquitatem; propterea unxit te Deus, Deus tuus, oleo laetitiae. Alleluia. Ps. 88, 21: Inveni David, servum meum, oleo sancto meo unxi cum. Alleluia.*

Extra tempus paschale et tempus quadragesimale, post Graduate addatur:

Alleluia, alleluia. V. *Ps. 44, 8: Diligis iustitiam et odisti iniquitatem; propterea unxit te Deus, Deus tuus, oleo laetitiae. Alleluia.*

(3) *Omittantur Rubricae nn. 14 et 15 ex ordine Missae Chrismatis.*

APPENDIX III

SACRA CONGREGATIO RITUUM

Prot. N. P. 55/960

ADNEXUM II

RITUS BENEDICENDI OLEUM INFIRMORUM

a Sacerdotibus, quibus ex peculiari Induito Apostolico jacuitas facta est, servandus.

Sacerdos, superpelliceo et stola violacea indutus, dicit:

Exorcizo te, immundissime spiritus, omnisque incursio satanae,

et omne phantasma: in nomine Pa tris, et Fi lii et Spiritus Sancti; ut recedas ab hoc oleo, ut possit effici unctio spiritalis ad corroborandum templum Dei vivi; ut in eo possit Spiritus Sanctus habitare, per nomen Dei Patris omnipotentis, et per nomen dilectissimi Filii eius Domini nostri Jesu Christi, qui venturus est iudicare vivos et mortuos, et saeculum per ignem. *R.* Arnen.

V. Dominus vobiscum. *R.* Et cum spiritu tuo.

Oremus.

Emitte, quaesumus, Domine, Spiritum Sanctum tuum Paraclitum de caelis in hanc pinguedinem olivae, quam de viridi ligno producere dignatus es, ad refectionem mentis, et corporis; ut tua sancta benedictione, sit omni hoc unguento caelestis medicinae peruncto tutamen mentis et corporis, ad evacuandos omnes dolores, omnes infirmitates, omnemque aegritudinem mentis et corporis, unde unxisti Sacerdotes, Reges, Prophetas et Martyres; sit Chrisma tuum perfectum, Domine, nobis a te benedictum, permanens in visceribus nostris. In nomine Domini nostri Jesu Christi.

(Private); S. C. Prop. Fid., 1961, Prot. N. 2671/61; translated from an official copy of original Latin text; text can also be found in *Australasian Catholic Record*, 38 (1961)–269–273. Brief annotations in *The Clergy Monthly*, 25 (1961)–391–392.

Note: It will be observed that some of the “changes” are identical with the wording of the formula given in 1960 as reported earlier. This is accounted for by the fact that the 1960 text given to the Ordinaries underwent some changes almost immediately after its distribution to the Ordinaries. Hence the text given us was not identical with that given the Ordinaries whose edition is now brought up to date by this 1961 list of changes. We report the whole list as issued lest surprise or doubt arise due to the omission of some sections which do not differ from our earlier report.

Meaning of “Mohammedan” in Formula IV of Quinquennial Faculties (Holy Office, 10 Jan., 1962) Private.

One of the local Ordinaries of the United States sent the following question to the Holy Office, through the U. S. Apostolic Delegate, and received the reply given below.

Whether, in dispensations to be granted from the impediment of disparity of cult in virtue of the quinquennial faculties, the exception which is set down in faculty η. 3¹ regarding the case of marriage with a Mohammedan party, extends to absolutely all Moslems without distinction because of the simple fact of Mohammedan origin, even though they have given up or never followed the religious observance of their race; or rather must it be restricted only to those followers of Mohammed who, whatever their origin, profess the Mohammedan religion?

Reply: Their Eminences, the Cardinals of the Supreme S. Congregation, in their plenary session of Wednesday, 10 January, 1962, replied:

In the affirmative to the first part: that is, the exception which is set down in faculty n. 3 regarding the case of marriage with a Mohammedan party, extends to absolutely all Moslems without distinction, by the simple fact of origin, even though they have given up or never followed the religious observance of their race.

(Private); Holy Office, 10 Jan., 1962, Prot. N. 3568/61m. Translated from a copy of the original kindly sent us by the U. S. Apostolic Delegate.

Mission Territories: Apostolic Legates have special faculties Sec c. 267, S. C. Prop. Fid., 28 Feb., 1961, private.

Quinquennial Faculties of Local Ordinaries in the United States remain unchanged from formula reported in the Canon Law Digest, 4, pp. 69-82. Latest renewal is valid to the end of 1964 inclusive. The Most Reverend Paul C. Schulte, Archbishop of Indianapolis, kindly allowed us to compare the two formulae.

¹ See Canon Law Digest, 4, p. 71.

BOOK II
PERSONS
Canons 87-725

BOOK II

PERSONS

Canons 87-725

CANON 87

Pope Dissolves Natural Bond of Marriage of two *non-baptized persons*.
See c. 1127; Holy Office, 19 Aug., 1959.

CANON 98

Transfer to Another Rite Must Now be Declared by everyone who has reached puberty; those who have not yet attained puberty are transferred by the law itself to the same rite to which parent lawfully transfers. See c. 1; Pius XII, *Motu Proprio*, 2 June, 1957, can. 10 and 13.

CANON 126

Retreat: Movement praised in letter by John XXIII, 21 Jan., 1959. English text, *The Pope Speaks*, 5 (1958-59)¹⁰⁶.

CANON 127

Clerics: are dependent upon and fully subject to the local Hierarchy [Ordinary] of another rite in certain circumstances. See c. 1; Pius XII, *Motu proprio*, 2 June, 1957, can. 5.

CANON 129

Psychoanalysis (Holy Office, *Monitum*, 15 July, 1961) AAS 53-571.

This Supreme Sacred Congregation, knowing that many dangerous opinions concerning sins against the VI Commandment and the imputability of human acts have become current and are still being spread abroad, has decided to publish the following regulations:

1. Bishops, Presidents of Theological Faculties, and the Superiors of Seminaries and schools of Religious, must strictly require of all persons engaged in teaching moral theology or a similar subject, that they conform entirely to the teaching of the Church.¹

2. Ecclesiastical censors should use great caution in reviewing and passing judgment on books and periodicals which treat of the sixth Commandment of the Decalogue.

3. Clerics and Religious are forbidden to practice psychoanalysis, according to canon 139, § 2.

4. To be condemned is the opinion of those who hold that a previous training in psychoanalysis is altogether necessary for receiving Sacred Orders, or that candidates for the priesthood and for religious profession should undergo an examination and tests of a strictly psychoanalytic character. This applies also where there is question of ascertaining the fitness required of candidates for the priesthood or for the religious profession. Likewise, priests and Religious of either sex should not consult psychoanalysts unless their Ordinary for grave reason gives permission.

Given at Rome from the Holy Office, the 15th of July, 1961.

AAS 53-571; Holy Office, *Monitum*, 15 July, 1961. Annotations in the *Clergy Review*, 46 (1961)–758 (McReavy); *Etudes*, 311 (1961)–116–119 (Bcirnaert); *L'Ami du Clerge*, 71 (1961)–736; *Nouvelle Revue Theologique*, 83 (1961)–856–861 (Carpentier); *Theological Studies*, 23 (1962)–233–239 (Lynch); *Commentarium pro Religiosis*, 41 (1962)–82 (Frison); *Periodica*, SI (1962)–207–246.

Pontifical Pastoral Institute. See c. 1365; AAS 50-460.

¹ Cf. canon 129.

CANON 132

Deacon Dispensed From All Obligations of Order (S. C. Sacr., 12 Jan., 1962) Private.

N.N., a deacon of the Diocese of X, prostrate at the feet of Your Holiness, humbly requests a dispensation from the obligations assumed in the Sacred Order of the Diaconate, because of the reasons set forth by his own Ordinary in the latter's report to Your Holiness.

In the audience of 8 January, 1962, His Holiness, Pope John XXIII, after having heard the report of the undersigned Cardinal Prefect of the S. C. of the Sacraments, and after having attended to the special circumstances of the case together with the report of the Ordinary of X, graciously commissioned the same Ordinary with Apostolic authority to dispense the petitioner from all the obligations of the Diaconate; the dispensation is to be granted according to the Ordinary's judgment and conscience and with opportune provisions to remove scandal.

Moreover, the petitioner is to be admonished seriously that he receive the sacraments of Penance and the Eucharist frequently, and that he strive to be a shining example of virtue to others, especially by his good conduct and the works of Christian piety.

All things to the contrary notwithstanding.

(Private); S. C. Sacr., 12 Jan., 1962, Prot. N. 7195/61; translated from a copy of the original rescript.

CANON 135

Faculty for Priests to Recite the Divine Office in Vernacular Refused (S. C. Rit., 7 April, 1961) Private.

A petition was presented to the S. C. of Rites by the bishop of La Crosse, Wisconsin, on behalf of the priest-director and his assistant of a pious institute of men which hopes to receive canonical approval as a Congregation of Brothers in the near future. The reasons for the request, drawn up by the priest-director, are as follows.

“1. The Brothers of Saint Pius X chant the Divine Office in its entirety every day. It is quite necessary for me to be with them during this recitation to insure regularity in spiritual exercises, and also to insure the proper devout chanting of the Divine Office. I, of course, have been reciting my Office in Latin, but must confess that saying it in Latin, along with listening to the chanting in English, causes me considerable distraction.

“2. More than this, however, I feel that to chant the Divine Office and to preside at this most important function, would greatly contribute towards my spiritual solidarity with the Brothers and, therefore, further the cause of charity and concord.

“3. I firmly believe that the chanting of the Divine Office in the vernacular has been a most important means towards stability and the sanctification of the Brothers during the past nine years — from our very beginning. This has also helped them in the main apostolic work, the catechizing of children in rural areas — children who are unable to attend Catholic schools. I feel, furthermore, that in the promotion of the Liturgical Apostolate it would be most helpful for me to be able to chant Divine Office with the Brothers.

“4. We also regularly have the recitation of Compline — at least once a week with the people of the parish together with the Brothers. At other times we have special functions at which we have the Divine Office in the vernacular for considerable concourses of people.

“If I could preside at the chanting of the Divine Office with the Brothers, and thus fulfill my obligations, it would be of considerable benefit to me spiritually, to my assistant, to the Brothers, and to others as well.”

The formal request was worded by the Bishop:

The Priest-Director and the Assistant Priest-Director of the Brothers of St. Pius X be granted the favor of fulfilling their obligation of reciting the Divine Office by saying it in the vernacular (English) in a version to be approved by the local Ordinary.

Reply: To the petition of the Rev. N.N. and N.N., of the Diocese of La Crosse in the United States of America, for the faculty to fulfill the obligation of the recitation of the Divine Office as often as they recite it in the vernacular with the

Brothers of St. Pius X, the Sacred Congregation of Rites, *after mature consideration of everything*, replies: It is not expedient.

(Private); S. C. Rit., 7 April, 1961, Prot. N. C. 68/961; copies of the documents kindly sent us by the Rev. James C. McDonald, Vice-Chancellor of La Crosse.

Anticipation of Date when new law regarding Breviary becomes effective, reprobated. See c. 9, S. C. Rit., 26 Nov., 1960, private.

Anticipation of Matins and Lauds. See c. 2; S. C. Rit., 28 Dec., 1960; c. 66; S. C. Prop. Fid., 12 Dec., 1960.

Deacon Dispensed from All Obligations of Order. See c. 132; S. C. Sacr., 12 Jan., 1962.

Prayer for Success of Ecumenical Council, before the divine office, indulgenced. See c. 925; AAS 54-118.

Special Ordinations (347) for the Editors of New Editions of the Breviary to implement the general ordinations set down in the new code of rubrics were issued by S. C. Rit., 5 Oct., 1960, and can be found, with numerous omissions, in *Ephemerides Liturgicae*, 75 (1961)-25-54.

CANON 139

Hungary: Excommunication Declared Against Three Priests in Politics (S. C. Cone., 15 Feb., 1958) AAS 50-116.

The S. C. of the Council, under the heading "*Excommunicationis Declaratio*":

The Sacred Congregation of the Council, by its Decree of 16 July, 1957, n. 25446/D, in view of peculiar conditions in Hungary, in order to protect the genuine dignity of the priestly order and to prevent public harm to souls, decreed the following under pain of excommunication to be incurred *ipso facto* and specially reserved to the Holy See:

Priests both secular and religious in Hungary are forbidden to seek or to accept the office of Deputy or any other office whatever in the Parliament.

Priests either secular or religious who already hold any office in the said Parliament are ordered to give it up within a month from the publication of this Decree, and are also forbidden to attend the sessions of the Parliament or to perform any service or engage in any activity connected with the office which they have given up.¹

¹ AAS 49-637; Canon Law Digest, 4, p. 102.

Now, since the priests Recared Horvath, Nicholas Beresztoczy, and John Mate have violated these norms, this Sacred Congregation, in view of the provisions of canons 2223, §4 and 2229, § 3, 3°, by special mandate of His Holiness Pius XII declares that the above named priests have incurred the excommunication specially reserved to the Holy See and are therefore held by the effects of the said penalty mentioned in canons 2259-2267.

The S. C. moreover decreed that these priests cannot be absolved from this excommunication unless they have previously effectively and definitely resigned from such offices and given clear signs of repentance. The S. C. confidently hopes and earnestly desires that this will be done, lest it be obliged to proceed more severely against them.

All things, even though worthy of special mention, to the contrary notwithstanding.

Given at Rome, the 15th of February, 1958.

AAS 50-116; S. C. Cone., 15 Feb., 1958.

Priest Workers: End of the Experiment: Better Means of Apostolate for Workingmen Proposed (Holy Office, 3 July, 1959) Private.

A Letter of Cardinal Pizzardo, Secretary of the S. C. of the Holy Office, to Cardinal Feltin, is as follows:

The report which Your Eminence sent me on the apostolate among workingmen in France, and in particular on the "Priest Workers," has been the object of careful study on the part of the Holy Office.

This Supreme Sacred Congregation had already learned with satisfaction of the establishment by the Assembly of the Cardinals and Archbishops of France in March, 1957, at which Your Eminence presided, of the Mission for Workers, whose function it was to coordinate all the apostolic efforts aimed at the world of labor, and particularly the work of the militant laity of the "Jeunesse Ouvrière Catholique" and of the "Action Catholique Ouvrière." Now it is happy to learn that nineteen missionary sectors have already been set up in fourteen dioceses under the effective direction of a delegate of the Ordinary.

But the note which Your Eminence sent asks that some priests chosen by their Bishops, well prepared, sustained by an authentic priestly life and united to the parochial clergy, be

allowed to work in factories full time, and not as heretofore only three hours a day.

After receiving advice from all the Consultors, the Eminent Fathers of this Supreme Sacred Congregation have considered carefully the important and delicate question of the "Priest Workers." Here are the conclusions at which they arrived in the plenary sessions of June 10 and 24, 1959:

The Need of an Intense and Elective Apostolate Among Workers

1. The Holy See shares the conviction of the Bishops of France as to the need of an intense and effective apostolate in the field of labor, to bring the workers back to the faith and to the Christian way of life, from which they have unfortunately drifted away.

It congratulates the French Bishops on their pastoral zeal and on the great efforts they have made and are still making to solve the grave problem of the evangelization of the world of labor.

It is convinced that with God's grace the priests engaged in this apostolate will succeed in awakening in the hearts of French workingmen the aspiration toward Christianity which is rooted in the long Catholic tradition of their country. For that matter, it is difficult to consider as entirely dechristianized, masses of men of whom even at this day very many have received the sacred and indelible character of Baptism.

*It Is Neither Indispensable Nor Consistent With the
Traditional Concept of the Priesthood, That Priests
Should Become Workingmen*

2. The Holy See considers that in order to evangelize the workers it is not absolutely necessary to send priests as workers into the centers of labor, and that it is not possible to sacrifice the traditional concept of the priesthood to this objective, which is nevertheless one to which the Church clings as to one of her most cherished missions.

Certainly it is essentially for the purpose of exercising sacred functions that the priest is ordained: to offer to God the Holy Sacrifice of the Mass and the public prayer of the Church, to administer the sacraments and to preach the word of God to the faithful. All the other activities of the priest must somehow

be ordered to these functions and flow from them as practical consequences; whatever is incompatible with them should be excluded from the life of a priest.

It is true that the priest, like the Apostles, is a witness (cf. Acts, 1:8), but a witness to the Resurrection of Christ (Acts 1:22) and to His divine and redeeming mission, should bear witness chiefly by word and not by manual labor done among workingmen as if he were one of them.

Factory Work Is Incompatible With the Priestly Life

3. Moreover, the Holy See considers that working in factories or yards is incompatible with the life and duties of a priest.

Surely on working days it would be almost impossible for the priest to fulfill all the duties of prayer which the Church demands of him every day: celebration of Holy Mass, full recitation of the Breviary, mental prayer, visiting the Blessed Sacrament, saying the Rosary.

And even if some succeeded in doing it, it would still be true that they were giving to manual work the time which should be devoted to priestly ministries or to sacred studies (cf. can. 129). Did not the Apostles establish the diaconship precisely to free themselves from temporal tasks and to have time for prayer and preaching (cf. Acts, 4:2, 4)?

Moreover, working in factories or even in less important projects exposes the priest little by little to the danger of being influenced by his surroundings. The “priest worker” is not only steeped in a materialized environment which is harmful to his spiritual life and often even dangerous to his chastity, but he is also brought in spite of himself to share the mental attitude of his fellow-workers in the field of labor organization and social consciousness, and to take part in their demands — a fearful entanglement which draws him quickly into class warfare. For a priest this is inadmissible.

The Task of the Christian Laity

These are the reasons which moved the Eminent Cardinals of the Holy Office to decide upon the cessation of the work of priests as laborers or employees in factories and other such enterprises, or as seamen on fishing or transport vessels, and on the replacement of “priest workers” by groups of priests and

lay persons specially dedicated to the apostolate in the field of labor.

In the Audience of June 11, 1959, His Holiness deigned to approve these decisions, and when he received Your Eminence on the same day he informed you of his views on the subject. After having read the report which Your Eminence sent him, His Holiness deemed it his duty to confirm the decrees of the Holy Office of the 10th and 24th of June.

It now remains for the Bishops of France to prepare the various forms which the apostolate among labor groups may take.

Following the lead of Pope Pius XI, they have not ceased to remind Christian workers of their "noble mission": "Under the guidance of their Bishops and priests, it is they who must bring back to the Church and to God the immense number of their fellow-workers *λν̄ιτο*, in their exasperation at not having been understood nor treated with the respect to which they were entitled, have drawn away from God" (Encyclical, *Divini Redemptoris*).

For the last two years, through the initiative of the Cardinals and Archbishops of France, the Workers' Mission has succeeded in coordinating this lay apostolate with the ministry of the parish priests and of the chaplains of Catholic Action.

The Formula of the Secular Institutes

The Holy See asks the Bishops of France to consider whether the time has not come to supplement these excellent projects by creating one or more Secular Institutes composed of both priests and lay members.

These latter could work in the factories without limitation of time other than those required by their spiritual life and their health. As members of an institution of the Church, they would bear witness in a peculiarly qualified manner.

In this new form of Workers' Mission the priests will have an important and effective role. For their fellow-members who are of the laity they will provide a religious instruction and a spiritual formation which are thorough and suited to their state of life and to their condition as workingmen. They will enable them to learn more thoroughly the social doctrine of the Church, particularly concerning the problems of labor. They will guide

them in their daily contacts with their fellow-workers, counsel them in their problems and sustain them in their difficulties.

Thanks to the contact established by the lay members of the Secular Institute, they can begin to exercise their priestly ministry with the workers, outside the factory, in their families and with the children. Their knowledge of the social doctrine of the Church, maintained and deepened by study, will enable them to counsel the workers in matters of labor organization and in many other questions of a temporal nature, giving them the true Christian solution. Finally and most important of all, in the atmosphere of confidence produced by these contacts, they will be able little by little to open the way for supernatural truth in these souls and to bring them to the Christian way of life.

The Holy See asks Your Eminence to look into this new form of apostolate, which seems to be adapted to the special needs of the evangelization of workingmen. Is not the Secular Institute as described by Pope Pius XII in the Apostolic Constitution *Provida Mater Ecclesia*, perfectly suited in nature and method to the needs of the workers' apostolate?



Of course the substitution of the new institutions for the "priest workers" will have to be done gradually and with all necessary prudence so as to avoid any hasty and too general change or dangerous disturbances in the workers' apostolate. Ordinaries will surely be able to take advantage of the opportunity to withdraw priests from factory work and apply them to other ministries among the workers.

As for the priests who work at sea, they should not sign up for new engagements, and as soon as they return to land they are to break off any such arrangements which they may have previously made.

I beg Your Eminence to communicate with His Eminence Cardinal Lienart, to whom I am sending a copy of this Letter in virtue of his office as President of the Assembly of the Cardinals and Archbishops of France, and I ask Your Eminence as President of the Workers' Mission to communicate these decisions to the Archbishops and Bishops as well as to those religious

Superiors who have “priest workers” in their diocese or in their Institute.

* ♦ ♦

The Holy See knows that it is imposing a real sacrifice on the “priest workers” in demanding that they give up their activity as workingmen. But it knows too that it can count on their filial submission to these decisions, which have been made in their interest and that of their apostolate among the workers. Let them have confidence in the *fruitfulness of their obedience* for their priestly life and for their ministry, and they may be sure that the Holy Father cherishes a benevolent care for them.

(Private); Letter of Cardinal Pizzardo as Secretary of the Holy Office, to Cardinal Feltin, President of the Workers' Mission.

Note: This letter was first published in *Le Monde* on September 15, 1959. Reprinted in *La Croix* of the same date, it appeared in *La Documentation Catholique*, Vol. 56 (1959), cols. 1221-1226, and then in *Commentarium pro Religiosis*, 38-229, from which we translate it. The subtitles were added by the *Documentation Catholique*. Gutiérrez, in a brief annotation in *CpR*, calls attention to the need that priests in such Secular Institutes be incardinated in a diocese under religious vow of obedience to the Bishop, or live the community life in a house of their Secular Institute.

Practice of Psychoanalysis. See c. 129; AAS 53-571.

Seminarians: Not to work in factories in Spain. See c. 1357, Holy Office, 4 June, 1958; S. C. Rel., 18 Feb., 1959.

CANON 160

Conclave and Election of Pope: New Regulations (John XXIII. *Motu proprio*, 5 Sept., 1962) AAS 54-632.

This Apostolic Constitution. *Motu proprio*, entitled *Summi Pontificis electio*, is as follows:

Because the election of the Supreme Pontiff is evidently connected with the most momentous interests of the Church, it is

easy to see why not a few of Our Predecessors have issued new regulations, varying according to the needs of the time, regarding the vacancy of the Apostolic See. For, although they knew that in such a conjuncture Christ Jesus is present to His Spouse in a special way, they rightly felt nevertheless that men, to whom the event is of the highest importance, should during that time use all possible prudence and judgment to assure a successful outcome.

Following their example, We have deemed it Our duty to make certain regulations which experience and recent practices have shown to be necessary. Since these norms concern only certain points, We have not thought it necessary to change the entire body of law which is contained in the Apostolic Constitution, *Vacantis Apostolicae Sedis*, issued by Our Predecessor Pius XII of happy memory;¹ but We decree that these norms be added to the former ones if they are altogether new, and modify them if they prescribe something about the same matter.

Accordingly, after long and mature consideration, with certain knowledge and from the fulness of Our authority, We issue this *motu proprio* Apostolic Letter for the guidance of the Sacred College of Cardinals in electing the Roman Pontiff when this See of Peter is vacant, abrogating those norms of the above-mentioned Constitution which are not consistent with these provisions.

I. When the August Pontiff is ill, or when he dies, no one is allowed in his private apartments to make photographs or recordings to be afterward produced by means of magnetic tape. If after the death of the Supreme Pontiff some one wishes to make such photographs as proof or evidence, he may ask permission of the Cardinal *Camerarius* of the Holy Roman Church; but the latter shall never permit that the Supreme Pontiff be photographed except clothed in pontifical dress.

II. After the customary ceremonies of the funeral are over and all the faithful have been dismissed from Saint Peter's, the body of the Supreme Pontiff shall be carried through the door of St. Martha into the crypt of the Vatican, accompanied only by the Cardinals who are the chiefs of the respective Orders, the Cardinal Archpriest of the Basilica of St. Peter's, the Cardinal who last held the Office of Secretary of State, and some of the Canons

¹ 8 Dec., 1945, AAS 38-65; Canon Law Digest, 3, p. 71.

of the Vatican. In the crypt while the casket is being sealed with solder, besides the workmen only those We have mentioned and the blood relatives of the deceased Pope may be present.

III. If at the time of the Pope's death the Office of the Cardinal *Camerarius* is vacant, the College of Cardinals shall as soon as possible elect one to that office according to the established procedure. But before this is done the Dean of the Sacred College shall in the interim take his place in the matters mentioned in the aforesaid Apostolic Constitution of Our Predecessor,² and shall without delay make whatever decisions the situation may demand.

IV. It is Our will that during the Conclave no part of the private apartments of the Supreme Pontiff be inhabited.

V. We wish it to be clearly understood that the Clerical Prelates of the Reverend Apostolic Camera are under the jurisdiction of the Cardinal *Camerarius* during the vacancy of the Holy See.

VI. The formula of the oath to be taken by the Cardinals according to n. 12 of the said Constitution,³ shall be the following. And the Cardinal Dean shall order it to be read aloud by the Prefect of Apostolic Ceremonies in the presence of all the Cardinals.

(Here follows the Latin formula of the oath to be taken by all the Cardinals. It contains no mention of excommunication or of any other penalty for violation.)

Then each of the Cardinals shall say: *Et Ego N. Cardinalis N. spondeo, voveo, ac iuro.*

And placing both hands on the Gospel, shall add: *Sic me Deus adiuvet et haec Sancta Dei Evangelia.*

VII. Derogating from the prescription of n. 41 of the said Constitution,⁴ We order that henceforth it read as follows: All and each of the Cardinals who are not prevented by illness, when the bell of the Conclave is rung for the third time in the accustomed places, must come together to vote.

VIII. Changing somewhat the prescription of n. 43,⁵ We wish it to read as follows: Every Cardinal in the Conclave may bring with him one, or if he asks permission of the Cardinal *Camerarius* of the Holy Roman Church, two servants: for Cardinals who are

² AAS 38-71.

³ *Ibid.*, p. 69.

* *Ibid.*, p. 77.

⁵ *Ibid.*, p. 78.

infirm or suffering from some serious indisposition, the Cardinal *Camerarius* together with the Cardinals who are the heads of the respective Orders, may grant a third servant.

IX. The prescription of n. 44° is to be amended as follows: Concerning the qualities of the Conclavists, who must be conspicuous for moral integrity, great prudence and sincere devotion to the Holy See, the Cardinals delegated for this purpose must carefully investigate them and approve them before they enter the Conclave and watch them after they enter.

X. We order that the prescription of n. 457 be amended as follows: The Conclavists shall dutifully take the oath according to the prescribed formula. Accordingly, the *Camerarius* shall see to it that this oath be taken at least one or two days before they enter the Conclave, after each one shall have thoroughly understood the importance and content of the said oath.

Therefore one or two days before entering the Conclave, the Masters of Ceremonies and all the Conclavists who are ecclesiastics shall take an oath before the Secretary of the Sacred College and in the presence of the Prefect of Apostolic Ceremonies, who are delegated for this purpose, according to the following formula:

(Here follows the Latin formula of the oath to be taken by the clerical Conclavists and the Masters of Ceremonies. For violation of this oath as to secrecy and as to the promise not to bring in photographic or sound instruments, there is an excommunication *latae sententiae* “reserved to the Apostolic See,” but without the severe restriction as to absolution which was contained in the former formula.)

The other Conclavists and servants from the laity shall take the oath according to the following formula, to be translated into each one's own language:

(Here follows the formula, in Italian, for the lay Conclavists. For violation of the oath as to the promise of secrecy and as to the promise not to bring in photographic or sound instruments, there is the same excommunication “reserved to the Apostolic See” and the threat of grave penalties to be imposed by the Holy Father himself.)

« *Ibid.*

' *Ibid.*

XI. In place of the second part of prescription 53,^a We order that the following be substituted: Meanwhile the Officials of the Conclave and the others who serve in the Conclave, if they have not already taken the oath prescribed above, shall as soon as possible pronounce it before the Secretary of the Sacred College in the presence of the Prefect of Apostolic Ceremonies, who are delegated for this purpose by the Cardinal *Camerarius* of the Holy Roman Church, before whom they themselves are to take an oath beforehand.

XII. For the first part of prescription n. 60,^o let the following be substituted: It is Our will that letters and writings of any sort, even in print, may not be sent to those who are in the Conclave, excepting the Cardinals, nor especially from the Conclave to persons outside, unless all and each of such writings have previously been submitted to the examination and inspection of the Secretary of the Sacred College and at the same time of the Prelates delegated for the custody of the Conclave.

XIII. As for prescription 61,⁸ We renew it in the following terms: Moreover We severely enjoin and command all the Conclavists to observe secrecy most faithfully as to all things pertaining to the election of the Roman Pontiff and whatever is done in the Conclave or in the place of the election. Consequently they are bound to avoid and to be absolutely on their guard against everything that might in any way, directly or indirectly, violate the secret, whether it be by words, writing, signs, or in any other manner; so that those who violate this law incur an excommunication *latae sententiae* reserved to the Apostolic See.

XIV. We likewise amend prescription 62¹¹ of the Constitution, to read as follows: Especially, We forbid the Cardinals to reveal to their servants or Conclavists or to any one else, things which directly or indirectly concern the voting or whatever was done or decreed in the Congregations of Cardinals either before the Conclave or in it, concerning the election of the Pontiff.

XV. We decree that prescription 68¹² shall read as follows: The third and ordinary way or form of the election of the Roman Pontiff is that which is called *by ballot*. In this matter We fully confirm the law as already enacted and thereafter faithfully

⁸ *Ibid.*, p. 82.

⁹ *Ibid.*, p. 84.

¹⁰ *Ibid.*

¹¹ *Ibid.*

¹² *Ibid.*, p. 87.

observed for centuries, which provides that for the valid election of the Roman Pontiff, at least two thirds of the votes are required. If the number of the Cardinals present is not divisible in three equal parts, one more vote is needed for the valid election of the Roman Pontiff. Evidently, if the one who is elected is in the Conclave, he too must be counted in the number of Cardinals.

XVI. Instead of prescription 87,¹³ We order that the following be substituted: We enjoin upon all and each of the Cardinals, under holy obedience, that in order to protect secrecy perfectly, they deliver whatever writings of any kind they may have concerning the result of each ballot, either to the Cardinal *Camerarius* or to one of the Cardinal chiefs of the respective Orders. These shall insert the writings in envelopes which are to be sealed with the seal either of the Cardinal *Camerarius* or of the three Cardinal chiefs of the Orders. They shall then deposit the envelopes in the archives and see that they are carefully preserved there; placing them all in the power of the newly elected Supreme Pontiff, without whose order they may neither be opened nor read.

XVII. We decree that when the Conclave is finished the Cardinal *Camerarius* of the Holy Roman Church shall draw up a report, to be approved by the Cardinal heads of the three Orders, declaring the result of the balloting which took place in each of the sessions. This report, to be kept in the archives, shall be enclosed in a sealed envelope which may not be opened by any one unless the Supreme Pontiff definitely permits it.

XVIII. As for prescription n. 93,¹⁴ it shall hereafter have the following form: We likewise forbid any one, even though he be a Cardinal, as long as the Roman Pontiff is living and without consulting him, to dare deliberate about the election of his Successor, or promise any vote, or make any decision in private meetings arranged for this purpose.

XIX. We ordain that, after the new Supreme Pontiff is elected and has approved the election by his consent, the Conclave come to an end as far as canonical effects are concerned (cf. prescription 58). Wherefore We decree that nothing then prevents access to the newly elected Supreme Pontiff on the part of the Prelates governing the Department for attending to the public affairs of the Church, the Prefect of the Pontifical Household, the Prelate

¹³ *Ibid.*, p. 93.

¹⁴ *Ibid.*, p. 94.

for Letters to Princes, and any others who have business to conduct with the Supreme Pontiff in person.

XX. If the deceased Supreme Pontiff made a will concerning his belongings and private letters and papers, and designated an executor of his will, the latter shall have power, according to the authority given him in the will, to decide and carry out whatever concerns the property and writings of the deceased Pontiff. This executor shall report only to the Supreme Pontiff upon his execution of this business.

We order that all things which We have decreed by this Our *motu proprio* Letter shall remain firm and valid, all things to the contrary notwithstanding, even though they be worthy of special mention.

Given at Rome, at Saint Peter's, on the fifth day of September, in the year 1962, the fourth of Our Pontificate.

AAS 54-632; John XXIII, *Motu proprio*, 5 Sept., 1962.

Death of Pope Pius XII: Full documentation (AAS 50-761 to 836).

Election of John XXIII: Celebrations in Rome on 28 Nov., 1961, the third anniversary of his election and his 80th birthday (AAS 53-753).

Conclave and Coronation (AAS 50-853).

Election promulgated from balcony of Saint Peter's at 6:05 p.m., 28 Oct., 1958 (AAS 50-837).

Privileges of Conclavists, John XXIII, *Motu proprio*, 12 Nov., 1958 (AAS 50-922).

Radio Address to the whole Catholic world, delivered from the Sistine Chapel on the morning of 29 Oct., 1958, the day following his election (AAS 50-838). English text, *The Pope Speaks*, 5 (1958-59)-135.

Takes possession of Cathedral of Saint John Latcran, 23 Nov., 1958 (AAS 50-909). Homily given by John XXIII on this occasion (AAS 50-913); English text, *The Pope Speaks*, 5 (1958-59)-281.

CANON 214

Reduction to the Lay State: Dispensation From Obligations of Sacred Orders (Practice of the S. C. of the Sacraments) Private.

In the recent practice of the Sacred Congregation of the Sacraments in deciding cases for dispensation from the obligations of sacred Orders (including celibacy), three distinct ques-

tions are considered. The entire formula (of which n. III is a recent addition) is as follows:

I. An constet de *nullitate* Sacrae Ordinationis; et quatenus negative,

II. An saltem constet de *gravi metu* et de ratihabitationis defectu, ut ad normam canonis 214 actor redigendus sit ad statum laicalem sine ullis caelibatus et horarum canonicarum obligationibus; et quatenus negative ad secundum,

III. An exstet *grave dubium* de validitate Sacrae Ordinationis vel de gravi metu et ratihabitationis defectu, *aliaeque concurrant causae*, ita ut consilium praestandum sit SS.mo pro dispensatione ab oneribus Sacrae Ordinationis in casu.

(Private) ; S. C. Sacr., practice at least from 1960.

CANON 216

Personal Parish for Catholics at the University of Arkansas (S. C. Cone., 2 Sept., 1959) Private.

The following petition was addressed to the Holy See by the Most Reverend Albert L. Fletcher, Bishop of Little Rock:

May I humbly request Your Excellency to kindly present to the Holy See my petition for permission to establish St. Thomas Aquinas Parish in Fayetteville, Arkansas, (a) comprising a small territorial area surrounding the new St. Thomas Aquinas Church and (b) attaching personally to the parish the following living in the territorial limits of St. Joseph's Parish: (1) Catholic students (if married, also their families) except those living with their parents who are members of St. Joseph's Parish; (2) Catholic consorts of non-Catholic students and their families; (3) Catholic members of the administration and the faculty of the University of Arkansas (including those with emeritus status) and their families.

I am prompted to request this permission for the following reasons:

(1) At present all Catholics of this area are members of St. Joseph's Parish. St. Joseph's Church, located a mile from the University, has become too small to care for the Catholic students attending the University.

(2) Since St. Joseph's Parish could not be reasonably expected to provide facilities for Catholic students from all over the State who attend the University of Arkansas, the Diocese, through a statewide fund-raising campaign, has constructed St. Thomas Aquinas Church, just off the campus of the University, with adjoining classrooms, library, offices, recreation rooms, hall as well as living quarters for the chaplain, in order to better serve the spiritual, educational, and social needs of the Catholic students.

(3) The Catholic students and other University personnel live in all parts of the territorial parish of St. Joseph (very few live on the campus proper) and the problem of giving this University group the best care provided by the new facilities would not be solved by dividing St. Joseph's parish territorially. Such a division would also seriously handicap St. Joseph's Parish (numbering about six hundred and fifty members, excluding students) by reducing the parish income necessary to meet financial obligations incurred by construction and operation of the new parochial grammar and junior high school.

(4) The situation would not be most advantageously served by making the new St. Thomas Aquinas Church a succursal church of St. Joseph's Parish. The activities, interests and needs of the University group and of the resident parishioners of St. Joseph's Parish are largely different and I believe it would be beneficial to the members of each group to be attached to the church which would best serve its needs and interests. Furthermore, I believe that the work could be more effectively done if the priest serving as Catholic Chaplain for the students of the University would have the status and responsibility of a pastor.

I have consulted with the Reverend Pastor of St. Joseph's Parish as well as the Reverend Chaplain (Newman Club Director) at the University as well as with my Diocesan Consultors. They have approved my proposal to apply to the Holy See for the necessary permission to establish St. Thomas Aquinas Parish in Fayetteville, Arkansas, («) comprising a small territorial area surrounding the new St. Thomas Aquinas Church and (ó) attaching personally to the parish the following living in the territorial limits of St. Joseph's Parish: (1) Catholic students (if married, also their families) except those living with their parents who are members of St. Joseph's Parish; (2) Catholic consorts of non-Catholic students and their families; (3)

Catholic members of the administration and the faculty of the University of Arkansas (including those of emeritus status) and their families; (4) Catholic consorts of non-Catholic members of the administration and faculty of the University of Arkansas (including those with emeritus status) and their families.

I only petition the above described permission from the Holy See in the belief that the favor requested will work for the greater good of souls.

With the kindest of greetings and very best wishes, I am

Yours sincerely in Christ,

Albert L. Fletcher, Bishop of Little Rock

Petition Granted: The faculty to erect the Personal Parish of St. Thomas Aquinas in Fayetteville was granted by the Sacred Congregation of the Council on September 2, 1959.

(Private); S. C. Cone., 2 Sept., 1959. This was kindly sent to us personally by the Most Reverend Albert L. Fletcher, Bishop of Little Rock

CANON 218

Food and Agriculture Organization (FAO): Campaign Against Hunger (John XXIII, Allocution, 3 May, 1960) AAS 52-463.

An Allocution of His Holiness John XXIII to those present at an international gathering in the Rome headquarters of the Food and Agriculture Organization, on means of conquering hunger in various parts of the world, is as follows:

Gentlemen: You have come to ask the Blessing of the Pope upon the great enterprise for which you are striving and planning: the organization on a world-wide scale, of the "Campaign against Hunger," recently launched through the initiative of the General Director of the Food and Agriculture Organization of the United Nations. You are most welcome! Your interest in this field is akin to that of the Church, and the task to which you are addressing yourselves is among those most worthy of Our approval and encouragement.

After all, what is the Church doing in the world? She is continuing the work of Christ, of whom it is written that “He went about doing good and healing . . .”¹ She recommends ardently to her children the practice of the works of mercy, spiritual and corporal, and among these latter the very first is “to feed the hungry.”

Certainly “man lives not by bread alone”² as Holy Scripture teaches and experience proves. Yet, it is precisely by the multiplication of that indispensable thing, material food, that Christ chose twice during His mortal life to manifest His power to the multitudes that followed Him. Though He used the miracle to turn souls toward spiritual realities, it remains true that He first nourished famished bodies. The Gospel in relating the details of these events explicitly mentions the deeply touching sentiments of the Divine Wonderworker on these occasions: “I have compassion on the multitude,” said He, “for behold they have now been with me three days and have nothing to eat. If I send them away fasting to their homes, they will faint in the way.”³

Is not your activity, Gentlemen, inspired by like sentiments? You are moved, of course, by a love of justice, desiring to assure a fairer distribution of the goods of this world among all men; but also, after the example of Christ, you feel a profound compassion at the thought of the numberless human beings who are undernourished — more than half the human race! — who look to their more favored brethren for a gesture of mercy. To rescue them from their pitiful state and to make possible for them an intellectual and moral life more worthy of man and more in accord with the will of God, an immense collective effort is needed. This, you have understood, and you are preparing to work with the United Nations’ Food and Agriculture Organization to assure the success of this vast campaign.

We need not repeat here how highly We regard this Organization. Not so long ago We received the delegates to its last biennial Conference and said to them: “The Church is keenly interested in the FAO. You are unfolding a great and beautiful spectacle to her maternal gaze, with your technical experts at work throughout the world to organize the “war against hunger,”

¹ Acts 10:38.

² Deut. 8:3.

³ Mk. 8:2.

to effect improvements in the soil, in planting, in stock-breeding, in fisheries, in dairy products, in forestry — and all this with the aim of coming to the rescue of the most miserable of our brethren, the most destitute, those who suffer and who are hungry! Truly this is a great and marvelous spectacle, fit to inspire admiration, edification, confidence in the future.”⁴

That is what We said to the delegates of the FAO last November. It would be useless, however, to take complacency in what has already been accomplished if it were not to find there a stimulus for what remains to be done.

The work that lies ahead — surely an immense undertaking — is, first of all, to draw the attention of the whole world if possible to the anguishing problem of hunger and undernourishment. That is the first goal in the Campaign to which your Organizations will make their intelligent and active contribution.

Millions of human beings are suffering from hunger; others, though not really to be classed as starving, cannot get a sufficient quantity of the foods which they need. These are facts. They must be made known, preached from the house-tops, as the Gospel puts it? We must awaken in consciences a sense of the responsibility which rests upon everyone, especially on those most favorably situated. In the world of today, where distance no longer counts, no one can plead in excuse that the needs of his brother afar off are unknown to him or are not his concern. We are all collectively responsible for the undernourished populations. This is the conviction that your Organizations will help to spread in public opinion; once that is aroused, it will demand appropriate measures and promote their execution.

The second aim of the Campaign against Hunger is to put these very procedures into effect, in other words, direct action for better standards in undernourished regions. The earth is not actually producing a sufficient supply of food for the needs of all men, especially if we take into account the foreseeable increase in population in years to come; and moreover, available supplies of foodstuffs are not evenly distributed. Hence it is necessary to put new lands under cultivation and to increase the yield of those already in use. Here too your Organizations, according to their respective purposes and character, will sug-

⁴ Allocution to the delegates to the Convention of the FAO; AAS SI (I959)-S65. 5 Mt. 10:27.

gest programs of action and research, cooperate toward their fulfilment, and collect from their supporters contributions which will make it possible to attain concrete results without too much delay. Such is the importance of the collaboration which is expected of you.

We have a lively sense of joy at the thought of the vast possibilities of this Campaign, which We feel sure will have the support of all right-thinking men and of all private and public institutions which are truly concerned for the welfare of humanity. We are confident too that as We give you Our hearty encouragement, Our voice will reach beyond those who listen to Us at this moment, to all Our children throughout the world, and to all men of good will as an urgent invitation to take part in this splendid movement of generosity, this immense “work of mercy” which the Campaign against Hunger is to be. And now We invoke most heartily upon all who shall take part in this movement, individually or collectively, and in particular upon yourselves and your Organizations, the choicest blessings of the Almighty and most merciful God.

AAS 52- 463; John XXIII, Allocution, 3 May, 1960.

Africa: Her Position in the World and in the Church
(John XXIII, Radio Message, 5 June, 1960) AAS 52-474.

A radio message to the faithful of Africa, delivered by Pope John XXIII on the feast of Pentecost, 5 June, 1960:

Dear Sons of Africa:

On the first Pentecost, men gathered in Jerusalem from many nations heard in their respective tongues Saint Peter and the Apostles preaching “the wonderful works of God”:¹ that was the miraculous effect of the coming of the Holy Spirit upon the College of the Apostles. Today the humble successor of Peter is happy to accede to the request made of him by some French broadcasting stations, and to speak to the sons of the noble land of Africa, as Saint Peter once spoke to the crowd around the Cenacle.

¹ Acts 2:11.

Although you hear only the sound of Our voice, you must know that We are with you also in thought and affection. We are speaking from Our residence in the Vatican, close to the tomb of Saint Peter, and We picture you gathered in groups here and there around radio receivers, in your homes, in mission stations, sometimes in the open air, eager to hear Our words.

What a joy this is for the Common Father of your souls! And for you too, We are sure! So let us thank God. And let us thank also the operators who made this precious intercourse possible.

Africa is a land profoundly religious and blessed by God. Is that perhaps why she had the happiness of offering asylum and protection to the Holy Child Jesus when the Holy Family was fleeing from cruel Herod? Soon after Pentecost, /Africa gave a fervent reception to the beginnings of Christianity. One sees a glorious band of Martyrs, among them that resplendent star, Saint Cyprian; flourishing communities spring up on the shores of the Mediterranean; the desert is peopled with hermits intent on fighting the devil with fasting and prayer, like Saint Anthony; at Hippo, Saint Augustine governs wisely and with theological learning the Church which is entrusted to him. Later, Divine Providence allows the light of faith to be dimmed for a time in various parts of the African continent. But soon the ardent love of Jesus Christ urges sons of the Church toward those regions which no longer know or never knew our Blessed Saviour. Missionaries spare no pains to bring the inestimable gift of faith to their African brethren. Neither separation from their homeland and families, nor hunger, thirst and sickness will conquer their resolve. They will gladly even shed their blood for this land that has become so dear to them. And, as in the first days of Christianity, the blood of these martyrs springs up in flourishing Christian communities. *Sanguis martyrum, semen Christianorum*

These Christians of Africa are welcomed by the Church with the same affection as all her other children, for she is the common homeland of all souls. And, as Saint Paul reminded the Galatians: "You are all the children of God by faith in Christ Jesus. For as many of you as have been baptized in Christ have put on Christ. There is neither Jew nor Greek.

there is neither bond nor free, there is neither male nor female. For you are all one in Christ Jesus.”²

This profound unity of the human race, it is the mission of the Church to make progressively manifest. The duty to do so rests on the college of Bishops, who are in the place of the Apostles, and chiefly on Peter and his Successors, who in the course of the centuries have often shown their solicitude for Africa. We need not remind you of the notable recent Encyclical *Fidei Donum*, in which Our immediate Predecessor turned the eyes of the faithful “toward Africa, now that she is opening upon modern life and passing through what are perhaps the most critical years of her thousand years of destiny.”³ But We are happy to express to you once more, as We did recently on the occasion of the celebrations for the independence of Togoland, Our great satisfaction at seeing the progressive accessions to national independence. The Church too rejoices at this, and finds reasons for confidence in the determination of these young States to assume the place that is theirs in the concert of nations.

That, however, does not solve all the problems with which they are confronted. It remains for each State in particular to assure the sound development of the country, by taking a balanced view of the actual possibilities, and especially by respecting the true spiritual values which are the very soul of a people. The Catholic Church has received from her divine Founder a doctrine which allows her — while remaining within the field of morality and religion, and leaving to civil authorities the full responsibility for their own acts — to find happy solutions for serious human problems. She places at men’s disposal, disinterestedly and according to need, principles of action which are very useful for the development of individual, family, professional, civil, and international life. These directives are always inspired by respect for the dignity of the human person and the exigencies of the common good. So too the Church welcomes the efforts that are made for the just improvement of the condition of woman, and works to that end herself in every way. Also, in spite of the conflicts which spring up, even to

² Gal. 3:26-28.

³ Pius XII, Encyclical, *Fidei Donum*; AAS 49-227.

the point of violence, between populations of the same country, the Church proclaims the superiority of the common good over legitimate private interests, and hence the duty of individuals to renounce this or that practice in favor of the common welfare of their fellow-citizens; and still more does she approve the sacrifices made by various countries which are linked together by necessary geographic or economic ties, in favor of larger unions of States.

The Church is at home in Africa, as in every part of the earth. You surely remember the day when Pius XII conferred the episcopal character for the first time on African priests. Just lately We ourselves consecrated some African Archbishops and Bishops in the Vatican Basilica, and in so doing gave Our dear sons of Africa Pastors of their own blood. More, We had the satisfaction of naming the first Cardinal native of that continent, Our well-beloved son, Laurian Rugambwa, Bishop of Rutabo. As you know, on donning the cardinalitial red, this new member of the Sacred College shares in the central government of the Church.

This new situation of the African Churches is, however, only a step. For a long time yet they will need the fraternal help of countries of settled Christianity. The Bishops whom We consecrated vie with each other in repeating it: "Let not our missionaries be in a hurry to leave us!" On the occasion of this Message, let us all echo this wish, born of gratitude and realism. The fact is that after the efforts spent in the formation of the clergy, further work will be urgently needed to give the Christian laity a full consciousness of their part in the Church and in society and to enable them to fulfill it properly: schools of catechists, training centers for militants of Catholic Action and of labor organizations, centers of sanitary and social instruction, study-clubs of Christian culture for the more advanced. We are acquainted with all the good work which has actually been done along these lines. We know too the many examples of good will which have been the response in this matter to the urgent call of the Encyclical *Fidci Domini*; and We wish to express Our strong encouragement and paternal congratulations to the devoted workers in these fields, in which personnel from outside Africa is particularly useful.

So once more the wind of Pentecost blows over Africa. That

thought moved Us deeply as We pronounced a short time ago over the new Bishops whom We were giving you, those tremendous words of the Pontifical: "*Accipe Spiritum Sanctum* — receive the Holy Spirit." For Our part, We continue to beseech Almighty God to send down upon the Church, in Africa as in the whole world, His Spirit of Holiness, with the abundance of His gifts — "*et renovabis faciem terrae* — and Thou shalt renew the face of the earth." In concluding this Message, We ask you earnestly to unite your prayers to Ours: "Oh Divine Spirit, accomplish again in our time the wonderful works of a new Pentecost; grant to the Holy Church gathered in unanimous and most fervent prayer around Alary the Mother of Jesus, and guided by Peter living in his Successor, to extend the Kingdom of the Divine Saviour, a kingdom of truth and of justice, a kingdom of love and of peace."⁴

With this confidence We call down upon you, through the intercession of the Most Holy Virgin and of all the Saints of Africa, an abundant outpouring of heavenly favors, especially on those of humble condition, on children, on those who are suffering in the flesh from disease or from hunger, on those who are injured in their fundamental rights. Nor do We forget those who are zealously working to spread the knowledge and love of the true and living God: Prelates and priests, religious men and women dedicated to contemplative prayer or to works of mercy, valiant catechists, militants of Catholic Action. We pray also for the civil authorities: We know the burdens that weigh upon their shoulders in the present situation, and We implore for them strength, wisdom, and a sense of justice. Embracing these all together in Our paternal heart, We bestow upon all of you a most affectionate Apostolic Benediction.

AAS 52-474; John XXIII, Radio Message, 5 June, 1960.

Youth: Their Contribution and Adjustment to Society (Cardinal Secretary of State, 16 June, 1961) Private.

The 48th Social Week of the Catholics of France was held at Reims beginning on the 11th of July, 1961. The following ad-

⁴ Prayer for the celebration of the Ecumenical Council.

dress, dated from the Vatican and signed by Cardinal Tardini, Secretary of State, was read at the opening session.

The Vatican, June 16, 1961

Mr. President:

For the second time in its history, already so rich and fruitful, the itinerant university of the Social Weeks will meet in Champagne, and the zealous Pastor of the Archdiocese of Reims, His Excellency Archbishop Francois Marty, will welcome the speakers and members of these meetings from the 11th to the 16th of July.

The Holy Father is pleased to take this occasion to encourage anew the patient effort which the Social Weeks of France are making toward a thorough understanding of the Christian social message. He congratulates them on the good work accomplished during so many years in the service of humanity.

The subject which you intend to deal with this year — “The Upsurge of Youth into the Community of the Generations,”¹ is a very important one. Surely it is a capital point that the adult generations should welcome the rising generation with benevolent and patient understanding, and especially with affection. The young will in turn make their contribution to society, of the generosity and enthusiasm which is theirs, and will thus play their part in the harmonious development of the great human family.

This welcome and this contribution are occurring in a world which is in constant and rapid transformation. Science and technology have made spectacular advances, and these react upon human thinking and morals. Moreover, the upward trend of the average age of the French population has in recent years given way to a demographic resurgence which is full of promise.

We must rejoice in this new dynamism, which is undoubtedly due to the courageous attitude of the Hierarchy as well as to wise social legislation, the zeal of family organizations and especially the generous increase in the birth-rate. In any event, it is undeniable that this fact invests the general subject proposed for the Social Week of Reims with a special actuality and urgency.

¹ “La montré des jeunes dans la communauté des générations.”

This “upsurge of youth” is an accomplished fact, and a happy one, a sign of the moral health of your country. Nevertheless it presents some difficult problems for the present and for the future. The new generations are with us: they must be welcomed, provided first of all with a home capable of receiving them as the family circle expands, and also with an environment which is physically healthy and morally elevating. Would that all the promoters of great housing projects had thought of this!

Schools have to be built, teachers recruited and trained, and every child, along with the instruction suited to his capacity, must receive the complete education which will prepare him for life. This calls for the collaboration of all men of good will and the establishment of a genuine and permanent “*paix scolaire*” which respects the rights of the Church and the exigencies of a healthy liberty.

It will also be necessary to provide for the creation of a considerable number of new jobs every year. These measures will give a favorable stimulus to the national economy and encourage responsible parties to a certain hardihood in investments, the discovery of new processes, the gaining and extension of markets in a Europe with open frontiers. Happy is the country that is led to renewal and effort by a sense of obligation regarding the laws of life!

But the chief difficulty is not in demographic or economic questions alone; it consists especially in the confronting of the generations. To tell the truth, there has always been an inevitable tension between different generations. The young are turned toward the future, whereas adults often remain too strongly rooted in the past. It is no wonder that this phenomenon appears more acute in our day, when children grow up in a world so different from that of their fathers.

If today’s youth seems independent, impatient, uneasy, critical of everything and everyone, it still cherishes in its inner depths a keen desire for right action, an aspiration for progress; it is animated by a generous impulse for work and self-sacrifice.

On the other hand, if experience has ripened the wisdom and prudence of adults, may we not sometimes ask ourselves whether the trials and disillusionments of life have not affected their courage and weakened their enthusiasm for action?

These are reasons for promoting a constructive exchange be-

tween the different layers of the population. The moral health of a people and the conservation of its national heritage are at stake.

The first place for this dialogue is certainly the home. Parents, because of the intimate bond that unites them to their children, are better fitted than any one else to understand them, and also to prepare them to form sound judgments and to make personal decisions. After all, does not the skill of the educator consist in helping the adolescent to rise to man's estate and to form his personality by a progressive self-mastery? Evidently then, Christian education imparted at home will tend to develop the children, enable them to live in a way suited to the spiritual exigencies of their time, and invite them to interpret the wise precepts which they have piously received in a new frame of life. Conversely, if there are alas some young people who put themselves in the fringe of social life, some adolescents who declare themselves "social misfits," is it not nearly always because they have grown up without a home, or in a home empty of true affection? "The state," declared Pius XI, "is what the families and men who belong to it make it, just as the body is made up of its members" (Encyclical *Casti Connubii*, AAS, Vol. 22, p. 554).

Begun in the family, the upsurge of youth continues outside the family circle. Here again the initiative falls chiefly to adults. Those who have attained a position in life must conquer the spontaneous attitudes of defense in the face of the vigorous pressure from the rising generation, and deepen the consciousness of their solidarity with the entire human community. Instead of jealously hoarding a patrimony of wealth, techniques, science, civilization, wisdom, which has been accumulated through the centuries, their concern should be to share it generously. Thus society will not be content to confine young people strictly to the class of those who carry out orders, but will find ways to initiate them without delay in the assuming of responsibilities by giving them progressively some part in the making of decisions. The first need is to create a sufficient number of new jobs: another, no less urgent, is to make the efforts of imagination, of research, of looking forward, which are necessary in order to forecast what tomorrow's world will be like and what functions it will call for. This anticipation must not be based

solely on actual local needs, but must be inspired by a Christian view of the common good which embraces the whole world and looks to the future. Man has, after all, a relation of solidarity with the various communities to which he belongs: a mother lives for her children, and each generation for those that follow. This fact dictates choices, demands sacrifices, engages the consent of an entire community, and especially the enthusiastic adherence of youth. Hence the importance of associating them with the new orientations of the economy and institutions of their day.

Just as there is an apprenticeship for a trade, so too there is a preparation for the duties that await the citizen of tomorrow. This preparation comes in great part from personal observation and reflection. One of the most valuable features of many Catholic youth movements in France is precisely that they put method into this self-education. They teach the young people, before they plunge into action, to observe and to weigh lines of conduct, institutions, and situations in the light of the Gospel message; they also teach them to measure their interventions according to the actual possibilities.

The rising generation would not be equipped for life if it did not take care to acquire, besides the necessary technical knowledge, a system of thought which will enlighten its action and direct its undertakings. Very soon it will have to take its part in the conduct of affairs, in the cultural, social, economic, and political activity of the country; in a word, it will have to assume responsibilities. How could it do this without temerity unless it were assured of having at hand that body of certain truths contained in the social doctrine of the Church, which will enable it at the proper time to take an effective part in civic life and even to solve the new problems that are sure to arise?

Moreover, young people must be interested in developing in themselves those precious qualities which will facilitate their successful insertion into the adult world: to learn docility and patience, while at the same time forming their characters, so as to overcome the instinctive and sterile oppositions of adolescence; to cultivate the gifts of mind and heart, to acquire competence, breadth of view, perseverance and tenacity, respect for themselves and others in the sight of God — this is the program that awaits the young people of today and will make of them

adults such as will be needed in the world of tomorrow. "A people," as Pope Pius XII of venerable memory recalled, "lives of the fulness of the life of the men who compose it, of whom each one, in his own place and in his own way, is a person conscious of his personal responsibilities and convictions" (AAS, Vol. 37, p. 13).

After these reflections one cannot but declare once more that the Church, ever faithful to her mission, is immensely interested in the unfolding of the history of humanity and in the variety of human communities. Not only does she rejoice at the upsurge of youth, but she has for them, as she had in the past and will have in the future, a true maternal solicitude full of comprehension and love. In contact with a changing world under the strong influx of the Holy Spirit, the Church is overflowing with supernatural life. Forever young and conquering, the Church contemplates in the light of the Word of God the vocation given to all generations to gather around Jesus Christ. She knows that the divine plan implies for man the duty of forming one mystical body in which youth and adults, children and old people have their place. Down the ages, all humanity is thus on the march toward God, even to the end of the world.

To those who are tempted to forget or deny human values, the Church recalls and declares the true dignity of the human person, intelligent and free, and the great importance of a social life that is founded on truth, justice, and brotherly union of all men. But she knows too that these values have their limits: lived by men who are sinners and redeemed, they have to be transformed by the grace of God in order that men may one day enter into the glory of the Father.

Society has great hopes for the rising generation, and rightly so. The Church for her part already discerns among these young people those who tomorrow will be the ministers or auxiliaries of her apostolate, and she rejoices over them. Speaking on the day of Pentecost after the consecration of the new Bishops which he had just finished, the Holy Father spoke of this expectation of the Church in these words: "The generations rich in experience and those that follow offer a pleasant anticipation of things to come. At the sight of so many young people overflowing with life, fervor, courage, trained to good morals and respect for traditions, this thought comes to Us: why should not

many of them feel enkindled within themselves the flame which would lead them to leave all else in order to consecrate themselves to the priesthood, to the religious life, to works of mercy, to the boundless fields of the missionary apostolate? . . . Our duty, today as yesterday and always, is to encourage and to pray. God will give the increase" (*L'Osservatore Romano*, 22-23 May, 1961).

We may well hope that the Social Week of Reims, by preparing a Christian solution for the problems presented by the "upsurge of youth," will do its share toward assuring to the society of tomorrow the structures and the climate within which the noblest aspirations of the rising generation may develop and expand harmoniously to the satisfaction of Holy Church and the great profit of the nation.

In making this wish the Holy Father lovingly bestows upon you, Mr. President, acting for the second time in that capacity with zeal and competence, upon the members of the Hierarchy who are present and upon all those taking part in the Social Week of Reims, as a pledge of the choicest graces, a bountiful Apostolic Blessing.

With personal good wishes for the success of these important sessions, I am,

devotedly yours in Christ,

Domenico Cardinal Tardini,

Secretary of State to His Holiness.

(Private); Secretary of State, Letter, 16 June, 1961. Translated from the French as published in *L'Osservatore Romano*, 13 July, 1961.

Industrial Relations Seventy Years After *Rerum Novarum* (Sec. St., Letter, 27 July, 1961) Private.

The following letter entitled "Industrial Relations Seventy Years After *Rerum Novarum*" was addressed by the Cardinal Secretary of State, Amleto Giovanni Cicognani, to His Excellency Joseph Gerald Berry, Archbishop of Halifax, on the occasion of the Canadian Social Week celebrated there from the 13th to the 15th of October, 1961.

Vatican City, July 27, 1961

Your Excellency:

The Holy Father has graciously confided to me the honored duty of conveying his paternal encouragement and prayerful good wishes to the Most Reverend Hierarchy and to the clergy, religious, and faithful assembled in Halifax for the Canadian Social Week this year.

As His Holiness recently stated in the great Encyclical "*Mater et Magistra*," far-reaching changes have taken place in this post-war period in the economic and social fields; and these changes have had their repercussion on the means of production and hence upon the relations between workers and management.

Hence it is opportune today that these relations be re-examined and reorganized; but also that such reorganization be made according to the principles and criteria of justice and wisdom, such as have been developed in the Church's teaching, particularly in the documents of Popes Leo XIII ("*Rerum Novarum*"), Pius XI ("*Quadragesimo Anno*"), Pius XII (Pentecost Message, 1941 and Christmas Message, 1942) and of Pope John XXIII ("*Mater et Magistra*").

Productive processes must be determined in a rational way. Otherwise they waste both human energy and the means of production. This constitutes an infraction of the laws of economy; but it also injures the moral order, since it is not licit to waste riches uselessly. Nevertheless, the indexes of productivity and production cannot be taken as supreme criteria in the organization of productive processes; such indexes must be pursued in accordance with the requirements of the moral order, safeguarding the human dignity of all those engaged in production.

It follows that in studying the processes of production, and in reorganizing the relations between workers and management, the following principles and criteria must be observed.

1. Working conditions must be such as to safeguard the physical health of workers and their moral integrity. In other words, hygiene must be practiced, accidents and occupational diseases averted, working hours kept within reasonable limits, women and particularly married women and mothers treated with due regard, young people employed only when sufficiently mature, and never for work that might compromise their natural development, and every danger to good morals or to religious feeling avoided.

In this regard, the rules laid down by Pope Leo XIII in "*Rerum Novarum*" are still timely, and indeed have served as guides in the social legislation of those political communities most interested in human progress.

2. Payment for work must not be completely left to the laws of the marketplace, nor fixed in an arbitrary manner. Rather must it be determined according to principles of justice and equity, proposed by Pope Pius XI in "*Quadragesimo Anno*" and exposed in greater detail by the reigning Sovereign Pontiff in his recent Encyclical "*Mater et Magistra*" in these words: "Workers should be paid a wage which allows them to live a truly human life and to face up with dignity to their family responsibilities; but it requires too that in the assessment of their remuneration regard be had to their effective contribution to production and to the economic state of the enterprise; to the requirement of the common good of the respective political communities, especially with regard to the repercussions on the overall employment of the labor force in the entire country; as also to the requirements of the universal common good, that is, of the international communities of different nature and scope. It is clear that the standards of judgment set forth above are binding always and everywhere, but the degree according to which concrete cases are to be applied cannot be established without reference to the available wealth; wealth which can vary both in quantity and quality, which can and in fact does vary from country to country and within the same country from time to time."

It is also opportune to bear in mind the following exhortation of His Holiness: "In many economies today, the medium and large enterprises not rarely effect rapid and large productive developments by means of self-financing. In such cases We hold that the workers should acquire shares in the firms in which they are engaged, especially when they earn no more than the minimum salary. In this matter, to be recalled is the principle explained by Our Predecessor Pius XI in the Encyclical '*Quadragesimo Anno*': 'It is totally false to ascribe to capital alone or to labor alone that which is obtained by the joint effort of the one and the other; and it is flagrantly unjust that either should deny the efficacy of the other and seize all the profits.' The demand of justice referred to can be satisfied in many ways suggested by experience. One of these, and among the most

desirable, is to see to it that the workers, in the manner and to a degree most convenient, be able to participate in the ownership of the enterprise itself; since today more than in the times of Our Predecessor, 'every effort must be made that at least in the future only a just share of the fruits of production be permitted to accumulate in the hands of the wealthy, and an ample sufficiency be supplied to the workingmen.' ”

3. It is, however, impossible to create an atmosphere of serenity in the organizations of production unless the uneasiness of workingmen, arising from the uncertainty of their future, can be eliminated or reduced as far as possible. This can be done by setting up opportune systems of social insurance or social security, capable of protecting them in those events which either impair their working ability (accidents, illness, old age), increase their responsibilities (marriage, parenthood), or force them to involuntary idleness (unemployment).

“But social justice cannot be said to have been satisfied,” affirms Pius XI in the Encyclical “*Divini Redemptoris*,” “as long as workingmen and their families . . . cannot make suitable provision through public or private insurance for old age, for periods of illness and unemployment.”

4. Even social services operated inside the enterprise itself can contribute efficaciously to the development of good relations between workers and management. To obtain this aim, however, it is essential that the social workers engaged should be competent, humane, and free from pressure from interested parties.

5. As far as possible each worker should fill the post which best corresponds to his ability, his zeal, and his merits. Promotion to higher posts inside the firm, and salary increases, must be given with objective criteria which are equal for all, and inspired by justice and equity.

6. Provided the principle of unity and efficiency of management is ensured, the desire of workingmen to participate actively in the life of the firm where they work is a legitimate one, and must be satisfied to the degree and in the manner permitted by the actual situation.

7. “We also hold as justifiable,” declares the Holy Father in his Encyclical “*Mater et Magistra*,” “the desire of the employees to participate in the activity of the enterprises to which they belong as workers. It is not feasible to define *a priori* the manner

and degrees of such participation, since these depend on the specific conditions prevailing in each enterprise — conditions that can vary from one to another, and even within the one enterprise are frequently subject to quick and substantial changes. But We think it fitting to call attention to the fact that the problem of the participation of the workers is an ever-present one, whether the enterprise is private or public; at any rate, every effort should be made that the enterprise become a community of persons in the dealings, activities, and standing of all its members. This demands that the relations between the employers and directors on the one hand, and the employees on the other, be marked by appreciation, understanding, a loyal and active cooperation, and devotion to the undertaking common to both, and that the work be considered and effected by all the members of the enterprise, not merely as a source of income, but also as the fulfilment of a duty and the rendering of a service. This also means that the workers may have their say in and may make their contribution to the efficient running and development of the enterprise. Our Predecessor Pius XII remarked that the economic and social function which every man aspires to fulfill, demands that the carrying on of the activity of each one be not completely subjected to the will of others. A humane view of the enterprise ought undoubtedly to safeguard the authority and necessary efficiency of the unity of direction, but it must not reduce its daily co-workers to the level of simple and silent performers, without any possibility of bringing to bear their experience, entirely passive in regard to decisions that regulate their activity.”

8. Finally, attention must be paid to the fact that, following upon ever wider application of processes of automation, the means of production, particularly in certain sectors of industry and personal service, are subject to rapid and far-reaching changes. This in turn can have immediate negative repercussions upon workingmen, especially in what affects the stability of their employment.

It is therefore an exigency of social justice that such application be made in such a way that the immediate negative results of automation should not be borne exclusively by the workers or by certain groups of workers. Rather should such negative results weigh equally, or even more heavily, upon the investors

of capital and, when opportune, even upon all the members of the political community, since all in the final analysis benefit by such changes of automation. This can the more surely be obtained when the workers, through their unions and organizations, are present and have a voice in the implementation of processes of automation.

It is obvious that workers will be able to assume responsibilities in production processes when they are properly prepared to do so, that is, when they are professionally instructed and socially educated. The schools can and must make their contribution to this; but an equally important contribution can be made by the workers themselves through the wise utilization of their free time; and appropriate institutions promoted by common accord between workers and their organizations on the one hand, and management and direction on the other, can also contribute validly and usefully. In this regard, the Pontiff's exhortation in "*Mater et Magistra*" should be borne in mind: "In social education the Associations and Organizations of the Lay Apostolate play an important role, especially those that have as their specific objective the Christianization of the economic and social sectors of the temporal order. Indeed, many members of these Associations can draw profit from their daily experiences to form themselves more completely and also to contribute to the social education of youth."

With these thoughts taken from the teaching of the Holy Father and of his Predecessors, the participants in the Canadian Social Week will be aided to orientate their deliberations and motivate their discussions; and His Holiness prays that divine Providence may illuminate and guide them in their efforts to apply ever more fully the Church's teaching in this important field. As a pledge of copious heavenly graces and a further testimony of his paternal benevolence, He lovingly imparts to Your Excellency, to the organizers, officers, lecturers, and all those taking part in the meetings, his particular Apostolic Benediction.

With sentiments of high regard and cordial esteem, I remain

Devotedly yours in Christ,
A. G. Card. Cicognani

(Private); Letter of the Cardinal Secretary of State, 27 July, 1961; published in *L'Osservatore Romano* for Sunday the 15th of October, 1961.

Space Flights Redounding to the Glory of God (John XXIII, Radio Message, 12 Aug., 1962) AAS 54-590.

The *Angelus* consecrates for all the centuries the conjunction of heaven with the earth, of the divine with the human. At this moment it gives Us pleasure to include in the intentions of Our prayer the youthful space pilot.

Beloved sons of all nations, you are gathered here as good brothers, while the pilot is engaged in trying out in a somewhat decisive and certainly determinate manner the intellectual, moral and physical capacities of man, and is continuing that exploration of created nature which Sacred Scripture encourages in its first pages: Go upon the earth and fill it?

The people, and especially the younger generations, follow with enthusiasm the developments of the wonderful ascensions into space and the navigations in space. Oh how We would like to see these projects assume the aspect of homage to God, the creator and supreme lawgiver.

These historical events, while they are recorded in the annals of the scientific knowledge of the cosmos, can at the same time become the expression of a true and peaceful progress, a true foundation of human brotherhood.

The Apostle Peter encourages the Romans to the knowledge, love, and imitation of Christ, whose word is “as a light that shineth in a dark place, until the day dawn and the day star arise in your hearts.”²

AAS 54-590; John XXIII, Radio Message, 12 Aug., 1962.

Africa: A paternal but very firm admonition to the leaders and people of some regions of Africa to desist from violence, arbitrary bloodshed and murder under pretense of right or of national or tribal interest. “Thou shall not kill.” The Holy Father closes with an affectionate and touching appeal for peace. John XXIII, Exhortation delivered in the Vatican Basilica in the presence of pilgrims from Africa, 3 June, 1962 (AAS 54-447).

Altar Boys: Allocution to the altar boys of Rome on the high value of serving Mass. John XXIII, 1 Aug., 1962 (AAS 54-573).

¹ Cf. Gen. 9, 1-7.

² II Pet. 1, 19.

Applied Psychology: An Allocution of Pius XII to the assembled delegates to the Thirteenth Convention of the International Association of Applied Psychology, contains important pronouncements on moral questions concerning the exploration of the conscience by psychological procedures, and related matters. Pius XII, Allocution, 10 April, 1958 (AAS 50-268). English text, *The Catholic Mind*, 56 (1958)-353; *The Pope Speaks*, 5 (1958-59)-7.

Banking: Allocution of John XXIII to a group of bankers and financial experts from various countries, 18 May, 1962 (AAS 54-449).

“Beda” College in Rome. John XXIII, Allocution, 20 Oct., 1960, on the occasion of his personal visit to the new College of Saint Bede near the Basilica of Saint Paul outside the walls (AAS 52-893).

Biblical Studies: Some remarks of John XXIII on the spirit of biblical studies, in an allocution to the 17th “Biblical Week” held in Rome, 24 Sept., 1962 (AAS 54-715).

Blood Transfusion: Aspects of Genetics of the Blood: Pius XII, Allocution to the Seventh Congress of the International Society for Blood Transfusion, Rome, 5 Sept., 1958 (AAS 50-726). *The Pope Speaks*, 6 (1959-60)-386. Cf. *Periodica*, 47 (1958)-285 (Furlong).

Catholic Action: A suggestion from Pius XII as to terminology and structure. See c. 684; AAS 49-922.

Catholic Press: Its Purpose. John XXIII, Allocution to the Italian Catholic Press Congress, 4 May, 1959 (AAS 51-359). *The Catholic Mind*, 57 (1959)-466.

Catholic Teaching: Pius XII, Allocution to the Third General Assembly of the International Office of Catholic Teaching (O.I.E.C. — Office International de rEnseignement Catholique), Rome, 14 Sept., 1958 (AAS 50-696). English text, *The Pope Speaks*, 5 (1958-59)-337.

Christmas Blessing: John XXIII, 25 Dec., 1961 (AAS 54-46).

Christmas Message: John XXIII, 23 Dec., 1958 (AAS 51-5). *The Catholic Mind*, 57 (1959)-163; *The Pope Speaks*, 5 (1958-59)-127.

John XXIII, 23 Dec., 1959 (AAS 52-27). *The Catholic Mind*, 58 (1960) 171-178; *The Pope Speaks*, 6 (1960) 200-207.

John XXIII, 22 Dec., 1960 (AAS 53-5). *The Pope Speaks*, 7 (1961)-73-83.

John XXIII, 21 Dec., 1961 (AAS 54-14). *The Irish Ecclesiastical Record*, 97 (1962)-119.

John XXIII, 22 Dec., 1962 (AAS 55-13). *The Irish Ecclesiastical Record*, 99 (1963)-133.

Cinema, Radio and Television: See c. 1384.

Congo: Radio Message of John XXIII to Bishops and faithful of the Congo on the occasion of the independence of that country’, 30 June, 1960 (AAS 52-567). *The Pope Speaks*, 6 (1959-60)-293.

Contemplative Life: See c. 487, ref.

Cosmic Rays in Interplanetary Space: The President and members of the Pontifical Academy of Sciences gathered in Rome together with scientists from all over the world for a study week on “the problem of cosmic radiation in interplanetary space.” On this occasion John XXIII, after announcing the conferring of a gold medal on the distinguished physiolo-

gist, Professor Bengt Erik Andersson, of Stockholm, pronounced an address of welcome in the course of which he said: "Thanks be to God, we have entered upon an epoch in which we may hope that the question of contradictions between the conquests of reason and the exigencies of faith will be less frequently heard. The relations between reason and faith were luminously affirmed by the I Council of the Vatican in 1869-1870. The thrilling discoveries and realizations of the twentieth century, far from calling in question the basis of that declaration, are on the contrary a help toward a better appreciation of its value. The progress of the sciences enables us to know more of the extraordinary richness of creation, and thereby singularly enriches the praise which the creature offers in thanksgiving to the creator, who is also the redeemer of our souls. And the heart of man remains ever eager, as does his mind, to attain to the absolute and to belong to it." John XXIII, Allocution, 5 Oct., 1962 (AAS 54-778).

Eisenhower: Address of John XXIII to President. See c. 267; AAS 51-908. Election of Pope. See c. 160 (AAS 54-632).

Encyclicals: China. Encouragement and guidance for the Hierarchy and faithful of China in the Communist persecution. Pius XII, 29 June, 1958 (AAS 50-601). English text, *The Catholic Mind*, 57 (1959)-70; *The Pope Speaks*, 5 (1958-59)-189.

Freedom of the Church: Prayers for, during the novena preceding the feast of the Assumption. Pius XII, 14 July, 1958 (AAS 50-449). English text, *The Pope Speaks*, 5 (1958-59)-29.

Mater et Magistra: John XXIII, 15 May, 1961 (AAS 53-401). Annotations, *Monitor Ecclesiasticus*, 87 (1962)-75 (Mara); *Periodica*, 51 (1962)-265-287 (Diéz-Alegria).

Saint John Vianney. John XXIII, 1 Aug., 1959 (AAS 51-545). *The Pope Speaks*, 6 (1959-60)-7.

Saint Leo I: on the fifteenth centennial of his death. John XXIII, 11 Nov., 1961 (AAS 53-785). *The Catholic Mind*, 60 (Mar. 1962) 51-62. *The Pope Speaks*, 8 (1962-63)-7.

Missions. John XXIII, 28 Nov., 1959 (AAS 51-833). *The Pope Speaks*, 5 (1959-60)-123. Annotations, *Monitor Ecclesiasticus*, 85 (1960)-373; *Commentarium pro Religiosis*, 39 (1960)-26 (Ting Pong Lee).

The Holy Rosary. John XXIII, 26 Sept., 1959 (AAS 51-673). *The Pope Speaks*, 6 (1959-60)-68.

Truth, Unity, Peace. John XXIII, *Ad Petri Cathedram*, 29 June, 1959 (AAS 51-497). *The Catholic Mind*, 57 (1959)-541; *The Pope Speaks*, 5 (1958-59)-359.

Family Life: Pius XII, Allocution to the Italian Federation of Associations of Large Families, 20 Jan., 1958 (AAS 50-90). English text, *The Pope Speaks*, 4 (1957-58)-363.

Pius XII, Letter to World Family Congress at Paris, 10 June, 1958 (AAS 50-446). English text, *The Pope Speaks*, 5 (1958-59)-335.

John XXIII, Radio broadcast on Feast of Holy Family, 11 Jan., 1959. English text, *The Pope Speaks*, 5 (1958-59)-314.

F.A.O.: Allocution of John XXIII, 22 Nov., 1961 (AAS 53-814).

Farm Work: Spiritual values, John XXIII, Ap. Letter, 16 Dec., 1960 (AAS 53-357).

- Hematology: Disorders of the Blood: Moral Problems of Eugenics: Pius XII, Allocution to the Seventh Congress of the International Society of Hematology, Rome, 12 Sept., 1958 (AAS 50-732). *The Pope Speaks*, 6 (1959-60)-392. Cf. *Periodica*, 47 (1958)-285 (Furlong).
- I.B.M.: Allocution of John XXIII to members of the International Business Machines organization gathered in Rome, 18 March, 1961 (AAS 53-225). *Keynote*: Welcome to Rome; the Church favors all human progress and in particular technology and automation applied to the true temporal welfare of the human family. *The Pope Speaks*, 7 (1961)-157-158.
- International Conference of Catholic Charities. John XXIII, Allocution, 27 July, 1960 (AAS 52-767).
- Labor Unions: John XXIII, Allocution to the Association of Italian Catholic Workers, 1 May, 1959 (AAS 51-355), English text, *The Pope Speaks*, 5 (1958-59)-415; *The Catholic Mind*, 58 (1960)-82.
- Last Message of Pius XI The discourse which Pius XI had intended to pronounce on the tenth anniversary of the Lateran Treaty, 10 February, 1939, was never delivered because of his death on the eve of the day itself. It remained in the secret archives of the Vatican. On the 26th of January, 1959, John XXIII read it, and shortly afterward, on 6 February, 1959, addressed a letter to the Bishops of Italy in which he gave an outline of the discourse and quoted some extracts from it. The text of the letter of John XXIII (not published in the AAS) is given in full in *La Documentation Catholique*, 56 (1959)-257-263, in a French translation from the original Italian which appeared in *L'Osservatore Romano* for February 9-10, 1959.
- Latin America: Letter of John XXIII to the Hierarchy, 8 Dec., 1961 (AAS 54-28).
- Malta: Nineteenth centenary of Saint Paul's shipwreck. John XXIII, Radio Message, 24 July, 1960 (AAS 52-770).
- Modesty in Dress. See c. 336, ref.
- Neuro-Psycho-Pharmacology: Pius XII, Allocution to the Convention of the International College of Neuro-Psycho-Pharmacology, Rome, 9 Sept., 1958 (AAS 50-687). *The Catholic Mind*, 57 (1959)-171; *The Pope Speaks*, 5 (1959-59)-431. Cf. *Periodica*, 47 (1958)-285 (Furlong).
- Nursing Sisters: Allocution of Pius XII, 24 April, 1957 (AAS 49-291). *The Pope Speaks*, 4 (1957-58)-135-140.
- Pax Christi*: Allocution to pilgrims on the 10th anniversary of the founding of the association. John XXIII, 26 July, 1961 (AAS 53-557).
- Peace: John XXIII, Christmas Message, 23 Dec., 1959 (AAS 52-27). *The Pope Speaks*, 6 (1959-60)-200.
Appeal to the world and particularly to heads of States for peace and tranquility among nations. John XXIII, 10 Sept., 1961 (AAS 53-577). *The Pope Speaks*, 7 (1961)-251-256.
- Penance: Encyclical of John XXIII. proving from the whole history of the Redemption the necessity of penance, and calling for it especially to invoke God's graces for the II Vatican Council, 1 July, 1962 (AAS 54-481). *The Pope Speaks*, 8 (1962-63)-111.

Philosophy: Pius XII, Allocution to delegates to the Twelfth International Congress on Philosophy, gathered in Rome after the conclusion of the Congress which had been held in Venice, 21 Sept., 1958 (AAS 50-943). *The Pope Speaks*, 6 (1959-60)-105.

Plastic Surgery: Technical and Moral Aspects. Pius XII, Allocution to the Italian Association of Plastic Surgery on the occasion of their Tenth National Convention in Rome, 4 Oct., 1958 (AAS 50-952). *The Pope Speaks*, 7 (1961)-270-279,

Preaching: Allocution of John XXIII to Lenten preachers of Rome, 13 Feb., 1961 (AAS 53-154). *The Pope Speaks*, 7 (1961)-49-54.

Prehistoric Studies: Allocution to sixth International Congress. John XXIII, 1 Sept., 1962 (AAS 54-665).

Press: An address to the leaders and principal writers of the international press, with particular reference to the coverage of the II Vatican Council. John XXIII, 28 May, 1962 (AAS 54-155). *The Pope Speaks*, 8 (1962-63)-138.

Press, Apostolate of the: John XXIII, Allocution to the Catholic Union of Italian Newsmen, 4 Dec., 1960 (AAS 52-1014). *The Pope Speaks*, 7 (1960-61)-23.

Queen Elizabeth II: Allocution of His Holiness, John XXIII, on the occasion of her visit to the Vatican, accompanied by Prince Philip, 5 May, 1961 (AAS 53-321). *The Pope Speaks*, 7 (1961)-155-157.

Radio and Television: Use of, in schools and colleges. John XXIII, Allocution, 7 Dec., 1961 (AAS 53-815).

Rota: Allocution of John XXIII, 25 Oct., 1960, to the Auditors, Officials and Advocates of the Sacred Roman Rota on the sanctity of marriage and family life (AAS 52-898). *The Pope Speaks*, 6 (1960)-356-361.

Allocution of John XXIII, 13 Dec., 1961, to the Members of the Sacred Roman Rota on the bond of matrimony and the Church's defense of it not only from ecclesiastical law but also from divine natural and positive law (AAS 53-817). *The Pope Speaks*, 8 (1962-63)-87.

Saint Joseph: John XXIII, Ap. Letter. 19 March, 1961 (AAS 53-205). *The Pope Speaks*, 7 (1961)-123-130.

Saint Louise de Marillac: Letter of John XXIII, 20 Feb., 1960 (AAS 52-147) to the Superior General of the Congregation of the Mission, on the occasion of the third centenary of the deaths of Sts. Vincent de Paul and Louise de Marillac.

Saint Patrick: Allocution of John XXIII to Irish inhabitants of Rome, 17 March, 1961 (AAS 53-221). *The Pope Speaks*, 7 (1961)-136-139.

Saint Vincent de Paul: Letter of John XXIII, 20 Feb., 1960 (AAS 52-147) to the Superior General of the Congregation of the Mission, on the occasion of the third centenary of the deaths of Sts. Vincent de Paul and Louise de Marillac.

Seminaries and the Priesthood: Pius XII, Allocution to Rectors of Major Seminaries of Latin America, Rome, 23 Sept., 1958 (AAS 50-947).

Pius XII, Allocution *prepared for the 19th of October to be delivered* to students from the Regional Seminary of Apulia (AAS 50-961).

John XXIII, Allocution to ecclesiastical students at Rome, 28 Jan., 1960 (AAS 52-271). *The Pope Speaks*, 6 (1960)-363.

- States of Perfection: Allocution of John XXIII, 16 Dec., 1961 (AAS 54-32).
- Suffering: Meaning of: John XXIII, Allocution, 19 Mar., 1959. English text, *The Pope Speaks*, 5 (1958-59)-331.
- Trappist Monastery and Generalate in Rome. On the occasion of his personal visit to the newly erected Cistercian monastery and Generalate on Monte Cistello, near the historic Abbey of *Tre Fontane*, Pope John XXIII gave an address in praise of the Cistercian Order and of the contemplative life in general. Allocution, 20 Oct., 1960 (AAS 52-896). *The Pope Speaks*, 6 (1959-60)-373.
- Vatican Council II: Allocutions to Central Commission, John XXIII, 12 June and 20 June, 1961 (AAS 53-195 and 53-199). *The Pope Speaks*, 7 (1961)-241-250.
- Vocations to the Priesthood. The need of priests who are holy, well instructed, and active in the apostolate, stressed in an address to an international convention which had discussed the influence of the home, the parish, and the diocesan Work for Priestly Vocations. John XXIII, Allocution, 26 May, 1962 (AAS 54-450).
- Woman and Society: Discusses woman and professions, working women and home life, desirability of "spiritual motherhood" careers. John XXIII, Allocution, 6 Sept., 1961 (AAS 53-610). *The Pope Speaks*, 7 (1961)-344.
- World Order: Duties of Christians to Cooperate: Pius XII, Christmas Message, 22 Dec., 1957 (AAS 50-5). English text, *The Pope Speaks*, 4 (1957-58)-239.
- Youth: Religious, moral, and professional preparation of young workers; address to the Italian "Permanent Committee of Catholic Organizations for Professional Formation." John XXIII, 1 June, 1962 (AAS 54-458).

CANON 222

Ecumenical Vatican Council: Roman Synod: Revision of the Code: Documentation. Private.

A documentation of very great value on the Second Vatican Council, the Roman Synod and the revision of the Code of Canon Law, was published in *Periodica*, Vol. 49 (1960), pp. 67, 267 and Vol. 50 (1961), p. 44. It will be helpful to explain briefly the general plan and content of this compilation.

The purpose was to make available for study all the papal documents hitherto published relating to these three great events. The compilation has appeared in three installments: the first (*Periodica*, 49, pp. 67-141) containing the documents from 25

Jan., 1959, to 31 Dec., 1959; the second (*Periodica*, 49, pp. 267-320), those from 1 Jan., 1960, to 5 June, 1960; the third (*Periodica*, 50, pp. 44—135), those from 6 June, 1960, to 31 Dec., 1960.

In each installment the documents are arranged according to a uniform plan: Section I, introductory remarks; Section II, documents in chronological order; Section III, indication of the author, the source of publication and the subject-matter; Section IV, documents arranged in chronological order under three heads according to subject-matter: the Council, the Synod, or the Code. Here the text is given in full, or a reference to the AAS if the document appeared there (most of them did not). The documents are numbered, so that cross-reference is an easy matter.

(Private); compilation of papal documents on the Second Vatican Council, the First Synod of Rome and the revision of the Code of Canon Law, published in *Periodica*: 49 (1960)—67—141 and 267-320; 50 (1961)—44-135 and 311-355; 51 (1962)—4S-11S and 466-546.

Second Ecumenical Council of the Vatican: Preparatory Commission (John XXIII, 5 June, 1960) AAS 52-433.

A *Motu proprio* of John XXIII for the setting up of the Preparatory Commission for the Ecumenical Council is as follows:

It is as a direct inspiration of the Most High that We have regarded the thought — that flower of an unforeseen spring — which, from the first days of Our Pontificate, presented itself to Our Mind, the summoning of an Ecumenical Council. Indeed, from this solemn gathering of Bishops around the Roman Pontiff, the Church, beloved Spouse of Christ, can acquire in these troubled times a new and yet wider renown; and by means of it, there is quickened once more the hope that those who, though claiming the name of Christian, are yet separated from this Apostolic See, may listen to the voice of the Divine Shepherd and approach the one Church of Christ.

For this reason, on the 25th of January, 1959, feast of the Conversion of Saint Paul the Apostle, after having taken part

in the sacred ceremonies at the Ostian Basilica, We declared openly to the Sacred College of Cardinals Our intention of summoning an Ecumenical Council. They received the announcement with great joy and warm good wishes for the outcome. Then on the following 17th of May, feast of Pentecost, to ensure that the preliminary work should be carried out with promptness and diligence, We named an Ante-Preparatory Commission for the Ecumenical Council, composed of selected dignitaries of the Roman Curia and presided over by Our dear son, Cardinal Domenico Tardini, Our Secretary of State.

On the occasion of Our first Encyclical Letter, We made it clear that the Ecumenical Council was being held with this primary object: "the development of the Catholic Faith and the renewal along the right lines of the habits of the Christian people and the adapting of the Church's discipline to the needs and conditions of the present time. The event will surely be a wonderful manifestation of truth, unity and charity, a manifestation indeed which We hope will be received by those who behold it but who are separated from this Apostolic See, as a gentle invitation to seek and find that unity for which Jesus Christ prayed so ardently to His heavenly Father" (Encycl. *Ad Petri Cathedram*, 29 June, 1959; AAS 51, p. 511).

We further established that the future Council would be called the Second Vatican Council, after the place in which it would be held.

The Ante-Preparatory Commission has with the greatest diligence concluded the task which We entrusted to it. It has made contact with all the Bishops in order to obtain their advice and suggestions touching the matters to be treated in the Council: it has carefully arranged the material contained in more than 2000 replies which Bishops and Prelates gladly sent with messages of good will: it has placed all this at the disposal of the Sacred Congregations of the Roman Curia, which have been able with great advantage to draw therefrom the proposals they have put before Us. In addition, the Catholic Universities and Institutes of ecclesiastical studies, moved by similar desires, have contributed proposals and results of research which will be of great benefit to the Church.

We have personally followed these exploratory labors, conducted with accuracy and care, and We have undertaken to

examine personally with the greatest attention the suggestions and advice of the Bishops, the proposals of the Sacred Congregations of the Roman Curia, the desires and studies of the Universities. We therefore give most earnest thanks to God that Our proposal has evoked such generous and fervent labors on the part of Our Venerable Brethren and dear sons.

Now it seems clear with what subjects, taken from the material gathered together in such abundance, the coming Ecumenical Council should occupy itself for the good of the Church and the salvation of souls. Consequently the time has come to proceed, with God's help to the setting up of the Commissions which are to devote themselves to the study of the matters which it will be possible to have discussed at the Council. They will be made up of Cardinals, Bishops, and Ecclesiastics noted for their virtue and learning, from both the secular and religious clergy, chosen from different parts of the world, so that in this respect also the catholicity of the Church may be displayed.

By this present *Motu proprio*, therefore, We make the following dispositions:

1. In order to prepare for the Second Vatican Ecumenical Council, *Preparatory Commissions* are being established, whose function it is to study the subjects selected by Us, while keeping before them the wishes expressed by the Bishops and the proposals of the Sacred Congregations of the Roman Curia.

2. The individual Commissions may if necessary be divided into Sections and Sub-Commissions.

3. Each Commission will have a President and a definite number of members. The President will be a Cardinal. The members will be chosen from the ranks of the Bishops and distinguished Ecclesiastics.

4. To each separate Commission there will be attached some Consultors chosen from men with special competence.

5. Each Commission will have its *ὀλη* Secretary.

6. The President and the members of each of the Commissions will be chosen by Us, and likewise the Consultors and the Secretary.

7. Ten Preparatory Commissions have been established. If the need arises, others can be constituted at Our good pleasure. The Commissions are as follows:

- a) Theological Commission, whose task it is to weigh ques-

tions touching Holy Scripture, Sacred Tradition, the Faith and its practices;

- b) Commission of the Bishops and diocesan government;
- c) Commission for the discipline of the clergy and faithful;
- d) Commission of Religious;
- e) Commission of the discipline of the Sacraments;
- f) Commission of the Sacred Liturgy;
- g) Commission of Studies and Seminaries;
- h) Commission of the Eastern Churches;
- i) Commission for the Missions;

l) Commission of the Lay Apostolate, for all questions having reference to Catholic action in the religious and social fields.

8. Moreover a Secretariate has been established to deal with questions touching modern means of communicating ideas (press, radio, television, cinema, etc.). The Secretariate will be directed by a Prelate named by Us, and will have members and Consultants likewise of Our choosing.

9. Then, as a token of Our affection and good will toward those who bear the name of Christians but are separated from this Apostolic See, to enable them to follow the work of the Council and to find more easily the path by which they may arrive at that unity for which "Jesus Christ prayed so ardently to His heavenly Father," We are establishing a special "Advisory Board" or Secretariate, presided over by a Cardinal whom We shall choose, and organized in the same way as the Commissions.

10. Lastly there is being set up a *Central Commission* over which We Ourselves will preside either in person or through a Cardinal specially appointed by Us. Members of the Central Commission will be the Presidents of each of the Commissions, some other Cardinals, and some Bishops from different parts of the world.

11. To the Central Commission will be attached a certain number of Advisers from among the Bishops and prominent Ecclesiastics.

12. The Central Commission will have its own Secretary, who will be Secretary General.

13. The members of the Central Commission will be chosen by Our authority, as also the Advisers and the Secretary General.

14. The task of the Central Commission will be to follow

the course of the labors of the individual Commissions and where necessary to coordinate them; it will report their conclusions to Us after considering them carefully, so that We may be able to decide the subjects to be treated in the Ecumenical Council. It is also the business of the Central Commission to propose the rules for the orderly procedure of the future Council.

15. Finally, appropriate Secretariates will be established to see to the economic and technical side of the holding of the Council.

All that We have seen fit to ordain in this statement, We will and command to remain unchanged and determined, exactly as it has been established, as a whole and in each of its parts; anything to the contrary notwithstanding.

From St. Peter's, Rome, on the feast of Pentecost, the 5th day of June in the year 1960, the second of Our Pontificate.

AAS 52-433; John XXIII, *Motu proprio*, 5 June, 1960.

Regulations for the Celebration of the II Vatican Council (John XXIII, *Motu proprio*, 6 Aug., 1962) AAS 54-609.

The *Motu proprio, Appropinquante Concilio*, on the organization and procedure of the II Vatican Council, is as follows:

As the II Vatican Ecumenical Council approaches, We already contemplate with great joy this proximate and altogether admirable spectacle of the great number of Bishops who will convene from all parts of the world in this holy City, in order to treat together with Us of the more important affairs of the Church, close to the tomb of the Prince of the Apostles. We give fervent thanks to God, not only that He graciously gave Us the idea of undertaking so great a work, but also that in the preparatory labors of the Council He was always present with His help. This strongly confirms Our confidence that the same abundance of supernatural aid which blessed the beginning of the work, may be counted on also in the future to finish it.

The Catholic Church surely expects abundant fruits from this most ample gathering, for since she is the most holy Spouse of Jesus Christ and the mother and teacher of all nations, she ardently hopes that to all her children, including those who are outside her fold, this Council will bring the light of truth, and

that it will enkindle their hearts more and more with the fire of charity. These supernal gifts of truth and charity are of supreme value for achieving and preserving unity and peace. What the coming Ecumenical Council proposes to do pertains to the fulfilment of the commission given by the Lord Jesus to His Apostles, which resounds throughout the world to the end of time: Going, . . . teach all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you.¹ The Bishops, successors of the Apostles, have assuredly three functions, namely to teach, to sanctify, and to govern, and for their due fulfilment Christ Jesus graciously promised that he would be with them even to the end of time.

Men must be taught the things that concern the true faith and pure morality; it is more and more necessary to remember in what the intimate nature of the Church consists, and what its functions and purposes are. For as the radiant face of Mother Church becomes better known, men will love her more ardently and will more willingly avail themselves of her means of salvation and observe her discipline. Moreover, the new advances in knowledge and the applied sciences have vastly increased the control of the human race over the forces of nature. In these advances there is a partial reflection of that divine Wisdom which is "the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of His goodness,"² and therefore it is surely to be hoped that men will find in them an incentive to a more earnest cultivation of virtue and to the attainment of that intimate perfection of life to which the soul is naturally drawn.

It is a fact evident to every one that the coming Ecumenical Council will undoubtedly surpass the others that have been held in the Church for the number and variety of those who will attend its sessions. Consoling as this surely is, yet it also carries a suggestion of care and solicitude, because it seems to be a very arduous task to make a wise use of such a vast quantity of opinions, to follow the words of so many speakers, to consider carefully all their wishes and suggestions and to put those that are approved into effect. But We are encouraged by the fact that the Fathers of the Council, diverse though they are in nationality, race, and language, are all Our Brothers in Christ and are all

¹ Matt. 28, 19.

² Wisd. 7, 26.

led by one and the same Holy Spirit,³ so that in the words of Jesus Christ they are truly the light of the world, capable of bearing the fruits of the light “in all goodness and justice and truth.”⁴

That these fruits may be abundant will be assured first of all as the gift of Almighty God, invoked by the prayers of all of us through Christ Jesus, the one Mediator of God and men, and through the Blessed Virgin Mary and her holy spouse Joseph to whose patronage We especially dedicated the Council; it will be assured also by the diligent and united efforts of all who attend the Council, provided their work proceeds in harmony and in due order. To this end We thought it well to have regulations prepared which, in view of the peculiar nature and circumstances of this Council, will insure the proper direction and execution of the work of this greatest of Councils, so that “all things be done decently and according to order.”⁵

Wherefore, after mature consideration, of Our own motion and by Our Apostolic authority, We decree and promulgate the following norms and prescribe that they be exactly observed by all in the Second Ecumenical Council of the Vatican.

We ordain that whatever We have established by this Our *motu proprio* Letter shall be firm and valid, all things to the contrary notwithstanding, even though they be worthy of special mention.

Given at Rome, from Saint Peter's, the 6th day of August, feast of the Transfiguration of our Lord Jesus Christ, in the year 1962, the fourth of Our Pontificate.

³Cf. I Cor. 12, 11.

⁵I Cor. 14, 40.

⁴Eph. 5, 8-9.

THE ORDER OF CELEBRATING THE II VATICAN ECUMENICAL COUNCIL

FIRST PART

The Persons Taking Part in the Council

Art. 1

{Those taking part in the Council}

§ 1. The Ecumenical Council is made up, together with the Supreme Pontiff, of the Bishops and others who are summoned to the Council by the Supreme Pontiff; these are all called the Conciliar Fathers.

§ 2. If any one who is called to the Council according to canon 223 § 1 of the Code of Canon Law or canon 168 § 1 of the Oriental Code *De Personis*, is unable to attend because of some lawful impediment, he must send a proxy, who shall conduct himself according to canon 224 §§ 1-2, C.I.C. and canon 169 §§ 1-2, C.I.O., *De Personis*.

§ 3. The Fathers will be assisted by theologians, canonists, and other experts; and they will be served by a Secretary general, Subsecretaries, Masters of ceremonies, ushers, notaries, promoters, tellers, scribes, readers, interpreters, translators, stenographers, and technicians.

CHAPTER I. The Public Sessions

Art. 2

{The function of the public Sessions}

In the public Sessions the Fathers in the presence of the Supreme Pontiff vote on the formulas of Decrees or Canons which have been prepared in the general Congregations, so that the Supreme Pontiff, if he sees fit, may declare his decision and have it promulgated.

CHAPTER II. The General Congregations

Art. 3

{The junction of the general Congregations}

In the general Congregations, which precede the public Sessions, the Fathers, after a discussion, determine the formulas of the Decrees or Canons.

Art. 4

{The Presidency of the general Congregations}

§ 1. One of the ten Cardinals of the Holy Roman Church whom the Supreme Pontiff has chosen presides over each of the general Congregations in the name and by authority of the Supreme Pontiff himself.

§ 2. The ten Cardinals chosen by the Supreme Pontiff constitute the Presidential Council whose business it is, by authority of the Supreme Pontiff, to control the discussions of the Fathers and the entire discipline of the Council.

CHAPTER III. The Conciliar Commissions

Art. 5

{The junction of the Commissions}

The conciliar Commissions apply themselves to the examination and amendment of the *schemata* of the Decrees or Canons, according to the opinions expressed by the Fathers in the general Congregations.

Art. 6

{The constitution of the Commissions}

§ 1. Each of the Commissions has as its President one of the Cardinals of the Holy Roman Church named by the Supreme Pontiff.

§ 2. Each Commission has, besides the President, twenty-four members, of whom two thirds are elected by the Fathers and one third by the Supreme Pontiff, from among the Conciliar Fathers.

§ 3. Each of the Fathers can be appointed as member to only

one Commission; but the President of any Commission can, if he sees fit, consult any of the Fathers.

§ 4. Every President of a Commission chooses one or two of the Fathers of his Commission and makes them Vicepresidents, to assist him and, in case he is absent or unavailable, take his place.

§ 5. The President of the Commission selects one of the conciliar theologians, canonists, or experts, to act as secretary.

Art. 7

(The list of the Commissions)

§ 1. Ten conciliar Commissions are established, namely:

- a) on the doctrine of faith and morals;
- b) on the government of Bishops and Dioceses;
- c) on the Oriental Churches;
- d) on the discipline of the Sacraments;
- e) on the discipline of the clergy and Christian people;
- f) on Religious;
- g) on the Missions;
- h) on the Sacred Liturgy;
- i) on Seminaries, studies, and Catholic education;
- j) on the apostolate of the faithful; on the publication of writings and the control of shows.

§ 2. There are besides:

I) A Secretariate for the extraordinary business of the Council: its function is to examine peculiar new questions presented by the Fathers, and if necessary refer them to the Supreme Pontiff.

This Secretariate consists of a certain number of the Cardinal Fathers, and has for its President the Cardinal Secretary of State; the Secretary general of the Council acts as its secretary.

II) A Secretariate for promoting Christian unity;

III) A technical-organizational Commission;

IV) A Secretariate for economic matters.

The institutions mentioned in nn. II, III and IV have the same functions and are made up of the same persons as in the preparatory period of the Council.

CHAPTER IV. The Administrative Tribunal

Art. 8

{The make-up of the Administrative Tribunal}

§ 1. A special tribunal is established by the Supreme Pontiff to decide questions about the discipline of the Council, excuses and complaints.

§2. The administrative Tribunal has for its President one of the Cardinals of the Holy Roman Church named by the Supreme Pontiff; besides, the Tribunal has as members ten Fathers likewise named by the Supreme Pontiff.

§3. The administrative Tribunal decides questions by boards of three members; in case of recourse, all the members take part in the decision.

§4. The administrative Tribunal, without observing legal formalities, makes its decision solely on the truth of the matter.

§ 5. The administrative Tribunal has the services of one of the conciliar Notaries, and if need be, of one of the conciliar Promoters.

CHAPTER V. The Theologians, Canonists and Other Experts

Art. 9

{The experts of the Council}

The theologians, canonists, and other experts, who are called the conciliar Experts, are designated by the authority of the Supreme Pontiff.

Art. 10

{The duties of the conciliar Experts}

§ 1. The conciliar Experts attend the general Congregations; but do not speak unless called upon.

§ 2. The conciliar Experts give their services to any of the Commissions according to the designation and direction of the Presidents of the respective Commissions, working with the Members in the consideration and amendment of the *schemata* and in drawing up reports.

Art. 11

{Private experts}

§ 1. Each of the Fathers can have the advice and services not only of the conciliar Experts but also of some private theologian or canonist or expert.

§ 2. The private experts, however, do not attend the general Congregations, but are bound under oath to keep secrecy about the doings and discussions in the Council.

CHAPTER VI. The General Secretariate

Art. 12

{The constitution of the general Secretariate}

The general Secretariate of the Council, of which the Secretary general has charge, is divided into four Offices, namely:

- a)* on sacred rites;
- b)* on current business;
- c)* on the writing and conservation of the records;
- d)* on technical matters.

Art. 13

{List of Ministers and Officials}

The Secretary general; two Subsecretaries.

I. The Office on sacred rites:

The Prefect of ceremonies;
Masters of ceremonies;
Ushers.

II. The Office on current business:

Notaries;
Promoters;
Tellers.

III. The Office on the writing and conservation of the records:

Scribes;
Readers;
Interpreters;
Translators;
Shorthand stenographers.

IV. The Office on technical matters:

Operators of the technical instruments.

Art. 14

{The appointment of Ministers and Officials}

All the Ministers and Officials who attend to the work of the Council are nominated by authority of the Supreme Pontiff.

Art. 15

{The junctions of the various Ministers and Officials}

§ 1. The Secretary general is at the service of the Presidency; after the public Sessions or general Congregations, he does the tasks that have been assigned to him; finally, he attends carefully to collecting, arranging, and preserving the records of the Council.

§ 2. The Subsecretaries assist the Secretary general and take his place when he is absent or unavailable.

§ 3. The Prefect of ceremonies arranges and directs the sacred rites and ceremonies; the Masters of ceremonies and the ushers assist him.

§ 4. The ushers, according to an established seating arrangement, conduct the Fathers to the place assigned to them, check the names of the Fathers who are present, and see to it that each of them makes out a card indicating his presence.

§ 5. The Notaries draw up documents concerning everything that is done in a public Session, a general Congregation, or in the administrative Tribunal, arrange them and conserve them in the archives.

§ 6. The Promoters, at the close of every public Session, pronounce a solemn formula calling upon the conciliar Notaries who are present to draw up the authentic document or documents of what was done in the Session.

§ 7. The Tellers collect the votes of the Fathers in the public Sessions and general Congregations, and compute the totals.

§ 8. The Scribes take note of the things that are done in public Sessions and general Congregations, so that a written report of them can be made; they also attend to the printing of the *schemata*, notifications, and other announcements that are to be read in the Council or distributed to the Fathers.

§ 9. The Readers are at the service of the Fathers to read their speeches.

§ 10. The Interpreters help the Fathers in the use of languages when they speak.

§ 11. The Translators put into Latin the speeches of the Fathers which are written in the vernacular, and also prepare the Latin text of the acts and documents.

§ 12. The shorthand stenographers (*Tachigraphi*) put into writing the speeches and discussions of the Fathers in the general Congregations; afterward they give their notes, transcribed into the ordinary form of writing, to the Secretary general, so that the official reports may be drawn up.

§ 13. The operators of technical instruments see to it that these function properly.

CHAPTER VII. The General Custodians of the Council

Art. 16

(The junction of the general Custodians)

Two custodians, chosen by the Supreme Pontiff according to the custom of the Church, accompany the Supreme Pontiff and the Fathers when they go to the Council Hall, and guard the approaches to the Council.

CHARTER VIII. The Substitution of Persons

Art. 17

(The substitution of persons)

If any one of the persons who have a part in the Council is for any reason unavailable, another person is substituted in his place by the competent authority.

CHAPTER IX. Observers

Art. 18

(The observers of the Council)

§ 1. The representatives of those Christians who are separated from the Apostolic See, who are permitted by the Holy See to attend the Council as Observers, may be present at the public Sessions and the general Congregations, except in some special

cases to be determined by the Presidential Council, but not at the meetings of the Commissions unless the competent authority has permitted this; they have not, however, the right to speak or vote in the discussions of the Council.

§ 2. The Observers may inform their Communities of what has been done in the Council; but in regard to other persons they are bound to secrecy as are the Fathers of the Council according to Art. 26.

§ 3. The Secretariate for promoting Christian unity regulates the relations between the Council and the Observers so that they may be able to follow the work of the Council.

SECOND PART

Norms to Be Observed in the Council

CHAPTER I. The Time and Place of Meetings

Art. 19

{The time of meetings'}

§ 1. Every conciliar meeting is announced to the Fathers in due time.

§ 2. In every general Congregation the next general Congregation is announced.

§ 3. Particular notice to individuals is given only when the President deems it necessary.

Art. 20

{The place of meetings}

§ 1. The public Sessions and the general Congregations are held in the Patriarchal Basilica of Saint Peter's.

§ 2. The meetings of the conciliar Commissions are held in the particular places that have been designated for this purpose.

CHAPTER II. The Vesture to Be Worn

Art. 21

{The sacred vestments to be worn in a public Session}

§ 1. The Fathers at all times wear sacred vestments in white.

§ 2. Each one takes vestments as follows:

- a) Cardinals, the vestments proper to their order, with a mitre of silk damask;
- b) Patriarchs, Primate, Archbishops and Bishops, residential or titular, a cope with a cloth mitre;
- c) Abbots and Prelates *nullius*, a cope with a cloth mitre;
- d) Other Fathers, their proper choral habit.

Art. 22

(Vestments to be worn in a general Congregation)

In a general Congregation the Fathers wear respectively the following vestments:

- a) Cardinals, the cardinalitial habit, red or violet according to the different times, with a *rochetto*, *mantelletta*, and *mozeta*;
- b) Patriarchs, the violet habit, with the *rochetto*, *mantelletta*, and *mozeta*; Oriental Patriarchs, the habit of their proper rite;
- c) Archbishops and Bishops, residential or titular, the violet habit, with the *rochetto* and *mantelletta* only;
- d) Abbots and other Religious, their proper choral habit.

Art. 23

(Vestments to be worn in the Commissions)

All to whom it pertains wear the *abito piano*, without a mantle; others wear their proper public habit.

CHAPTER III. Precedence

Art. 24

(The order of precedence)

§ 1. In the public Sessions, the general Congregations, and the conciliar Commissions, the Fathers sit, speak, and vote in the order of precedence; thus: the Cardinal Bishops, the Cardinal Priests, the Cardinal Deacons; Patriarchs; Primate; Archbishops; Bishops; Abbots and Prelates *nullius*; an Abbot Primate, Abbot Superiors of monastic Congregations, Highest Superiors of clerical exempt religious institutes.

§ 2. As between those who belong to the same grade and have the same order, precedence belongs to the one who was first

promoted to the grade; if more than one were promoted at the same time, it belongs to the senior by ordination, unless the junior was ordained by the Supreme Pontiff; if they received orders at the same time, the senior by age precedes (cf. C.I.C. can. 106, 3°; C.I.O. *De Personis* can. 37, 3°).

§ 3. If any Father happens to be seated or to give his opinion, or do any other act outside the proper order, he acquires no right and prejudices no one else.

§ 4. Proxies sit in a place specially assigned to them, observing the order of precedence among themselves. The conciliar Experts also sit in a special place.

CHAPTER IV. The Profession of Faith

Art. 25

{The obligation to make the profession of faith'}

§ 1. The President pronounces the profession of faith before the Council (cf. C.I.C. can. 1406 § 1, 1°).

§ 2. The Secretary general reads the formula of the profession of faith, to which all the Fathers consent by touching their breast and saying: *Ego N.N. . . . spondeo, voveo et iuro iuxta formulam perlectam. Sic me Deus adiuvet.*

§ 3. The Proxies, the conciliar Experts, the Ministers, and Officials make the profession before the President or his delegate, on a fixed day and hour before entering the Council.

CHAPTER V. On Observing Secrecy and Faithfully Performing One's Function

Art. 26

{The obligation of the Fathers to secrecy}

The Fathers are obliged to keep secrecy on the discussions that took place in the Council and the individual opinions that were expressed.

Art. 27

{The obligation of the Proxies, Experts, Ministers and Officials}

Proxies, conciliar Experts, Ministers, Officials, and the others

who engage in the work of the Council are obliged, before they enter the Council, to swear before the President or his delegate to fulfill their office faithfully and to observe secrecy about the acts, the discussions, the opinions of individual Fathers, and the votes.

CHAPTER VI. The Language to Be Used in the Council

Art. 28

(The language to be used in the public Sessions, the general Congregations, the administrative Tribunal, and in the acts')

In the public Sessions, the general Congregations, the administrative Tribunal, and in drawing up the records, the Latin language is to be used; to facilitate its use there are readers, interpreters, and translators.

Art. 29

(The language to be used in the Commissions)

In the discussions in the Commissions, besides Latin, the more common vernacular languages may be used, but what is expressed in these languages must be immediately translated into Latin.

CHAPTER VII. The Gathering and Distribution of the Acts and Documents

Art. 30

*(The manner of collecting
and distributing the acts and documents)*

§ 1. All the acts and documents are collected and distributed by the Secretary general.

§ 2. The *schemata* of the Decrees and Canons and any text that has to be approved must be distributed to the Fathers in such a way that they will have sufficient time to take advice, form their judgments, and decide how they intend to vote.

CHAPTER VIII. The Examination of the Schemata

Art. 31

(Stages of the examination of the schemata)

The examination of the *schemata* is done in the following stages:

- a) the *schema* is presented and briefly explained;
- b) remarks are made about it and amendments to it are proposed;
- c) the amendments are considered and either accepted or rejected;
- d) the *schema* is reformed according to the amendments that were accepted;
- c) if the *schema* as amended needs further amendments, it is amended over and over again until approved.

Art. 32

{The presentation of a schema'}

Every matter to be discussed in a general Congregation is presented and briefly explained by a *Relator* who is designated by the President of the competent Commission.

Art. 33

{The proposal of amendments}

§ 1. Every Father can speak on whether to admit, reject, or amend any *schema* that is proposed, but he must give a written summary of his remarks to the Secretary general at least three days beforehand.

§ 2. The speech must be so ordered as to treat first of the general principles and afterward of the particular provisions, always following the order of the *schema* itself.

§ 3. As a rule, any Father may speak only once on one and the same subject, and he is asked not to speak longer than ten minutes.

§ 4. If the speaker exceeds the limits of his subject or of his time, he may be held to them by the President.

§ 5. Any one who has proposed an amendment must, after finishing his speech, give a written copy of it, signed by himself, to the Secretary general.

§ 6. One who thinks that all the words or paragraphs of a *schema* should be amended, must present a written text to be substituted for the previous one.

Art. 34

{The admission or rejection of amendments}

The general Congregation, after the report of the *Relator*, votes on whether the various amendments proposed should be rejected or inserted in the *schema*.

Art. 35

{The examination of the amended text}

The general Congregation, after having heard the declaration of the *Relator*, examines the various parts of the entire amended text, and either approves or rejects them.

Art. 36

{The examination of later amendments}

If any parts of an amended *schema* were not approved by the general Congregation, for the insertion of later amendments the same procedure is followed as for the former ones according to Art. 33-35.

CHAPTER IX. The Voting

Art. 37

{The formula to be used}

§ 1. In the public Sessions in the presence of the Supreme Pontiff, the formula is: *placet, non placet*.

§ 2. In the general Congregations, for admitting or rejecting amendments, the formula is: *placet, non placet*; for amending any *schema*, either as a whole or in parts, the formula is: *placet, non placet, placet iuxta modum*. One who votes: *placet iuxta modum*, must state the mode of his approval clearly and succinctly in writing.

§ 3. In the conciliar Commissions, the formula for voting is: *placet, non placet, placet iuxta modum*.

Art. 38

{The manner of voting}

§ 1. In the public Sessions and in the general Congregations

votes are cast by ballots, unless the President has prescribed some other way, for example, by rising or remaining seated, raising the hand or not.

§ 2. In the conciliar Commissions the way of casting the votes is determined by the President of each Commission.

Art. 39

{The majority of the votes'}

§ 1. To constitute a majority in the public Sessions, in the general Congregations and in the conciliar Commissions, two thirds of the votes of the Fathers present are required, excepting elections, for which C.I.C. can. 101 § 1, 1° is applied, and unless the Supreme Pontiff makes a different provision.

§ 2. If in the conciliar Commissions, when a new text is being prepared according to amendments which have been approved by the general Congregation, the prescribed majority cannot be had although due effort and care have been used, the whole matter is referred to the general Congregation.

§ 3. In the administrative Tribunal, a matter is considered to be decided when it has an absolute majority of the votes actually cast.

CHAPTER X. On the Presentation of New Questions

Art. 40

{Conditions for admitting new questions that are proposed}

§ 1. New questions cannot be admitted unless:

- a) they concern the public good of Christianity;
- b) it is necessary or at least opportune that they be considered by the Council;
- c) they contain nothing that is contrary to the constant sense and tradition of the Church.

§ 2. New questions, together with the reasons, must be given in writing to the President.

CHAPTER XI. Departure and Absence

Art. 41

{Departure of the Fathers}

“No one of those who must be present at a Council may depart

until the Council is duly finished, unless the reason for departure has been made known to the President of the Council and his permission has been obtained" (C.I.C. can. 225; C.I.O. *De Personis*, can. 170).

Art. 42

(Absence of the Fathers)

One who cannot be present at a public Session or general Congregation must communicate the reason for his absence to the Presidency of the Council through the Secretary general.

CHAPTER XII. Dispensation from the Obligation of Residence

Art. 43

(To receive the fruits of benefices)

All who are obliged to attend the Council or who legitimately give it their service in any way, as long as the Council lasts and while they assist at it or serve it, are entitled to receive all the fruits of their benefices and the daily distributions, excepting only those that are said to be made *inter praesentes* (cf. C.I.C. can. 420 § 1, 9°).

THIRD PART

The Method of Procedure

CHAPTER I. Method of Procedure in the Public Sessions

Art. 44

(The order of sacred rites and ceremonies)

Everything pertaining to sacred rites and ceremonies is done according to a special Instruction approved by the Supreme Pontiff.

Art. 45

(Announcement of the public Sessions)

The President of the general Congregations, according to in-

structions received from the Supreme Pontiff, determines the day and hour of the public Sessions and announces them in good time to the Fathers.

Art. 46

(The beginning of a public Session)

§ 1. On the day and at the hour determined upon, the Fathers and conciliar Experts together with the Ministers and Officials, convene in the Council Hall.

§ 2. The ushers conduct the Fathers as they arrive, to the places prepared for them, and note the names of those present according to Art. 15 §4.

§ 3. Mass is celebrated by one of the Cardinals of the Holy Roman Church previously designated by the President.

Art. 47

(The reading of the Decrees and Canons)

The Secretary general comes to the steps of the throne of the Supreme Pontiff and receives from him the Decrees and Canons that are to be examined at that Session; he then reads them from the reading stand.

Art. 48

(The voting on the Decrees and Canons)

§ 1. When the Decrees and Canons have been read, the Secretary general questions the Fathers according to the following formula: *Em.mi, Exc.mi ac Rev.mi Patres, placntne Vobis Decreta et Canones quae hac Constitutione continentur?*

§ 2. The Fathers reply to the question of the Secretary general by writing their vote on the ballot, using the formula *placet* or *non placet*, and signing it.

§ 3. The Tellers collect the ballots and deliver them to the Secretary general to be counted and the Notaries report the result in the acts.

Art. 49

(The promulgation of the Decrees and Canons)

§ 1. The Secretary general reverently shows the result of the

vote to the Supreme Pontiff saying: *Beatissime Pater: Decreta et Canones modo examinata placuerunt omnibus Patribus, nemine excepto* (or if some dissented, *tot numero exceptis*).

§ 2. If the Supreme Pontiff deigns to confirm the Decrees and Canons, he pronounces the solemn formula: *Decreta et Canones modo lecta placuerunt Patribus, nemine dissentiente* (or if some dissented, *tot numero exceptis*), *Nosque, sacro approbante Concilio, illa ita decernimus, statuimus atque sancimus, ut lecta sunt*.

Art. 50

{The document of the Decrees and Canons that are approved}

§ 1. The Prothonotaries and Promoters come to the lowest step of the throne.

§ 2. The Promoters, kneeling in the middle of the lowest step, request the Prothonotaries to draw up one document or several documents of all the things that were done in the Session.

§ 3. The senior Prothonotary replies: *Conficiemus, vobis testibus*, indicating the Prefect of the Pontifical Household and the Prefect of the Chamber, who for this act are standing near the right side of the throne.

Art. 51

{The end of the public Session}

§ 1. After the singing of the hymn *Te Deum laudamus*, the Supreme Pontiff gives his blessing.

§ 2. The Secretary general sees to it that a written report of every public Session is drawn up and preserved.

CHAPTER II. The Procedure in the General Congregations

Art. 52

{The announcement of a general Congregation}

At the first public Session the President of the general Congregations announces to the Fathers the day and hour when they will begin.

Art. 53

{The order of business}

In good time the President informs the Fathers of the order of business.

Art. 54

{The beginning of the general Congregation)

§ 1. On the day and at the hour appointed, the Fathers and the conciliar Experts, together with the Ministers and Officials convene in the Council Hall.

§ 2. The ushers accompany the Fathers as they arrive, to the places prepared for them, and note the names of those present according to Art. 15 §4.

§ 3. The Mass of the Holy Spirit is celebrated by one of the Fathers designated by the President; then the President recites the prayer: *Adsumus*.

Art. 55

{The election of the Members of the conciliar Commissions)

Before the discussion begins, the Members of the Commissions are elected by the Fathers in accordance with Art. 6 §§ 2-3, 39 §1.

Art. 56

{The presentation and explanation of a schema)

The President announces the matter to be discussed and calls to the reading stand a *Relator* designated by the President of the competent Commission, to explain briefly the matter of the discussion.

Art. 57

{The discussion of the schema)

§ 1. The President, according to a list prepared by the Secretary general, calls in that order the Fathers who have previously indicated their desire to speak.

§ 2. The speakers speak in turn and propose amendments which, after they have finished speaking, they deliver in writing to the Secretary general.

§ 3. When the list of speakers is exhausted, the President may give permission to speak to the Fathers who asked for it during the Congregation itself.

Art. 58

{Sending the amendments to the Commissions)

§ 1. When the exposition of a *schema* or of a part of it is finished, the President orders the proposed amendments to be sent to the competent Commission.

§ 2. If some amendments concern two or more Commissions, the President decides to which Commissions they are to be sent, so that the Commissions may make one examination and one report.

§ 3. The Secretary general sends all the amendments to the Commission or Commissions according to the direction of the President.

Art. 59

{The examination of later schemata)

When the later stages of the examination of some *schema* cannot take place immediately, they are deferred to another time, and meanwhile the examination of some other *schemata* may be done.

Art. 60

{The examination of the amendments)

§ 1. When the amendments have been evaluated by the Commissions they are printed and distributed to the Fathers, together with a concise report.

§ 2. On a day fixed by the President, the *Relator* explains the written report on the amendments.

§ 3. The Secretary general reads each of the amendments; and the Fathers vote by ballot by the words *placet* or *non placet* on whether to admit or reject each one.

§ 4. The Tellers collect the ballots and deliver them to the Secretary general to be counted, and the Notaries report the result in the acts.

§ 5. When the voting on the amendments is finished, the Secretary general communicates the result to the Fathers and to the competent Commission.

Art. 61

{The examination of the amended text}

§ 1. The competent Commission, whether it be a single one or one composed of several according to Art. 58 § 2, sets aside the amendments which were not approved and reforms the *schema* or part of it according to the approved amendments.

§ 2. The amended text is printed and given to the President of the general Congregation and distributed to the Fathers.

§ 3. At an appointed time the Fathers, after hearing the declaration of the *Relator*, vote by ballot on the amended text either as a whole or by parts according to the orders of the President, using the formula: *placet, non placet, placet iuxta modum*; one who votes *placet iuxta modum* must explain on the ballot what he means by his mode.

§ 4. The *schema* either as a whole or in parts is approved or rejected by a majority of the votes.

§ 5. Unless the *schema* as a whole or in parts has been rejected by a majority of the votes, the modes that have been proposed are examined according to Art. 58-60.

§ 6. After all the parts of the *schema* have been approved, the entire *schema* is considered approved.

§ 7. In particular cases the President can call for a new vote on the *schema* as a whole, in which case the Fathers express their judgment by ballot, using the formula *placet*, or *non placet*.

Art. 62

{The Presentation of the approved schema to the Supreme Pontiff}

A *schema* which has been approved by the general Congregation is brought by the President to the Supreme Pontiff, whose part it is, if he sees fit, to submit it to a public Session and fix a day for that Session.

Art. 63

{The end of the general Congregation}

§ 1. The general Congregation is closed by the President with the prayer: *Agimus*.

§ 2. The Secretary general sees to it that an appropriate written

report be made of every Congregation, containing a summary of the things that were done, and that it be signed by the President and himself.

§ 3. Together with this written report the Secretary general sees to it that all the records of the Congregation be carefully preserved in the archives of the Council.

CHAPTER III. The Procedure in the Commissions

Art. 64

{The announcement of the conciliar Commissions}

The President of each Commission fixes the time and the other circumstances for the meetings of the Fathers of his Commission, and communicates them to the Members of his Commission.

Art. 65

{The study of the schema and the designation of the Relator}

§ 1. The President of the Commission submits every *schema* to the study of the Fathers of his Commission.

§ 2. It pertains to the President to define the manner of the discussion, the counsel to be sought of the Fathers and Experts, the language to be used according to Art. 29, the manner of voting according to Art. 38 § 2.

§ 3. The President of the Commission designates the *Relator*, who is to present and explain the *schema* in the general Congregation according to the mind of the Commission.

Art. 66

{Arranging the amendments}

§ 1. The competent Commission, whether it be a single one or one composed of several according to Art. 58, arranges and coordinates the amendments proposed by the Fathers in the general Congregations.

§ 2. The President of the Commission confirms the Relator or appoints another from among the Fathers of his Commission, to prepare a written report on the proposed amendments, which is to be presented orally in the general Congregation.

§ 3. The Secretary of the Commission sees to it that the amendments as arranged and the report on them be printed and, through the Secretary general, he sends them to the President of the general Congregation and distributes them to the Fathers.

Art. 67

{The insertion of the amendments}

§ 1. When the voting on the amendments is finished, the President of the competent Commission, whether single or composed of several according to Art. 58, sees to the insertion of the approved amendments in the *schema*, so that a new text may be composed, printed, and distributed to the Fathers.

§ 2. The amended text cannot be submitted to the judgment of the general Congregation unless it has received the prescribed majority of votes in the Commission according to Art. 39 §§ 1-2.

Art. 68

{Later amendments of the text}

If the general Congregation, after having examined the amended text, demands new amendments, the competent Commission causes them to be prepared according to the opinions expressed by the Fathers in the general Congregation.

Art. 69

{The written report of the meetings}

The Secretary of the Commission makes a written report of every meeting.

Art. 70

{Complementary norms}

Where special norms are not given for the conciliar Commissions, the method of procedure of a Commission is the same as that of a general Congregation.

Ecumenical Council: *Announcement of*: John XXIII, 25 Jan., 1959 (AAS 51-65). English text, *The Pope Speaks*, 5 (1958-59)-398.

Bishops and faithful of the entire world exhorted to pray earnestly during the month of May for the success of the coming Ecumenical Council. John XXIII, Radio Message, 27 April, 1959 (AAS 51-314).

Announced and convoked for the year 1962. John XXIII, Ap. Const., *Humanae salutis*, 25 Dec., 1961 (AAS 54-5).

Central Commission: Allocutions by John XXIII: 23 Jan., 1962 (AAS 54-97); 20 Feb., 1962 (AAS 54-164); 27 Feb., 1962 (AAS 54-176); 3 April, 1962 (AAS 54-219); 12 May, 1962 (AAS 54-397); 20 June, 1962 (AAS 54-461). English version of the January and June allocutions in *The Pope Speaks*, 8 (1962-63)-70 and -182 respectively.

Confirmation: Faculty for conciliar Fathers to delegate extraordinary minister for Confirmation during the Council. See c. 782; AAS 54-780.

Date of opening fixed, October 11, 1962. John XXIII, *Motu proprio*, II Feb., 1962 (AAS 54-65).

Experts and Subsecretaries. A list of conciliar Experts (227) was given out by the Secretariate of State. Five Subsecretaries were also announced, among whom is Archbishop Krol of Philadelphia (AAS 54-782). Later III new Experts were announced, as reported in *La Documentation Catholique* for January 6, 1963 (t. 60, col. 63).

Extraordinary Legations from 86 countries and international organizations in attendance (AAS 54-796); Allocution of John XXIII to the representatives of these Extraordinary Legations, 12 Oct., 1962 (AAS 54-807). *The Catholic Mind*, 60 (1962)-55.

Guests of the Secretariate of the Council (AAS 54-813).

Message of the Conciliar Fathers to the world, given with the approval of John XXIII (zVAS 54-822); date of message not given in AAS but is given as 20 Oct., 1962 in English version in *The Pope Speaks*, 8 (1962-63)-302.

Observers at the Council (AAS 54-810); address of John XXIII to the Observers, 13 Oct., 1962 (AAS 54-814). *The Pope Speaks*, 8 (1962-63)-225.

Prayer: exhortation to, for success of the Council. John XXIII, 6 Jan., 1962 (AAS 54-66).

Press: Address of John XXIII to representatives of the press in the Sistine Chapel, 13 Oct., 1962 (AAS 54-816). *The Pope Speaks*, 8 (1962-63)-221.

Religious Women: exhorted to fervent prayer, exemplary virtue, and earnest apostolic work in preparation for the II Vatican Council. John XXIII, 2 July, 1962 (z\AS 54-508). *The Pope Speaks*, 8 (1962-63)-153.

Rosary: to be recited for success of the Council by all, especially priests, during the month of May. John XXIII, Ap. Epistle, 28 Apr., 1962 (AAS 54-241). *The Pope Speaks*, 8 (1962-63)-131.

Secretariate for the Union of Christendom: Allocution of John XXIII to members and consultants, 8 March, 1962 (AAS 54-178).

Solemn opening of the II Vatican Council; first public Session; Allocution of John XXIII, 11 Oct., 1962 (AAS 54-785). *The Pope Speaks*, 8 (1962-63)-207.

Visits of John XXIII: to Loretto, 4 Oct., 1962; his allocution there on that day (AAS 54-723); to Assisi on the same day; his allocution there (54-728). Both allocutions in *The Pope Speaks*, 8 (1962-63)-273.

CANON 230

New Cardinals of 1961: the Principle of Selection (John XXIII, 16 Jan., 1961) AAS 53-69.

In the secret Consistory of 16 January, 1961, before naming the four new Cardinals, His Holiness John XXIII made an address of which the following words are of special interest:

“In choosing the new Cardinals Our purpose has been to confer a merited reward on these outstanding Prelates who have given skilful and effective service either in the various offices of the Roman Curia or in the government of their dioceses; and at the same time to make your Sacred College as much as possible a living image of the Church, which belongs to all peoples and holds them all in equal affection and solicitude. Accordingly We have chosen them from various parts of the world; and it is very gratifying to Us on this occasion to show Our benevolence for Venezuela, from which country for the first time one of these sacred Pastors is being raised to this high honor. Undoubtedly this distinction will redound with good and happy results to the prestige and growth of the Catholic religion in that country.”

His Holiness then proceeded to name the four new Cardinals:

Joseph Elmer Ritter, Archbishop of Saint Louis;

Joseph Humbert Quintero, Archbishop of Caracas;

Aloysius Concha Cordoba, Archbishop of Bogota;

Joseph Ferretto, titular Archbishop of Sardica, Assessor
of the Sacred Consistorial Congregation.

CANON 231

The Government of the Suburbicarian Dioceses (John XXIII, *Motu proprio*, 11 Apr., 1962) AAS 54-253.

The suburbicarian sees, near to Rome as they are, and distinguished by their antiquity and by the triumph of Martyrs, have long been the object of a peculiar providence on the part of the Apostolic See. For, just as Our Predecessor Pope Xystus V,¹ so too the Roman Pontiffs in these latter years, have zealously favored them: for example, Saint Pius X in his Letters, *Apostolicarum Romanorum Pontificorum*, of 15 April, 1910, concerning the appointment of suffragan Bishops,² and *Edita a Nobis*, of 5 May, 1914, concerning the distribution of annual revenues;³ Benedict XV in his Apostolic Letter, *Ex actis*, of 1 February, 1915;⁴ and with no less vigilance Pius XI⁵ and Pius XII.⁶

The Cardinals of the Holy Roman Church who ever since very remote times have been placed in charge of the government of these sees furnish another strong proof of this solicitude. For, as Pope Pius X declared, "historical documents up to our own times attest how much in the way of splendor and influence these most Eminent Bishops have won for the places under their jurisdiction by the amplitude of their dignity and the excellence of their doctrine no less than by their virtues, especially liberality, magnificence, and zeal for the salvation of the faithful."⁷ In fact they merit even greater congratulation and praise because as the chief counselors and helpers of the Roman Pontiff in governing the universal Church, they are assigned to work of great importance in the Roman Curia.

We turned Our attention from the very beginning of Our Pontificate to the better government of the suburbicarian sees; and by Our *motu proprio* Letter of the 10th of March, 1961, because of the changed conditions of those territories, We abro-

¹ Ap. Const., *Religiosa*, 13 Apr. 1587; *Fontes*, I, p. 293.

² AAS 2-277.

³ AAS 6-219.

⁴ AAS 7-229.

⁵ *Ex Audientia SS.tni*, 8 May, 1931 (Arch. S. C. Consist.).

Ex Audientia SS.mi, 17 June. 1948, 26 Oct., 1953, 12 Dec., 1953 (Arch. S. C. Consist.).

⁶ AAS 2-277.

gated the right of option and decreed that “the appointment of Cardinal Bishops to the suburbicarian sees should pertain exclusively to Ourselves and Our Successors.”⁸

Now, since because of the progress of religious matters all over the world and the increased necessities of the Christian clergy and people it has become necessary to go still farther in providing better government for the universal Church, We have decided that the Eminent Cardinals who reside in the Curia, so that they may be of ever greater support and assistance in difficult and doubtful matters, should be freed from all duties and functions which might impede them or distract them in any way in their conduct of the affairs of the Holy See.

Accordingly, after asking the opinions of the Cardinals who are in the Curia, and upon the advice of the Cardinals in charge of Consistorial matters and of Extraordinary Ecclesiastical Affairs, after mature deliberation and derogating from any contrary prescriptions of the Code of Canon Law and of the Holy See, We do by this present Letter prescribe and order that the following points be inviolably observed regarding the government of the suburbicarian dioceses.

I. A Cardinal who is promoted by the Roman Pontiff to a suburbicarian see will acquire its name or title, without any power of jurisdiction in the diocese, and will be called: Cardinal of the order of Bishops with the title of the suburbicarian church, of Albano, Ostia, Porto and Santa Rufina, Palestrina, Sabina and Mentana (formerly Sabina and Poggio Mirteto), Frascati, or Velletri.

II. A Cardinal titular of a suburbicarian church, after he shall have performed in the cathedral church of the diocese the same rites and solemnities as the other Cardinals do when they take possession of their titular churches or *diaconias*, shall have the following privileges:

1. To perform pontifical functions in his own right with a throne and baldachin in that same cathedral.

The throne is to be arranged according to the prescriptions of the Bishops' Ceremonial.

2. When he celebrates or assists at a pontifical Mass, to impart to the faithful who are present the papal Benediction with a plenary indulgence according to the prescribed formula.

⁸ AAS 53-198; reported in this volume under canon 236.

3. To choose for himself as his place of burial the cathedral church of the diocese which is assigned to him as a title.

4. He shall also have the right to have the cathedral Chapter perform the funeral services for him as for the Bishop Ordinary.

III. It is also fitting, but without any obligation, that he sometimes apply the Sacrifice of the Mass for his diocese.

IV. A Cardinal, by being promoted to a suburbicarian see, passes to the order of Bishops, observing the order of priority according to his elevation to the cardinalate.

V. The government of the suburbicarian dioceses shall be entrusted by the Roman Pontiff to a local Bishop who after having taken canonical possession shall be the true and proper Bishop and local Ordinary of the church according to law, and shall have the same powers there as other Bishops have in their own diocese (c. 335).

He shall be called the Bishop: of Albano, Ostia, Porto and Santa Rufina, Palestrina, Sabina and Mentana, Frascati, or Velletri.

It shall pertain to the Bishop alone to grant the permissions mentioned in canon 337 § 3, namely the permissions for others to perform pontifical functions in the diocese and to use a throne and baldachin.

As the suburbicarian sees seem to have problems not very different from those of the diocese of Rome, to whose territory they formerly belonged, We ordain that they constitute together with the Roman diocese one group or Conference as it is called; so that the Bishops of Albano, Ostia, Porto and Santa Rufina, Palestrina, Sabina and Mentana, Frascati, and Velletri duly come together with the Cardinal Vicar of Rome, according to the regulations made for the Italian Bishops.

However, as We do not wish to detract in any way from the rights of the Cardinal Bishops who now preside over the suburbicarian sees, We decree that all these rights shall remain in effect after each of those sees becomes vacant.

And We ordain that all that has been established by this Our *motu proprio* Letter shall be firm and valid, all things to the contrary notwithstanding.

Given at Rome, from Saint Peter's, the 11th day of April in the year 1962, the fourth of Our Pontificate.

All Cardinals to Have Episcopal Dignity (John XXIII, *Motu proprio*, 15 Apr., 1962) AAS 54-256.

A *motu proprio* Apostolic Letter of John XXIII:

Since very serious duties are entrusted to the Sacred College of Cardinals, whose members *constitute the senate of the Roman Pontiff and assist him as his chief counselors and helpers in governing the Church*,¹ it has always been among the principal aims of Our Predecessors, not only that the distinction of the sacred Purple should be conferred on men who are worthy of it, but also that those so chosen should be able to serve the Apostolic See as advantageously as possible.

Because they are chosen from among ecclesiastics who are outstanding in virtue, pastoral zeal, and sound doctrine, the Cardinal Fathers contribute notably to the honor of the Church and to the solidity and growth of her authority. As they belong to various countries of the world, and as nationality or race are not considered in their selection, they bear witness brilliantly to the fact that the Church is Catholic and endowed with perpetual youth. Finally, because of their experience and prudence they render services of great value to the Successors of the Prince of the Apostles, who carry the burden of governing the universal Church. With good reason therefore Our Predecessor of happy memory Xystus V called the Cardinals *veritable hinges . . . and brilliant luminaries of the Church, foundations of the temple of God, buttresses and columns of the Christian Commonwealth*.²

Reflecting upon all this after We were elevated to the chair of Peter, We decided that, following the example of Our Predecessors, We should direct Our attention and solicitude toward the Sacred College, all the more earnestly because of the grave necessities of the Church in this our day.

For this reason, already in the very first Consistory which We held. We increased the number of the Sacred College, derogating from the prescriptions of canon 231. Then in Our *motu propria* Letter of the 10th of March, 1961, beginning with the words, *Ad Suburbicarias Dioeceses*, We abolished the right of option provided for in canon 236.³ And now Our plan is to confer the episcopal dignity on all Cardinals who do not already have it.

¹ Canon 230.

² Apostolic Constitution, *Postquam verus*, 3 Dec., 1586.

³ AAS 53-195; reported in this volume under canon 236.

In virtue of this decree the three-fold order of Cardinal Bishops, Priests, and Deacons remains firm and stable, and the members of each of these respective orders continue to enjoy in their entirety all the rights and faculties regarding the traditional customs, the Sacred Liturgy, and other functions, saving however the prescriptions contained in Our *motu proprio* Letter of the 11th of April of this year regarding the suburbicarian sees.⁴

Since the duties of the Cardinals in the way of sacred functions have a distinct quality of high spirituality — as can be seen from the Code of Canon Law, which provides that the Cardinals must be at least constituted in the order of the priesthood,⁵ — We greatly rejoice that all the Cardinals, possessing the fulness of the priesthood, shall have the power to fulfill the important duties entrusted to them in a manner which more properly befits their singular dignity.

Wherefore after mature deliberation, of Our own motion and by Our Apostolic authority, We determine and decree that now and in the future all the Cardinals of the Sacred College shall receive the episcopal dignity, without prejudice to the prescriptions of canon 231 § 1, excepting that which prescribes the number of the Cardinal Priests. It is Our will moreover that the words of canon 240 § 3 be changed, to the effect that each of the Cardinal Deacons in his honorific church, which is called a *diaconia*, can perform sacred functions in the pontifical rite in the same way as the other Cardinals in their respective titular churches.

We ordain that what We have established by this *motu proprio* Letter shall be firm and valid, all things to the contrary notwithstanding.

Given at Rome, from Saint Peter's, the 15th day of April in the year 1962, the fourth of Our Pontificate.

AAS 54-256; John XXIII, *Motu proprio*, 15 Apr., 1962.

Cardinal Deacons: Archiépiscopal titles conferred on twelve Cardinal Deacons in preparation for their episcopal consecration. John XXIII, Secret Consistory, 5 April, 1962 (AAS 54-248).

Consecration of Cardinal Deacons; Allocution of John XXIII, 19 Apr., 1962 (AAS 54-286).

⁴ AAS 54-253; reported above in this volume under this canon 231.
⁵ Canon 232, § 1.

Number of Cardinals: Full membership of College raised to seventy-five. John XXIII, Secret Consistory, 15 Dec., 1958 (AAS 50-981). *The Pope Speaks*, 5 (1958-59)-143.

Titular Churches and *Diaconias* of Rome: A number of additional churches in Rome were designated on the same date, 12 March, 1960, as titular churches (for Cardinal priests) or *diaconias* (for Cardinal deacons), as follows:

- S. Andrea "delle Frate," titular;
- S. Andrea della Valle, titular;
- S. Antonio di Padova, titular;
- S. Francesco "ad Ripam Maiorem," titular;
- S. Gioachino, titular;
- S. Giovanni dei Fiorentini, titular;
- S. Maria ai Monti, titular;
- S. Eugenio, *diaconia*. John XXIII, Ap. Const., 12 March, 1960 (AAS 52-504)

Church of the Holy Redeemer and Saint Alphonsus Liguori on the Esquiline, made a titular church for Cardinal priests. John XXIII, Ap. Const., 30 Dec., 1960 (AAS 53-257).

Saint Athanasius' church raised to the dignity of a cardinalitial title. John XXIII, Ap. Const., Feb., 1962 (AAS 54-551).

Saint Sebastian, Martyr (at the Catacombs of Saint Sebastian) made a titular church for Cardinal priests. John XXIII, Ap. Const., 30 Dec., 1960 (AAS 53-255).

Saint Teresa, near the Porta Salaria. John XXIII, Ap. Const., 5 May, 1962 (AAS 54-703).

CANON 233

Election of Cardinals: Secret Consistory, 15 Dec., 1958 (AAS 50-981). *The Pope Speaks*, 5 (1958-59)-143.

Secret Consistory, 19 March, 1962. Ten new Cardinals: Joseph da Costa Nunes, John Panico, Hildebrand Antoniutti, Ephraim Forni, John Landazuri Ricketts, Gabriel Acacius Coussa, Rudolph Silva Henriquez, Leo Joseph Suenens, Michael Browne, Joachim Albareda (AAS 54-193).

CANON 236

The Right of Option Provided for in Canon 236 § 3 Is Abrogated (John XXIII, *Motu proprio*, 10 March, 1961) AAS 53-198.

A *Motu proprio* entitled "The Right of Option for Suburban Dioceses Is Abrogated," is as follows:

From the very beginning of Our Pontificate We have cherished in Our interest and in Our thoughts the Suburbicarian Dioceses, which because of their close connections with the Diocese of Rome have always been the object of special solicitude on the part of Our Predecessors. For since, on account of the changed conditions in these territories and the great increase in the population, the exercise of the pastoral ministry has in these latter years become very difficult there, We consider it altogether expedient that the greater needs of the people be provided for in a more appropriate way and according to new regulations.

Before deciding anything in a matter of such grave importance, We wished to ask the opinions of all the Cardinals of the Holy Roman Church who are present in the Roman Curia. These, after considering the matter carefully, offered Us a variety of counsels; but nearly all of them were agreed on one point, namely that it is advisable to abrogate the so-called right of option which is provided for in paragraph 3 of canon 236.

Accordingly, adopting this common opinion and taking the first step in the regulations which We intend to establish for the benefit of the Suburbicarian Dioceses, We *of Our own motion* and by Our Apostolic authority declare that the provision of the said canon 236 § 3, which sanctions the right of option, is abrogated; and We wish the appointment of Bishops for the Suburbicarian Sees to pertain exclusively and freely to Ourselves and to Our Successors.

What has been established by this Our *Motu proprio* Letter. We ordain shall remain firm and settled, all things to the contrary notwithstanding.

Given at Rome from Saint Peter's, the 10th day of March in the year 1961, the third of Our Pontificate.

AAS 53-198; John XXIII, *Afotu proprio*, 10 March, 1961.

CANON 240

Cardinal Deacons: The text of canon 240 §3 is changed to the effect that each of the Cardinal Deacons, in his honorific church which is called a *diaconia*, can perform sacred functions in the pontifical rite in the same way as the other Cardinals in their respective titular churches. See c. 231; AAS 54-256.

CANON 247

Certain Articles on the Virgin Birth Prohibited. See c. 501; Holy Office, 27 July, 1960.

CANON 248

Laws for the Apostolate of the Sea (S. C. Consist., 21 Nov., 1957) AAS 50-375.

Under the heading, "Laws of the Apostolate of the Sea, Established by Authority of Pius XII, by Divine Providence Pope," the Sacred Consistorial Congregation issued the following document:

1. The Work of the Apostolate of the Sea for the spiritual, moral, and social welfare of persons given to maritime pursuits, which was first founded in Glasgow, Scotland, in the year 1920 and was approved by the Holy See under the Pontificate of Pius XI, has, by order of His Holiness Pius XII, the benefit and advantage of direction by the Sacred Consistorial Congregation (Ap. Const., *Exsul Familia*, Title I, AAS 44-674)?

2. Under the name of persons given to maritime pursuits, in this connection, are included all who are engaged in navigation or fishing, either in positions of command or in service, and are obliged to live permanently in ships and so can only rarely and with difficulty have the benefit of the ordinary care of a pastor, or who are attached to ports for the work of preparing maritime voyages.

3. § 1. In the same Sacred Consistorial Congregation there is established a special organization or General International Secretariate to govern the Work of the Apostolate of the Sea.

The Head or President of this Secretariate is the Assessor of the Sacred Consistorial Congregation; the office of Secretary is held by the Delegate for Works of Emigration.

§ 2. In this Secretariate the following may be members:

1° Those ecclesiastics who in their respective districts or nations are appointed by the Bishops as Directors of this work;

2° Other priests who have served well in the promotion of this same work, and who are recommended by appropriate testimonials (*Exsul Familia*, Title II, art. 8, §§ 1, 2 and 3)?

¹ Cf. Canon Law Digest, 3, p. 84; 4, p. 116.

² AAS 44-695; Canon Law Digest, 3, p. 88.

4. From among the ecclesiastics who belong to the General International Secretariate of the Apostolate of the Sea, one is elected by this Sacred Congregation as International Promoter, and another as Executive Secretary.

5. § 1. According to norms recently issued by the Holy See, in every nation or district a special group or Commission of Bishops shall be established for the purpose of promoting, advancing, and governing the Apostolate of the Sea in that place.

§ 2. If in any nation this Episcopal Commission cannot be established, the Bishops should appoint at least one, in the first place if possible the Bishop of a diocese whose seat or the greater part of whose territory is on the coast, who shall work zealously to promote the Apostolate of the Sea.

6. The Episcopal Commission or the Bishop especially chosen as Promoter must present to the Sacred Consistorial Congregation the name of a priest, as indicated in art. 3, § 2, 1°, so that the Sacred Congregation may by its authority approve him and confirm him in the office of Director of the Apostolate of the Sea for that entire nation or district.

7. § 1. For the office of Chaplain of the Work of the Apostolate of the Sea, those priests shall be regarded as lawfully chosen who, after being presented by the Ordinaries, are approved and nominated by the Sacred Consistorial Congregation and receive a special rescript (Norms and Faculties for Chaplains, Apostolate of the Sea, II, 3).³

§ 2. Nuncios, Internuncios, and Apostolic Delegates who have received for their respective territories the necessary faculties from the Sacred Consistorial Congregation, can by a special rescript approve and appoint to the office of Chaplain of the Work of the Apostolate of the Sea, priests presented by their proper Ordinary, so that these priests may, according to the norms issued by order of the Supreme Pontiff Pius XII on the 2nd of April, 1954 (AAS 46-248 to 252)⁴ licitly and validly exercise their office.

8. For priests legitimately appointed to the office of either Chaplain or Director of the Work of the Apostolate of the Sea, the same provisions shall be valid, with due allowances, as those which are enacted for Chaplains of Ships and their Directors in

³ Canon Law Digest, 4, p. 116.

⁴ *Ibid.*, 4, pp. 115-120.

the Apostolic Constitution *Exsul Familia*, Tit. II, Chapter III (Norms and Faculties, II, 4).⁸

9. Chaplains of the Apostolate of the Sea and their Directors do their work under the direction of the Sacred Consistorial Congregation through the Delegate for Works of Emigration (*Exsul Familia*, Tit. II, art. 11).⁹

10. The office of Chaplain of the Apostolate of the Sea and that of Director do not produce excommunication and do not confer any exemption, either from one's own Ordinary or regular Superior or from the Ordinary of the place where the chaplain happens to be (*Exsul Familia*, Tit. II, art. 18, § 2).⁷

11. Directors of Chaplains in the Apostolate of the Sea cannot in virtue of their office exercise any jurisdiction either territorial or personal, except as mentioned below.

12. It is especially the right and duty of the Director:

1° To make arrangements with the Bishops of his country regarding all matters which concern the spiritual welfare of maritime persons.

2° To have charge of the Chaplains of the Apostolate of the Sea, without prejudice to the rights of the Ordinaries (*Exsul Familia*, Tit. II, art. 20).⁸

3° To make all preparations and carefully see to it that, even though there is no chaplain and the ship has no legitimately erected oratory, priests who journey by sea be provided with everything that is needed to celebrate the Holy Sacrifice of the Mass according to liturgical laws.

13. Therefore the Director of the Work of the Apostolate of the Sea should inform himself:

1° Whether the chaplains are conducting themselves according to the sacred canons and diligently performing their duties;

2° Whether they duly observe the decrees that are issued by the Sacred Consistorial Congregation and by the local Ordinary;

3° Whether proper care is taken for the elegance and neatness of the churches or chapels or oratories and of the sacred furnishings, especially in regard to the custody of the Most Blessed Sacrament and the celebration of Mass;

4° Whether sacred functions are celebrated according to the prescriptions of liturgical laws and the decrees of the Sacred

⁶ *Ibid.*, 4, p. 116.

⁹ *Ibid.*, 3, p. 89.

⁷ *Ibid.*, 3, p. 90.

⁸ *Ibid.*, 3, pp. 90-91.

Congregation of Rites: whether ecclesiastical property is diligently administered and whether the obligations attached thereto, especially those of Masses, are duly fulfilled; finally, whether the parish books mentioned below are properly kept (*Exsul Familia*, Tit. II, art. 21, § I).⁹

14. In order that the Director may the better perform all these duties, he should frequently visit the headquarters of the Apostolate of the Sea, especially those that are named after the Star of the Sea, and also the ports and the ships.

15. The Director may, with the consent of the Episcopal Commission or of the National Promoter, call together as occasion demands all the chaplains of the entire nation, especially for the purpose of making the spiritual exercises together or attending conferences on the more effective fulfillment of their ministry.

16. § 1. At least once a year he shall report faithfully to the Episcopal Commission or to the National Promoter on the conduct of the chaplains and the condition of the centers of the Apostolate of the Sea, stating not only what has been well done during the year but also whatever defects may have crept in, what remedies were applied to cure them, and whatever seems to be indicated for the improvement of the Work of the Apostolate of the Sea.

§ 2. The Chairman of the Episcopal Commission or the National Promoter shall examine this report, express his own conscientious judgment on it, and send it to the Sacred Consistorial Congregation.

17. § 1. The spiritual care of maritime people should not be entrusted to any priest who has not been properly prepared to do this special work creditably and been pronounced to be fit for it.

A Chaplain of the Apostolate of the Sea must therefore be marked by an upright life, zeal for souls, prudence, learning; he must be a capable speaker, enjoy sound health, and as far as possible be assigned exclusively to the care of maritime people.

§ 2. Those who are assigned to this work should as far as possible be assigned to it permanently, which however does not prevent their being removed from it for a reasonable cause.

18. Chaplains of the Work of the Apostolate of the Sea attend to the spiritual care of maritime persons under the jurisdiction of the local Ordinary.

⁹ *Ibid.*, 3, p. 91.

19. It is the proper charge of Chaplains of the Work of the Apostolate of the Sea to have the care of souls, except as regards marriage.

20. Without prejudice to canon 883 of the Code of Canon Law, the Chaplains are provided with special norms and faculties by the Sacred Consistorial Congregation, as hereinafter explained.

21. A Chaplain of the Apostolate of the Sea is bound in virtue of his office to exercise the care of souls in houses which are named after the Star of the Sea, in nautical academies, and in hospitals for maritime persons.

He should also serve with generous charity maritime persons who are ill, even though they are staying in other hospitals.

22. He should strive to prepare mentally and morally some men and women, especially from Catholic Action groups, to become efficient and earnest helpers in the Apostolate.

23. As far as possible the chaplain should abstain from assuming the financial administration of *Stella Maris* houses, but he should entrust it to a prudent man who is capable and well recommended, with the obligation of giving an account to the Council, of which the chaplain himself is the chairman.

24. During a sea voyage if the ship chaplain is for any reason absent, the care of the maritime people and of all persons on board the ship shall pertain to the Chaplain of the Apostolate of the Sea.

Consequently — remembering of course that he is assigned to maritime people — he shall on all Sundays and feasts of obligation celebrate one Mass for the persons making the voyage and another for the maritime people; this last-mentioned Mass must be celebrated at a convenient hour, in a proper and suitable place, after timely consultation with the master or captain of the ship.

25. Chaplains of the Apostolate of the Sea are also bound to keep registers of baptisms, confirmations, and deaths, and to deliver them to the Director to be kept in the archives.

26. As to the keeping of these books and the sending of authentic copies to the Curia, the Sacred Consistorial Congregation prescribes:

1° Authentic copies of the registers which the Chaplains of the Apostolate of the Sea have kept of baptisms, confirmations, and deaths, shall be sent to the Curia of the diocese in which the Director's office is located.

2° It is the duty of the Director alone to make out these copies and send them to the Curia.

3° It is the duty of the same Director to send to the Sacred Consistorial Congregation and to the Ordinary of the said diocese at the beginning of each year a report for the year just past, on the number of persons who were confirmed by the Chaplain of the Apostolate of the Sea in virtue of the faculty mentioned below under n. 29, 1°, and of the reason which they, as extraordinary ministers, had for performing that function.

4° The pastor of the domicile of the persons who occur in the books must also be notified by the Director as soon as possible of the acts recorded therein, observing exactly in this matter the norms of the sacred canons.

5° The National Director should use his seal and have a depository or archive in which the said books are to be kept, together with the letters of the Sacred Consistorial Congregation and of the Bishops, and such other documents as it may be necessary or useful to preserve.

6° It pertains to the Director alone to give testimonial letters to persons who are entitled to them.

27. In performing sacred functions and in reciting the divine Office during a sea voyage, the priests who are on board may use the Calendar of the Universal Church.

28. In the Canon of the Mass during a sea voyage, only the name of the Pope is mentioned, without that of any Bishop.

29. The Chaplains and Directors of the Apostolate of the Sea are given the following faculties or privileges during the term of their office:

1° The faculty of administering the sacrament of Confirmation according to the Decree of the S. C. of the Sacraments, *Spiritus Sancti munera* (AAS 38-349)¹⁰ to maritime persons who are in danger of death from grave illness.

2° The faculty of administering the sacrament of Confirmation during a sea voyage to any child or adult who receives Holy Communion for the first time on board the ship; provided there is present no Bishop who is in communion with the Holy See and it is foreseen that the person, either because of his age or his unfamiliarity with the language, or because of local circumstances, will not be able without great difficulty to receive this sacrament

¹⁰ Canon Law Digest, 3, p. 303.

in the country of immigration; observing the other provisions of law and especially, as regards the rite, the Instruction for a simple priest administering the sacrament of Confirmation by delegation of the Holy See, which is found in the Appendix of the Roman Ritual.

3° The privilege of a portable altar, provided the Mass has to be celebrated for the convenience of the maritime persons; this privilege can be used also at sea, observing well however the precautions in this matter which are mentioned in the Apostolic Constitution *Exsul Familia*, especially Tit. II, art. 28.¹¹

4° The faculty of celebrating the Sacrifice of the Mass in ships, even though they have no legitimately erected oratory, on the night of the Nativity of Our Lord, and of beginning the Mass at midnight; always removing all danger of irreverence and observing the other requirements of law.¹²

Inasfar as this can be done, the Mass should be preceded by prayers lasting at least half an hour.

5° The faculty of celebrating Mass in ships, even though they have no legitimately erected oratory, on the night between the 31st of December and the following 1st of January every year, with the faculty of beginning the Mass at midnight, provided the prayers last for about two hours including the time of the Mass; always removing all danger of irreverence and observing the other requirements of law.

6° The privilege of celebrating one Mass on Holy Thursday.

7° The faculty of celebrating twice or three times on Sundays and feasts of obligation and on week days for the convenience of the maritime persons, whenever it is necessary in order to advance their spiritual welfare by celebrating Mass.

8° As regards the celebration of Mass in the evening or at a late hour, the common law is to be observed. But the Ordinary of the diocese in which the ship usually docks is competent to grant the faculty of celebrating evening Mass during the sea voyage for the benefit of the persons on board, according to the Decree of the Holy Office of 31 May, 1953 (AAS 45-426).¹³

¹¹ *Ibid.*, 3, p. 92.

¹² This is an *enlargement* of the faculty previously granted in the Norms and Faculties for Directors and Chaplains of the Apostolate of the Sea, 2 Apr., 1954, AAS 46-248, III, 9, 4°. Cf. Canon Law Digest, 4, p. 118.

¹³ Canon Law Digest, 4, p. 283.

9° The faculty of absolving, during a sea voyage, any penitents from the censure which is incurred according to canon 2350, § 1 of the Code of Canon Law by persons who procure an abortion; observing the requirements of law.

10° The faculty of absolving, during a sea voyage, observing the requirements of law and the other conditions which the Sacred Penitentiary usually imposes in these circumstances, and in cases in which according to canon 2314, § 2 the Ordinary himself could absolve, all penitents who are on board for any reason, from the censures and penalties which they may have incurred because of apostasy, heresy, or schism, with the exception however of heretics who purposely spread heresy among the faithful, whether they did so outside the hearing and notice of any third person or in the presence of others, and to receive their abjuration made according to law.

11 ° For National Directors only, the faculty of hearing, in case of necessity, the confessions of any of the faithful who come to them in places near the shore of their country, provided the Director has been approved by his own Ordinary for hearing confessions.

12° The faculty of blessing priestly vestments and altar cloths and linens, corporals, ciboriums or vessels for conserving the Most Blessed Eucharist, and other articles which are destined for the service of divine worship.

13° The faculty of blessing, with the rites prescribed by the Church, with all the indulgences which are usually granted by the Holy See, rosaries, crosses, little statues and medals; and moreover of attaching to rosaries the indulgences of Saint Brigid and of the Crozier Fathers.

30. Maritime persons can fulfill the precept of paschal Communion at any time during the entire year.

31. The faithful on board ships, provided they go to confession and receive Holy Communion, can gain a plenary indulgence on the 2nd of August as often as they piously visit an oratory legitimately established on the ship, in which by apostolic induit the Most Blessed Eucharist is kept, and there devoutly recite in each visit six *Paters*, *Aves*, and *Glorias* according to the intentions of the Holy Father.

32. The same faithful, on the same conditions, can gain a plenary' indulgence applicable to the faithful departed, on the

2nd of November, as often as they piously visit the said oratory and there devoutly recite in each visit six *Paters*, *Aves*, and *Glorias* according to the intentions of the Holy Father.

Given at Rome, from the office of the Sacred Consistorial Congregation, the 21st of November, 1957, feast of the Presentation of the Blessed Virgin Mary, Star of the Sea.

AAS SO-375; S. C. Consist., 21 Nov., 1957. Annotations, *Monitor Ecclesiasticus*, 83 (1958)-405 (Ferretto).

Note: This document must be studied in connection with the Constitution, *Exsul Familia*, Canon Law Digest, 3, p. 84, and the Norms and Faculties for the Apostolate of the Sea, *ibid.*, 4, p. 115.

Priests Going to North America From Latin America or the Philippines (S. C. Consist., 13 Feb., 1960) AAS 52-410.

A Decree of the Sacred Consistorial Congregation:

For the better ecclesiastical discipline of priests who go from Latin America or the Philippine Islands to North America for any reason, including studies, whether they intend to remain temporarily or permanently, this Sacred Congregation has decided to apply to them the same laws as those established by the Apostolic Constitution *Exsul Familia*,¹ Title II, art. 3, for priests who wish to migrate from Europe or any Mediterranean country to foreign regions across the seas.

Accordingly, hereafter:

§ 1. 1) When priests desire to migrate from Latin America or the Philippines to the United States or to Canada for any space of time, short, long, indefinite, or perpetually, it belongs exclusively to the Sacred Consistorial Congregation to give them permission to go and to remain there or to extend their stay.

2) Nuncios, Internuncios, and Apostolic Delegates can grant this same permission to priests of the nation to which they are permanently assigned, provided this faculty has been given them and been reserved to them.

§2. 1) The priests mentioned in § 1, n. 1 must obtain this same permission in order to be incardinated in a certain diocese overseas, observing the other provisions of the law.

2) Religious also need this same permission, except those

¹Ap. Const., 1 Aug., 1952; AAS 44-649; Canon Law Digest, 3, p. 84.

who are sent by their Superiors to other houses of their Institute; so also do excloistered religious during the time of their exclaustation; as well as secularized religious who have been accepted by a benevolent Bishop either simply and definitely or by way of trial.

§ 3. This permission, however, without prejudice to the other laws established in the Decree, *Magni semper negotii*,² shall not be granted unless there is certainty regarding:

- 1) the testimonials of good conduct of the petitioner;
- 2) a just and reasonable cause for migrating;
- 3) the consent both of the Bishop *a quo* or, in the case of religious, of the religious Superior, and of the Bishop *ad quern*.
- 4) an induit obtained from the S. C. of the Council in the case of pastors, if the absence is to be for more than two months.

§ 4. Priests, whether secular or religious, who after having obtained this permission to migrate, wish to go from one jurisdiction to another, need a new permission.

§ 5. Priests who, without observing these laws, rashly and arrogantly migrate, are *ipso jacto* suspended from sacred functions; if any (which God forbid) nevertheless dare to perform such functions, they incur an irregularity; and they can be absolved from these penalties only by this Sacred Congregation.⁵

When these provisions were reported to His Holiness John XXIII by the undersigned Cardinal Secretary of this Sacred Congregation in the Audience of 13 February of this year, His Holiness approved and confirmed them and ordered that this Decree be enacted.

Given at Rome from the Sacred Consistorial Congregation, the 13th of February, 1960.

AAS 52—110; S. C. Consist., 13 Feb., 1960. Annotations. *Monitor Ecclesiasticus*, 85 (19601-543 (Ferretto)).

Apostolate of the Sea: Dispensation for Seamen and Passengers From Law of Fast and Abstinence (S. C. Cone., 1 Dec., 1961) Private.

Petition. The International General Secretariate of the Apostolate of the Sea manifests to Your Holiness that the

² S. C. Consist., 30 Dec., 1918; AAS 11-39; Canon Law Digest, 1, p. 93. *s Ibid.*, n. 16; Canon Law Digest, 1, p. 97.

National Directors, especially those in the United States of America, in Australia, and Asia, have presented the inherent difficulty on the part of seamen and passengers *{naviganti}* to observe the ecclesiastical law of fast and abstinence.

In fact, while fishermen can live on fish almost all year, seamen and passengers *{naviganti}*, on the other hand, must from the beginning of their long voyages necessarily procure provisions at various supply stores in strange countries. As a result, in such circumstances, it is difficult, if not to say impossible, to obtain meatless foods.

Moreover, the seamen *{marinai}* find themselves with fellow-laborers of different religions.

Finally, there is always present the long periods of work and their very long absences from home.

For these reasons some bishops have already granted for the seamen and passengers *{naviganti}* of their respective dioceses, a dispensation from the ecclesiastical law of fast and abstinence.

Now the International General Secretariate of the Apostolate of the Sea, in order to provide opportune peace of conscience for all seamen and passengers *{naviganti}* requests for all of them a dispensation from the ecclesiastical law of fast and abstinence.

Reply. The Sacred Congregation of the Council, having attended to the recitals and the recommendation of His Eminence, the Cardinal Secretary of the Sacred Consistorial Congregation, has graciously granted the requested favor of dispensation for as long as the present condition of things continues, with the exception of Friday of Holy Week, in as far as it is possible to observe this day.

(Private); S. C. Cone., 1 Dec., 1961, Prot. No. 67566/D; copy of the original rescript kindly given us by the Rev. Thomas A. McDonough, C.S.S.R., secretary of the National Catholic Apostleship of the Sea Conference, New Orleans, La.

Note: It should be noted, as Fr. McDonough well points out, that the Holy See in its documents distinguishes between seamen alone and all seafarers, i.e., seamen and passengers, using the terms *marinai* and *maritimi* when referring to seamen alone, and *naviganti* and *navigantes* when intending both seamen and passengers.

Apostolate of the Sea: Chaplains. 1. *Extent of Care of Souls*: not only on ships but also in churches and oratories of the Apostolate of the Sea, in both major and minor houses named after the Star of the Sea, in maritime hospitals, in nautical institutes, naval academies, etc. S. C. Consist., “*Ex Audientia SS.anti*,” 16 May, 1957, Prot. N. 1064/52. Reported by Ferretto in *Monitor Ecclesiasticus*, 83 (1958)–428, note 17.

2. *Appointment of Substitute Chaplains*. The Sacred Consistorial Congregation has granted the National Directors of the Apostleship of the Sea the power of appointing a substitute for Chaplains and of conferring upon him all the faculties established in the *Leges*¹ in cases when it is impossible to have recourse to the Representative of the Holy See.

The same Sacred Congregation has granted all duly appointed Chaplains, in cases when recourse to the Representative of the Holy See or the National Director is impossible, the power of appointing the priest, or one of the priests undertaking a sea voyage, as Chaplain for the duration of the voyage and of investing him with the powers this function entails. It goes without saying this priest must satisfy the condition laid down in Art. 17 of the *Leges*. S. C. Consist., 13 April, 1961, Prot. No. 817/57.

3. *Antimensium*. The Holy Father has granted Chaplains of the Apostleship of the Sea going to officiate on board ships the induit of using the *Antimensium* (corporal with relics) blessed by the Bishop according to the usual formula, in cases when it would be difficult to transport the altar stone. S. C. Consist., 25 April, 1961, Prot. No. 1064/52.

4. *Mass at 12:30 A.M. and Without Server*. The Sacred Congregation of the Sacraments, on the recommendation of the Eminent Secretary of the Sacred Consistorial Congregation, has granted to the Chaplains of the Apostleship of the Sea and to their Substitutes for a period of two years:

1. the faculty of celebrating Holy Mass for the benefit of sailors on Sundays and on Holydays of Obligation at 12:30 A.M.

2. the faculty of celebrating Mass without a server in cases of necessity and on condition that at least one member of the faithful be present.

These faculties are granted provided that the place for the celebration of the Mass be dignified and clean, and exposed to no improprieties, that there be no danger of wonderment, scandal or irreverence to the Most Sacred Mysteries, and all other requirements of the law are fulfilled. S. C. Sacr., 24 May, 1961, Prot. No. 2608/61; S. C. Consist., 30 May, 1961, Prot. No. 1064/52. These faculties 2–4 are all transcribed from the brochure of *Laws* published by the National Catholic Apostleship of the Sea Conference, New Orleans, La., a copy of which was kindly sent us by the secretary, the Rev. Thomas A. McDonough, C.SS.R.

Emigrants: Apostolate for emigrants and refugees. John XXIII, Allocution, 5 Aug., 1962 (AAS 54-576).

Mass of Our Lady “Star of the Sea.” A proper Mass of Our Lady under this title was approved by the S. C. of Rites, 21 Nov., 1957 (N. J. 13/957) ; and on the same date (N. J. 15/957), at the request of Cardinal Siri, Archbishop of Genoa and President of the Apostolate of the Sea
¹ Reported above under this same canon.

for Italy, the same S. C. granted the faculty of celebrating this Mass "in the Association of the Apostolate of the Sea": 1. on the first Sunday of May, one high Mass, solemn or *cantata* and one low Mass; provided there does not occur a double of the I class; but if there occurs a double of the II class, only one high Mass, solemn or *cantata*; 2. as a votive Mass when the rubrics permit a votive Mass in the churches and oratories of the Association of the Apostolate of the Sea, and in all the oratories of ships.

This faculty was communicated by the Cardinal Prefect of the S. Consistorial Congregation to all Directors of Chaplains of the Apostolate of the Sea, on 21 Apr., 1958 (N. 943/52).

To remove all doubt as to the extent of the faculty, the S. C. Rit. on 29 Apr., 1958, replied to a query put by the Prefect of the S. Consistorial Congregation that the faculty applies to the entire International Work of the Apostolate of the Sea, without any territorial limitations. All the above items are reported by Ferretto in *Monitor Ecclesiasticus*, 83 (1958)—439 to 441.

Religious as Emigrants. On the 10th anniversary of the Apostolic Constitution, *Exsul Familia* (Canon Law Digest, 3, p. 84), a commentary on that document, especially as it concerns religious, was begun in *Commentarium pro Religiosis*, 41 (1962)—345 (Ochoa).

The Right to Migrate: Statement of the Australian Hierarchy read in all the churches of Australia on Immigration Sunday, 23 Feb., 1959. *The Catholic Mind*, 57 (1959)^478.

CANON 254

Commissary of the Holy Office: Order of precedence in Papal Chapel and ceremonies, S. C. of Ceremonies, 15 May, 1958 (AAS 51-45).

Prefect and Pro-Prefect of the Palatine Guard: Place in the *Aula Pontificia*. S. C. of Ceremonies, 15 May, 1958 (AAS 51-46).

CANON 256

North American College: Address of John XXIII delivered in person at the new College on the Gianicolo on the occasion of the 100th anniversary of the foundation of the College, 11 Oct., 1959 (AAS 51-770). *The Pope Speaks*, 6 (1959-60)-37.

Letter of John XXIII to Archbishop Martin J. O'Connor, Rector, 28 Aug., 1959 (AAS 51-701).

Philippine College and Seminary in Rome: Allocution of John XXIII, 7 Oct., 1961 (AAS 53-684).

Pontifical Latcran Athenaeum: Receives title and grade of "Pontifical Latcran University." John XXIII, *Motu proprio*, 17 May (Pentecost), 1959 (AAS 51-401).

Pontifical Liturgical Institute of Saint Anselm erected in the Pontifical Athenaeum of Saint Anselm in Rome. S. C. Sem., 17 June, 1961 (AAS 54-113).

Primary Pontifical Work for Priestly Vocations: New Summary of Indulgences. S. Paen., 9 June, 1961 (AAS 53-521).

S. C. of Seminaries and Universities: Competent as to Universities in charge of secular clergy or religious. See c. 1376 (AAS 51-920).

CANON 267

Address of Pope John XXIII to President Eisenhower
(John XXIII, 6 Dec., 1959) AAS 51-908.

On the occasion of President Eisenhower's visit to the Pope on Dec. 6, 1959, His Holiness pronounced the following address:

The visit which you are kindly making to Us, Mr. President, as this year draws to a close, is for Us a motive of much satisfaction, which We desire to express to you from the depth of Our heart.

As We greet and welcome in Your Excellency the highest and most illustrious Representative of the great American Nation, We wish also to direct Our thoughts and Our greetings to your country; and We rejoice on seeing it striving so actively, under the guidance and impulse of its worthy President, towards the lofty ideals of a loyal and effective concord between nations. The Catholic Church, whose constant yearning is the establishment of true peace between peoples, cannot but greet with joy every sincere effort directed towards that end, and wish it the most consoling success.

We beg Your Excellency to discern in these words of Ours an expression of the sentiments of benevolence and admiration which We cherish for the American people; to them We extend also Our gratitude for the generosity with which they are promoting the welfare and progress of more needy peoples, by so liberally placing at their disposal the material gifts received from Divine Providence. At the same time We express Our fervent good wishes for the prosperity of your people under the protection of Almighty God and under the aegis of the noble traditions which they have inherited and to which they owe their greatness and their prestige in the world.

In maintaining those traditions, which derive their vitality

from spiritual values, AVe have no doubt that Your Excellency will continue to receive also from the Catholics of the United States an exemplary contribution of action, loyalty and discipline.

The sentiments and good wishes We have just expressed, We are glad to extend from Our heart to Your Excellency personally; and We earnestly invoke the powerful assistance of God upon you in your noble efforts as the untiring servant of your people and of the cause of peace in the world.

In the distinguished group of persons accompanying Your Excellency, it is a pleasure to note the inclusion of your son, because of the happy and encouraging coincidence of the name "John," which he bears in common with Us.

The name "John," which in its biblical significance means "gift of God," expresses in fact confidence, joy and serene robustness.

Let this remark, of a confidential nature, inspired in Our mind by the presence of your son John and his wife, be regarded as a flower which We offer to Your Excellency as an augury and an auspice of wellbeing and of celestial blessings for all the families of the noble American Nation.

AAS 51-908; John XXIII, Allocution, 6 Dec., 1959.

Apostolic Legates in Mission Countries: Additional Faculties (S. C. Prop. Fid., 28 Feb., 1961) Private.

A Circular Letter sent by the S. C. of Propaganda to all Apostolic Legates (Nuncios, Internuncios, Apostolic Delegates) in territories subject to that Sacred Congregation, dated 28 February, 1961 (Prot. N. 997/61) is as follows:

Your Excellency:

In order to lighten the labors of the Secretariate of this Sacred Congregation, and above all to augment the bonds of union which connect your Pontifical Legation with the Most Reverend Ordinaries who depend upon it, the S. C. of Propaganda has deemed it opportune to grant to Your Excellency the following special faculties, which you may use *durante munere*:

1. To permit the alienation of ecclesiastical property, movable or immovable, whose value does not exceed thirty thousand U. S.

dollars (\$30,000). The consent of both the diocesan Consultors and the Council of Administration must be attached to the petitions of the Ordinaries.

2. To permit illegitimate sons to enter the seminary and be promoted to sacred Orders.

3. To permit the drawing up of the process “*de matrimonio rato et non consummato*”; the records of the proceedings must be sent to this Sacred Congregation, which will take care of referring them to the competent Pontifical Department.

4. To dispense for just and reasonable cause regarding the time and place of religious profession.

5. To permit that a stipend be received also for a second and third Mass which a priest celebrates on the same day, in favor of the seminary or of mission works.

Your Excellency will please direct the Most Reverend Ordinaries to apply to your Pontifical Legation when they need any of the above favors.

At the end of every year Your Excellency will please send a report to this Sacred Congregation on the use you have made of these same faculties.

Very sincerely yours in Christ,

Gregory P. Cardinal Agagianian, Prefect
Pietro Sigismondi, Secretary.

(Private); S. C. Prop. Fid., 28 Feb., 1961; reported in *Periodica*, 52 (1963)–50, from the *Bibliografia Missionaria*, 25 (1961), with an extended commentary by Buijs. A footnote explains that the *Bibliografia Missionaria*, a publication edited by Monsignor Paventi and Father Kowalski, O.M.I. of the S. C. of Propaganda, has since 1961 a *Supplementum* reporting documents of the S. C. which are not published in the *Acta Apostolicae Sedis*. The present document is taken from the first *Supplementum*, *Documenti e problemi missionarii*, p. 23.

New Faculties for the Apostolic Nunciature of Indonesia (Ap. Nunc., Indonesia, 14 March, 1961) Private.

The following Circular (N. 3595) was sent on the 14th of March, 1961, by the Apostolic Nunciature of Indonesia to the Most Reverend Ordinaries of the Archipelago:

Djakarta, 14 March, 1961

Your Excellency:

I have the honor to inform Your Excellency that the Sacred

Congregation for the Propagation of the Faith has just granted me the following faculties:

1. To permit the alienation of ecclesiastical property, movable or immovable, up to a value equivalent to thirty thousand American dollars. The petitions of the Most Reverend Ordinaries must be accompanied by the favorable judgment of the diocesan Consultors and of the Council of Administration.

2. To permit illegitimate sons to be admitted to the Seminary and to be promoted to Sacred Orders.

3. To permit the drawing up of the process "*de matrimonio rato et non consummato*"; the records of these trials are to be sent to this Apostolic Nunciature, which will take care of forwarding them, through the Sacred Congregation of Propaganda, to the competent Sacred Congregation.

4. To dispense, for a just and reasonable cause, as regards the time and place of religious profession.

5. To permit stipends to be accepted for binated or trinated Masses, in favor of the Seminary or other missionary works.

Hence in case of need Your Excellency may make application for the desired faculty to this Apostolic Nunciature.

With kindest personal regards,

devotedly yours in Christ,
Apostolic Nuncio

(Private); Apostolic Nunciature of Indonesia, 14 March, 1961.

Faculties of Apostolic Nuncios, Internuncios, and Delegates. Private.

Following is the latest publicly available list of faculties which the Holy Father has decreed to give to Apostolic Nuncios, Internuncios, and Delegates for the territories of their respective assignments. It revokes all previously granted faculties.¹ This list, originally published in this form in 1947 (Vermeersch-Creusen: *Epitome iuris Canonici*, 1949, ed. 7, v. 1, p. 658, footnote), is still given as the current catalog of faculties in Beste: *Introductio in Codicem*, 1961, ed. 5, pp. 1095-1101. It should be remembered that this identical index of faculties is not necessarily possessed

¹ Canon Law Digest, 1, pp. 175-187.

as it stands by all Apostolic Representatives. Moreover, some Apostolic Representatives enjoy more ample faculties in certain matters.

Chapter I

General Faculties

1. Faculty to visit, either personally or through an ecclesiastic of outstanding integrity, prudence, and learning, the persons, places, and things mentioned in canons 344, 512, and 1382 of the *Code of Canon Law*, but only in particular instances, not by way of a general visitation, and provided that the visitation seems urgently necessary, that the Ordinary is unable or has neglected to make the visitation, and that there is not time to have recourse to the Holy See.

2. Personally or through local Ordinaries, to confer upon worthy persons those benefices mentioned in canon 1435, § 1, nn. 1, 3, and 4, and in accordance with the regulations of the Apostolic Datary, namely, *a*) conferral should be made only if there is urgent necessity and time is lacking for recourse to the Holy See; *b*) the Pontifical Legate who conferred the benefice or the Ordinaries who, in virtue of their subdelegated faculty, conferred the benefice, should within three months of the canonical possession, have recourse to the Apostolic Datary for the drawing up of the Apostolic *Bulla* whereby the canonical provision is confirmed.

However, it must be observed that benefices which have been conferred in this way by Pontifical Legates or Ordinaries and which fall vacant, are likewise reserved to the Apostolic See by reason of having been touched by the Delegate of the Roman Pontiff according to canon 1435, § 1, n. 4. Wherefore, they must be directly conferred by the Apostolic Datary or by Pontifical Legates or by Ordinaries in the manner expressed above.

3. To absolve, both in the forum of conscience and in the external forum and with observance of the requirements of law for the various cases, from all censures which are reserved by law to the Holy See in either a simple or a special manner, or are reserved by law to the Ordinary.

4. To dispense those already ordained, both as regards the celebration of Mass as well as the acquirement and retention of

ecclesiastical benefices, from all irregularities, whether *ex delicto* or *ex defectu*, provided that no scandal arises and no obstacle to sacred functions results. An abjuration in the presence of the person absolving must be made if there is question of the crime of heresy or schism. Always excluded are those irregularities mentioned in canon 985, n. 4 as well as that affecting those who, while bound by sacred Orders, attempt marriage or even dare to go through only a civil marriage (cf. canon 985, n. 3). Dispensation from this latter irregularity is directly and exclusively reserved to the Supreme S. Congregation of the Holy Office.

5. To grant, by reason of poverty, to those who have failed to apply manual or founded Masses, permission to fulfill gradually in the future these past obligations, doing what they can to satisfy in full the obligations of Masses which they have assumed, by celebrating a certain number of Masses each month, either personally or through other priests, the number to be equitably determined by the person granting such permission, or, in occult cases, by the confessor.

The persons guilty of such omissions should be informed that if, while satisfying their obligations in this manner, they die before they have finished and without leaving enough money wherewith to satisfy the remaining Mass obligations in whole or in part, the Masses which shall still remain to be said after their death shall be condoned, as far as they are concerned, and the Holy See will supply the deficiency out of the treasury of the Church.

Likewise the faculty, if in some particular case owing to altogether special circumstances it seems expedient in the Lord, of granting for the past a reduction of Masses down to a certain number within the capacity of the petitioner, provided that he be not an habitual offender. In this case also the Holy Father will supply the deficiency of unsaid Masses from the treasury of the Church.

6. To admit to a prudent composition in the internal forum those who, while holding ecclesiastical benefices to which the care of souls is attached, have failed to recite the canonical hours, and through such composition to condone the wrongful enjoyment of the fruits of the benefices, and the money derived from such composition to be applied to pious works at the direction of the Holy See.

In the case of those who are so poor that such a composition or settlement cannot be made, the wrongful enjoyment of the proceeds of the benefices may be condoned with the imposition of an alms which is within their power to pay and which is to be determined either by the person using this faculty or by the confessor.

Such settlements should be made without prejudice to the rights of those whose distributions should increase or remain intact.

7. To condone in the internal forum the wrongful enjoyment of the proceeds of a benefice which, because of real simony, was invalidly obtained. A suitable salutary penance shall be imposed and an alms fixed within the capacity of the penitent, who shall be required to relinquish the benefice. If just and reasonable causes render the relinquishment of the benefice inexpedient, especially if there is question of a parish and there is no one else to be placed in charge of it, the faculty is granted to validate the incumbent's title to the benefice.

8. To absolve, either personally or through other proper ecclesiastical persons to be deputed by them, all those who now possess property which formerly belonged to the Church but which had many years ago been taken from her by the civil laws, whether the title now be held by inheritance or by purchase or contract with third parties, and to render the holders capable of licitly holding the said property as their own, and of disposing of the same freely either *inter vivos* or *mortis causa*. An alms suitable in the prudent discretion of the person absolving shall be imposed and shall be applied in favor of the Church or of the pious work to which the funds lawfully pertained, if that be possible.

9. To dispense, when the same shall seem expedient in the Lord, in particular cases, from the law of abstinence on the prescribed days, even during the time of Lent.

10. To grant permission to clerics and religious as individuals, to anticipate, for a reasonable cause, the private recitation of Matins and Lauds immediately after noon at any time of the year.

11. To commute, because of poor sight or for any other just cause, and while such cause continues, the obligation of reciting the canonical hours, into the daily recitation of the entire rosary of the Blessed Virgin or into other prayers which shall be suitable, without exempting from choir anyone who is bound to attend it and who has obtained this commutation.

12. To dispense, in urgent cases, from the academic degrees requisite for the obtaining of canonical prebends, where such requisite is prescribed by the foundation of the benefice, without prejudice, however, to the rights of other parties.

13. To grant, for not more than three years, permission to read and keep, with precautions, however, lest they fall into the hands of other persons, forbidden books and papers, excepting works which professedly advocate heresy or schism, or which attempt to undermine the very foundations of religion, as well as works which are professedly obscene. This permission is to be granted to their own subjects individually and only with discrimination and for just and reasonable cause (cf. canon 1402, § 2), that is, to those only who really need to read the said books and papers either to refute them or to exercise their own lawful function or to pursue a lawful course of studies.

14. To commute or dispense, for just cause, all vows privately pronounced, even those reserved to the Holy See, except vows in which there is question of harm to a third party.

15. To dispense, for just cause, from any oath, without prejudice to the rights of any third party.

16. To remit or condone, for the forum of conscience only, to poor delinquents, some part of the property unjustly taken or retained by them, when the owners are uncertain and the cases are occult. The residuum, if there be any, or some other sum or part which shall be determined according to the capacity of the delinquent, is to be distributed to the poor of the place, or, if possible, to be applied to pious works in that same place.

17. To receive or to delegate some other proper ecclesiastical person in individual cases to receive reports of the crime of solicitation, observing in all respects the form and tenor of the instruction which shall be given by the Holy Office.

18. To extend for a short time, faculties, indulgences, and induits which have been granted by the Holy See and which have expired without a timely petition for renewal having been sent to the Holy See. However, in granting such extension, the obligation shall be imposed of having immediate recourse to the Holy See for the favor, or (if the petition has already been sent) to ask for an answer.

19. When a diocese is vacant, the Nuncio, Internuncio, or Delegate has the right to grant to the Vicar Capitular or to the Ad-

ministrator upon request, all the same powers which fall within the ordinary power of the Bishop.

20. As often as there is urgent necessity, evident utility, and danger in delay, the faculty is granted to permit alienations of ecclesiastical property or of pious causes up to the value of sixty thousand lire or francs in the countries of Europe and up to one hundred thousand outside Europe, with the stipulation that within a year the Sacred Congregation of the Council be informed of the alienation transacted.

21. To allow entry into the seminary to illegitimate persons provided that there is no question of those adulterously or sacrilegiously illegitimate and that they possess the other requisites necessary for entry into a pious place. The obligation remains to have recourse to the Holy See regarding their major ordination and both the local Ordinaries and the parents of the illegitimate persons must be explicitly notified of this obligation.

Chapter II

Faculties Concerning Indulgences

22. To grant six times a year, on the occasion of some solemnity, a plenary indulgence to all the faithful of either sex who, being truly penitent and having confessed their sins and received Holy Communion, shall visit a church or public oratory and there pray for some time for the intentions of the Holy Father.

To grant the same indulgence to the faithful who live in places where it is impossible or very difficult to get to confession, on condition that they substitute some other pious work for the actual reception of the sacraments, and that at least with contrite hearts they firmly resolve to confess their sins as soon as they shall have the opportunity.

23. To impart three times a year but not in the same place, on days of their own choice, the papal blessing according to the printed formula inserted in these faculties, with a plenary indulgence to be gained by those who, being truly penitent and having confessed their sins and received Holy Communion, shall be present at the said blessing and shall pray to God for the propagation of the faith and for the exaltation of Holy Church.

24. Likewise to grant, not, however, perpetually, but for such

time as they see fit, a plenary indulgence to all the faithful who with contrition confess their sins and receive Holy Communion in the Forty Hours' devotion, whenever this devotion has been announced by the respective local Ordinaries, even though for some reasonable cause the Clementine Instruction is not observed in all details.

25. Likewise to grant, under the usual conditions, a plenary indulgence to those who are being converted from heresy for the first time and to those returning to the bosom of the Catholic Church.

26. To grant a plenary indulgence in particular cases or for a time, on the occasion of sacred missions, observing the usual regulations.

27. To declare privileged for every day and forever one altar in every church of their territory according to canon 916.

28. To grant, during the term of their office, an indulgence of two hundred days to all who are present at sacred functions performed by them.

29. To erect pious sodalities of the Rosary, of Our Lady of Mt. Carmel, and of the Seven Sorrows; to communicate this faculty to ecclesiastics according to their prudent judgment. There is the stipulation and condition, however, that this faculty is not to be exercised where there are monasteries of those religious who, in virtue of apostolic grant, enjoy these faculties.

Likewise, to grant to ecclesiastics the faculty, with the above stipulation and condition, to bless and impose the scapulars of the aforesaid sodalities as well as to erect the stations of the Way of the Cross and to attach the indulgences thereto.

30. To grant that the indulgences mentioned in the foregoing articles shall be also applicable by way of suffrage for the benefit of the souls in purgatory.

N.B.: *No fee is to be charged for indulgences.*

Chapter III

Faculties Concerning Marriage

31. To dispense from the impedient impediments which are dealt with in Chapter II, Title VII, Book II, of the Code, observing exactly the rules therein laid down, especially as regards the

dispensation from the impediment arising from mixed religion, in which case, if children have already been born of the illicit union, the parties should be warned of the serious obligation from divine law to provide, if possible, for their Catholic education and, if the case warrants it, for their conversion and baptism. Moreover, an explicit promise to fulfill this obligation should be demanded of the Catholic party.

32. To dispense for grave cause from all the diriment impediments of ecclesiastical law, public or occult, major or minor, except those which arise from affinity in the direct line when the marriage has been consummated, and from Sacred Orders or solemn religious profession.

The contracting parties should, if possible, make some offering according to their means, and this offering the Apostolic Nuncio, Intemuncio, or Delegate shall transmit each year before Easter, to the Sacred Congregation of the Holy Office, if there is question of the impediments of mixed religion or of disparity of cult; or to the Sacred Congregation for the Discipline of the Sacraments, if there is question of other impediments, together with a report for one or other Sacred Congregation, according to its competency, regarding the number and species of the impediments dispensed during the preceding year.

33. To grant a radical sanation for marriages which are null because of some diriment impediment mentioned in the preceding number and to decide and declare that children already born therefrom are, as regards purely canonical effects, legitimate with the exception of those sacrilegiously or adulterously illegitimate and provided as a result of this nothing prejudicial is done to legitimately vested rights of any third party and that no scandal will arise. In the instance it must be morally impossible to have the renewal of consent in the ordinary manner, but the previous matrimonial consent must in every case still persevere and there should be no danger of divorce. The party aware of the impediment must be informed of the effect of the sanation and a proper entry is to be made in the baptismal and matrimonial records. Moreover, the rescript of such sanation should be carefully kept in the episcopal curia so that in all times and circumstances proof can be had of the validity of the marriage and of the legitimation of the children.

But if the marriage was null for want of form, a sanation shall

not be given except in case one of the parties refuses to renew consent according to the prescribed form, or where, if he or she were required to do so, there would be grave harm or grave danger to the other party. However, there must always be proof of the continuance of the previous matrimonial consent and no danger of divorce.

If the marriage was null for want of form in a case of mixed religion or of disparity of cult, and if the non-Catholic party cannot be brought to renew consent according to the laws of the Church, a radical sanation can be granted provided:

1° that it is morally certain that the non-Catholic party will not impede the baptism and Catholic education of all children who may thereafter be born;

2° that the Catholic party explicitly promise to provide, to the best of his ability, for the baptism and Catholic education of all children who may thereafter be born, and (in a proper case) also for the conversion, baptism, and Catholic education of children already born;

3° that the parties did not, before their attempted marriage, bind themselves either privately or by a public act to educate the children as non-Catholics;

4° that neither party be actually insane;

5° that at least the Catholic party know of the sanation and ask for it;

6° that there be no other canonical diriment impediment for which the Ordinary himself has not the faculty to dispense or to grant a sanation.

Further, the Catholic party should be admonished about the very serious crime he has committed: salutary penances should be imposed; if the case warrants it. the person should be absolved from the excommunication mentioned in canon 2319; and recalled to his mind should be the obligation he is under to take prudent measures for the conversion of the spouse to the Catholic faith.

N.B.: The faculties mentioned in 32 and 33 are granted for five years, i.e., inclusive of the whole year when by law the report must be made by the Ordinaries of the dioceses over which the Excellent Apostolic Nuncios. Internuncios, and Delegates exercise jurisdiction.

Further, they should use the aforesaid faculties cautiously and

in urgent necessity, and rather allow the local Ordinaries to use their faculties.

Chapter IV

Faculties Concerning Other Sacraments and Sacred Rites

34. To grant *as often as there is urgent necessity and lack of time for recourse to the Holy See*:

- a) the faculty in individual instances and for a time only, to celebrate a single low Mass in public oratories on Holy Thursday;
- b) to priests who are infirm or in advanced age, an induit for a private oratory in which they' may celebrate Mass with observance of canonical regulations;
- c) to priests the use of a wig during the celebration of Mass;
- d) an induit to celebrate in particular cases outside a church and oratory and to erect an altar in the open air;
- e) to priests who are journeying by sea or by river, the faculty to celebrate Mass aboard ship on a portable altar, provided that there is nothing indecent or unbecoming about the place where Mass is celebrated and that there is no danger of upsetting the chalice;
- f) to priests of both ranks of clergy' who are suffering from weak eyesight or from other infirmity, the faculty to celebrate on feast days and doubles a votive Mass of the Virgin Mother of God or some other votive Mass approved by the Holy See, and on ferial days, a requiem Mass, making use, as often as necessary', of the assistance of another priest and, in the case of pastors, without prejudice to their obligation to explain the gospel on the prescribed days;
- g) to priests who are totally blind, the same faculty mentioned in f), on condition that they' always have the assistance of another priest or a deacon and provided that as a result of actual trial, they are found free of all defects.

35. To consecrate, either personally or through simple priests deputed by' them, altars, whether fixed or portable, which have lost their original consecration through some defect, observing, however, all the prescriptions of the instruction of the Sacred Congregation of Rites which is contained in the *Ritus et formula brevior* on this matter.²

² This instruction and the prescribed rite can be found in the *Rituale Romanum*.

36. To permit, for reasonable cause, in particular cases, or for a time, the sacrifice of the Mass to be said any time after three o'clock in the morning.

37. To allow temporarily that, with the consent of the Ordinary, requiem Masses be said in some church two or three times a week, even on days of the duplex rite, except doubles of the first or second class, Sundays and other days of obligation, and privileged ferias, vigils, and octaves.

38. To grant to persons sick in bed, when there is no certain hope of their early recovery, and even before they have been ill for a whole month, permission to receive Holy Communion once or twice a week without fasting, that is, even though they have taken medicine or something to drink before receiving (canon 858, §2).

To grant also to sick persons who are not confined to bed but who are so ill that, in the judgment of the doctor, they cannot observe the fast without ill effect, permission to receive Communion once or twice a week without fasting, as above.

39. To permit by way of act that in churches where there is solemnly celebrated the feast of some saint mentioned in the Roman Martyrology or otherwise approved for them by the Holy See, which does not at all accord with the Office of the day, the solemn high Mass of the feast, as well as low Masses of the feast, may be celebrated, provided the day be not a double or Sunday of the first class, or the vigil of Christmas, the vigil of Pentecost, the octave of Christmas (feast of the Circumcision), the octave of the Epiphany, or of Corpus Christi, Ash Wednesday, or any day of Holy Week.

40. To depute in particular cases or for a time, some priest with the faculty of consecrating, according to the form prescribed in the Roman Pontifical,³ chalices, patens, and altar stones, using for the purpose oils blessed by a Catholic Bishop.

41. To bless bells and consecrate churches on condition that the local Ordinary has been informed and makes no objection.

Chapter V

Faculties Concerning Religious

42. To take cognizance, in extraordinary cases and in urgent

³ The form for chalices and patens can also be found in missals from 1962 onwards.

necessity, of matters concerning the condition of any house of any religious institute and to hold counsel with superiors and to cooperate with them to provide appropriate remedies for the abuses and to restore the religious to the perfection of their state. They should, however, inform the Holy See as soon as possible if any new regulation seems to be called for in the interest of cloistered communities.

43. To dispense, for just cause and at the request of the community, from defect of the dowry required in the institute for sisters and nuns.

44. To grant to diocesan Ordinaries in particular cases or for a time, the faculty of placing religious in charge of parishes when secular priests are not available, but always with the consent of the religious superiors and with the understanding that at least two other religious shall live with the pastor, and observing in other respects the dispositions of the sacred canons.

45. To allow nuns in case of sickness or for other just and grave reasons, to live *outside the religious house* for a time to be determined prudently, on condition, however, that they shall always have the association and assistance of those who are relatives by blood or by marriage, or of some respectable woman: that they shall live at home or elsewhere a religious life free from the society of men, as becomes virgins consecrated to God, and without prejudice to the prescriptions of canon 639.

46. To dispense religious of either sex, for the forum of conscience only, from the obligation of returning to religious life and to permit them to remain in the world, whenever the latter have invalidly obtained a declaration of nullity of their vows, provided, however, that the invalidity of the decree be occult. It is to be understood that the vow of perpetual chastity always remains, and that the substantial obligations of the other vows are to be observed until the persons concerned obtain a special dispensation from the Holy See. It is to be further understood, if the persons be priests, that they shall wear the dress of secular priests.

Chapter VI

Faculties for the Nuncio, Internuncio, Delegate Personally

47. To recite the Divine Office and to celebrate Mass according

to the Roman Calendar for the clergy of Rome; and to grant this same privilege to the priests who live with them or are subject to them.

48. To keep the Blessed Sacrament in the chapel of the house of their permanent residence, on condition that the tabernacle light be kept perpetually burning, that the key be diligently kept, and that the other provisions of liturgical laws be fully observed.

The chapel in question shall, by the approval of the Roman Pontiff, be regarded as a public one.

49. To administer the sacrament of confirmation in the entire territory assigned to them, as well as during a journey by boat in going to or coming from their mission.

50. To receive the sacramental confessions of the faithful of either sex in the places mentioned above.

Official Notes

I. The faculties above enumerated under numbers 1, 2, 3, 4, and 17 of chapter I; all the numbers of chapters II and III; number 35 of chapter IV; number 42 of chapter V; and numbers 49 and 50 of chapter VI are granted only to those who have the episcopal character, and are not, therefore, considered as granted to those, especially the auditor and the secretary, who are charged with the conduct of business during the vacancy of the Nunciature, Internunciature, or Delegation, unless express mention is made, even though the charge of managing the office has been committed to them together with its ordinary faculties.

II. A Pontifical Administrator should exercise the faculties contained in this index personally only, namely, he should not subdelegate anybody unless the faculty of subdelegation is granted him in its proper place.

III. A Pontifical Administrator shall take care not to grant for more than *five years* such induits as he can grant on a temporary basis.

Church-State Relations: Archbishop Karl J. Alter of Cincinnati, referring to Church-State relations in the U. S., said: "The fact that our Government has no competence or jurisdiction in matters respecting religion cannot be interpreted as one of indifference or neutrality. It was the deliberate intent of the Founding Fathers not to ignore religion, but rather to pro-

vide the surest guarantees of its defense and to secure to the individual forever rights of conscience and true religious liberty” (NCWC *Neivsnota*, Dec., 1959-Jan., 1960).

- U. S. Apostolic Delegate: Faculties. To delegate local Ordinaries to dispense from abstinence on Friday after Thanksgiving Day. See c. 1252.
- To permit alienations and debts by religious. See c. 534.
- To permit *passive* membership in forbidden societies. See cc. 693; 2335.

CANON 272

Baltimore: Metropolitan Cathedral transferred to new structure dedicated to Mary, Our Queen; the former Cathedral, dedicated to the Blessed Virgin Mary's Assumption into heaven, receives the title of Concathedral. Sacred Consistorial Congregation, 21 Sept., 1959 (AAS 52-106).

CANON 275

Pallium: Granted to the Bishop of Puteoli in celebration of the 19th centenary of Saint Paul's seven-day sojourn there on his way to Rome. John XXIII, Ap. Const., 8 July, 1961 (AAS 54-492). Cf. *Acts*, 28, 13.

CANON 312

Delegate of the Holy See Appointed for Certain Exempt Churches and Monasteries of the Archdiocese of Naples (S. C. Consist., 28 Feb., 1959) AAS 51-385.

A Decree of the Sacred Consistorial Congregation:

For a number of years, because of peculiar circumstances of fact and time, the Holy See has seen fit to withdraw from the jurisdiction of the Archbishop of Naples and subject immediately to Itself certain churches and monasteries in the city of Naples, and to rule and govern them through an ecclesiastic having the name and function of Delegate of the Apostolic See: namely, the churches of Saint James of the Spaniards, Jesus and Mary, Saint Angelo of the Nile, the church called “dei Pellegrinetti”; and the monastery with the adjacent church “degli Iscarioni,” and the house, formerly a monastery, with its adjoining church, Saint Mary of Egypt.

Now since the undersigned Cardinal,¹ former Archbishop of Naples and the latest Delegate of the Holy See for these churches and monasteries, has been appointed Secretary of the Sacred

¹ The decree is signed by Cardinal Mimmi, Secretary of the Sacred Consistorial Congregation, formerly Archbishop of Naples.

Consistorial Congregation and so has returned to Rome, and since the circumstances above mentioned still exist, His Holiness by divine Providence Pope John XXIII has decided and decreed to confer this office of Delegate of the Holy See upon His Eminence the Most Reverend Alphonse Cardinal Castaldo, the present Archbishop of Naples.

Therefore by the present Consistorial Decree, the same Eminent and Most Reverend Alphonse Cardinal Castaldo, Archbishop of Naples, is named and appointed Delegate for the Holy See for . . . (the same churches and monasteries), with all the rights, faculties and privileges which pertain to this office.

All things to the contrary notwithstanding.

Given at Rome from the S. Consistorial Congregation. 28 February, 1959.

AAS 51-385; S. C. Consist., decree, 28 Feb., 1959.

CANON 336

Modesty in Dress: The positive as well as the negative aspects of morality in connection with fashions in dress are beautifully explained in the Allocution of Pius XII, 8 Nov., 1957 (AAS 49-1011). English text, *The Catholic Mind*, 56 (1958)–539. *The Pope Speaks*, 4 (1957–53)–273.

CANON 337

Suburbicarian Sees. Paragraph 3 of this canon applies also to the Bishop of a suburbicarian sec. Sec c. 231 ; AAS 54-253.

CANON 339

New List of Feasts: Sec c. 466; S. C. Cone., 3 Dec., 1960.

CANON 341

Military Vicars: *Ad Limina* visit. Sec c. 451 (AAS 51-272).

CANON 356

Diocesan Synod: Lay Persons May Be Invited as Observers (S. C. Cone., 22 Sept., 1959) Private.

A Letter of the Secretary of the Sacred Congregation of the

Council to the Bishop of Seckau (N. 45124/D), dated 22 Sept. 1959, states:

As regards the faculty of inviting some members of the laity to the Synod, we are pleased to transcribe what Pope Benedict XIV of happy memory has in his work entitled "*De Synodo Dioecesana*":

First, the common law forbids the laity to insist that they should attend the Synod. Secondly, notwithstanding this severity of the law, some consideration may nevertheless be given to a contrary custom if it has already become established in the place. Thirdly, even if no such custom has as yet been introduced, the Bishop can for some grave and urgent reason admit lay people to his Synod, provided they have no vote. Fourthly, among the reasons sufficient for admitting them there is one which may not be counted and which has already been rejected by the Sacred Congregation, namely, that the Bishop needs the counsel of the laity; for he can easily consult them outside the Synod. Fifthly, Bishops should take care not to call lay persons to the Synod without real and serious necessity; for they might gradually under the pretext of custom claim the right thereafter to attend.

(Private); S. C. Cone., 22 Sept., 1959. Translation from a copy of the Letter kindly supplied to us personally by His Excellency Monsignor Pietro Palazzini, Secretary of the Sacred Congregation.

Diocesan Synod of Rome: Announcement of: John XXIII, 25 Jan., 1959 (AAS 51-65). English text. *The Pope Speaks*, 5 (1958-59)-398.

Preparatory Commission appointed. John XXIII, Chirograph, 18 Feb., 1959 (AAS 51-228).

First Synod of Rome: See c. 222; documentation.

Allocution of Pope John XXIII to the clergy when the laws of the First Synod of Rome went into effect, 24 Nov., 1960 (AAS 52-967). English version in *The Australasian Catholic Record*, 38 (1961)-91.

Promulgation: John XXIII, Ap. Const., 29 June, 1960 (AAS 52-551).

CANON 375

Pontifical Commission for Ecclesiastical Archives in Italy
(John XXIII, *Motu proprio*, 29 Feb., 1960) AAS 52-997.

The pastoral solicitude of Our Predecessors has on various occasions, especially in recent years, been directed to assuring

the preservation and good administration of the ecclesiastical archives of Italy which, notwithstanding losses occasioned by a variety of circumstances, are always a patrimony of inestimable value. Both the precious deposits of ancient documents and papers of modern date in current archives bear witness to the life and work of the Church, and taken together they constitute a unique, essential, and irreplaceable documentation, destined in the first place to serve the Church and meriting protection also in the interest of historical studies. It is therefore imperative that these archives be properly administered by the persons and organizations who are charged with this duty and to whom the archives are, and generally speaking should remain, entrusted.

Accordingly, desiring to continue the work of Our Predecessors, and in particular of the Supreme Pontiff Pius XII of venerable memory, who by a Letter of the Secretariate of State of 5 April, 1955, addressed to the late lamented Cardinal John Mercati, established as a permanent institution the *Pontifical Commission for the Ecclesiastical Archives of Italy*, We have decided to erect and do hereby erect the said Pontifical Commission as a moral person, and We approve its Statute or organic law as annexed to this *Motu proprio*.

This We have decreed and do decree, notwithstanding anything to the contrary, even though worthy of special mention.

Given from Our Apostolic Vatican Residence, the 29th day of February in the year 1960, the second of Our Pontificate.

.AAS 52-997; John XXIII, *Motu proprio*, 29 Feb., 1960. The Statute, consisting of 11 articles in Italian, follows the *Motu proprio* on pages 998-1000.

Archives: Ecclesiastical, in Italy. The Pontifical Commission for Ecclesiastical Archives in Italy issued an Instruction to local Ordinaries and religious Superiors regarding the administration of archives. The Instruction was approved by His Holiness John XXIII in the Audience of 5 Dec., 1960 (AAS 52-1022).

CANON 408

Honorary Canons: Established in three Basilicas of Rome: Saint Peter's, Saint Mary Major, Saint John Lateran. John XXIII, *Motu proprio*, 11 Sept., 1962 (AAS 54-753).

CANON 414

Choir Service: to Conform to New Code of Rubrics
(S. C. Cone., 3 Dec., 1960) AAS 52-986.

A Decree of the S. C. of the Council:

The Apostolic Letter "*Rubricarum instructum*" of 25 July, 1960, n. 3, declares: "Likewise all statutes, privileges, induits, and customs of whatever kind, even centenary and immemorial, even most special and worthy of individual mention, which are contrary to these rubrics, are revoked."*

Wherefore the Sacred Congregation of the Council, by order of the Supreme Pontiff John XXIII, has decreed in regard to choir service that local Ordinaries are to see that the capitular statutes be revised and that the aforesaid privileges, induits, and customs which are contrary to these rubrics be revoked.

It is moreover decreed that the reductions of choir service, which have been granted by the S. C. of the Council, remain in effect if and in so far as they are not contrary to the said rubrics.

Petitions for the reduction of choir service or prorogations of the same shall hereafter be drawn up by the Capitulars according to the new rubrics of the Breviary and Missal.

All things to the contrary notwithstanding.

Given at Rome, the 3rd day of December, 1960.

AAS 52-986; S. C. Cone., Decree, 3 Dec., 1960. Annotations in *Ephemerides Liturgicae*, 75 (1961)-64.

CANON 421

Canon Penitentiary Teaching in Seminary Shares in Choir Distributions Because Pre-Code Privilege Not Revoked by Later Law (S. C. Cone., 11 June, 1958) Private.

Question: The letter referred to in the reply of the S. C. of the Council given below is not quoted either in the reply or in *Sal Terrae*. However, an article¹ presents the problems. Pope Gregory XV in his Constitution, *Supremae dispositionis*, 5 No-

¹ Reported in this same volume under canon 2.

¹ It appeared in three installments in *Sal Terrae*, 46 (1958)-625-633; 47 (1959)-29-35; 91-95.

vember, 1622, to the cathedrals of Spain, had provided that the canon penitentiary was to be considered as present in choir and, therefore, entitled to share in the choir distributions when he was impeded from actual presence in choir because engaged in publicly proposing and solving cases at the time assigned by the Ordinary. The question is whether the canon penitentiary in the cathedrals of Spain still possesses this right in view of canon 421 and a decision of the Sacred Congregation of the Council, 9 June, 1923.² Against these arguments was advanced canon 4. The matter was proposed to the same Sacred Congregation for solution.

Reply: After considering the matters set forth in Your Excellency's letter of 29 November, 1957, concerning the choir distributions to be gained by the canon penitentiary of the cathedral church while he teaches moral theology in the seminary, I inform Your Excellency that this Sacred Congregation finds no cause for changing the prevailing practice in this regard.

I request Your Excellency, please inform those having an interest in the matter, of this decision.

(Private); S. C. Cone., 11 June, 1958, Prot. N. 33.012/D; reported in *Sal Terrae*, 47 (1959)-96.

CANON 451

Faculties of the Military Vicariate for the United States
(Milit. Ord. U. S., Nov., 1957) Private.

Although the decree establishing the Military Ordinariate for the United States¹ was published in the *A.J.S.*, the list of faculties was not thus published. This pagella differs in many points from that reported in the *Canon Law Digest*, 2, p. 586. Following is the translation issued by the Military Ordinariate in November, 1957.

In virtue of the concession of the faculties of the Military Ordinariate, you [military chaplains] now enjoy the following faculties:

² Reported in *Canon Law Digest*, 1, p. 241.

¹ Reported in *Canon Law Digest*, 4, p. 157.

Baptism

1. To use the ceremonies prescribed for the baptism of infants when baptizing adults.

The Holy Sacrifice of the Mass

2. To offer Mass twice or three times on Sundays and other days of precept when such bination or trination is necessary for the good of your subjects. The third Mass should not be offered in the same church or place where the first two Masses were offered, unless there would be a grave inconvenience in offering the third Mass in a different church. We leave it to your good judgment to decide whether the third Mass is needed, and whether there is any wonderment or scandal. It is forbidden to accept a stipend for the second and/or the third Mass.

3. To offer Mass twice on any weekday as long as there is no other priest available and provided the requirements of law are observed.

4. If you call upon the temporary assistance of any other priest who does not have these faculties, you may grant to that priest these same faculties of bination and trination.

5. To enjoy the privilege of the portable altar, while observing carefully the norms given by the Sacred Congregation of the Sacraments in its decree “Quam plurimum” of October 1, 1949/ In brief, this Instruction emphasizes that the Mass must be offered in a decent place and all irreverence must be carefully avoided; the Instruction also mentions what is in the common law, that the privilege of the portable altar includes the faculty to celebrate Mass anywhere, in a respectable and suitable place, not however at sea (Canon 822, para. 3).

6. To offer Mass at sea, with the same provision that the Mass be offered in a suitable and decent place, that the sea be calm, that there be no danger of the chalice being overturned, and that another priest in a surplice assist if he is present. If there is a Catholic chapel on board, canonically erected as such, the altar and vestments must not be available to non-Catholics.

7. To offer Mass without a server when one cannot be had, as long as someone of the faithful is present.

8. To offer Mass at midnight if there is some urgent necessity.

9. To offer Mass on Holy Thursday.

- Reported in full in Canon Law Digest, 3, p. 31S.

10. To reserve the Blessed Sacrament on military bases, on ships and in military hospitals, also in Veterans Administration hospitals and domiciliaries, as long as the sacred place be suitably arranged and sufficiently equipped with sacred furnishings; that the Sacrifice of the Mass be offered there at least once a week; that the key of the tabernacle be carefully guarded; that a lamp burn night and day before the Blessed Sacrament; that the Sacred Hosts be frequently renewed according to the rubrics; that the custody of the Sacred Hosts be very carefully provided for according to the 1938 Instruction of the Sacred Congregation of the Sacraments.³

11. To use an electric light in place of the prescribed olive oil or beeswax lamp before the Blessed Sacrament whenever in your prudent judgment it is morally impossible to observe the usual law in this matter.

12. To gain the indulgences of the privileged altar whenever you offer the Sacrifice of the Mass for the souls of those who have died in war.

13. To transfer to another day, but for not more than five days, the application of the Missa pro Populo. You are not held to the Missa pro Populo on the 86 days binding the Latin pastors in this country but you are bound in justice to offer the Missa pro Populo “saltem” — “at least” on the following days: Christmas, Epiphany, Easter, Ascension, Pentecost, Corpus Christi, Assumption, Immaculate Conception, St. Joseph, Saints Peter and Paul, and All Saints. You are urged to offer Mass on other days out of charity for those entrusted to your care.

14. To bring Holy Communion privately to the sick.

15. To bless vestments and vessels which are necessary for the Sacrifice of the Mass and for the administration of the Sacraments provided anointing with the holy oils is not required.

16. To invite any approved priest to preach at your base or hospital.

17. To use the incense in a sung Mass when there are no other ministers of the Mass.

18. To use for the celebration of Mass, in place of the sacred stone used as a portable altar, a veil blessed by a bishop, in which there have been placed relics authenticated by a bishop. This veil may be used only if there is no church or oratory available

j Reported in Canon Law Digest, 2, p. 377.

and it would be very inconvenient to carry the stone on the trip or have it always available. The rubrics are to be observed, especially in reference to the altar-cloths and the corporal.

19. To offer Mass at any hour in the afternoon which in your judgment is the best time for the subjects of the Military Ordinariate to attend daily Mass.

The Sacrament of Penance

20. To hear the sacramental confessions of all subjects of the Military Ordinariate no matter where they may be, not excluding religious sisters.

21. To hear the confessions of any non-subjects who may come to you while you are hearing confessions in places reserved for the military.

22. To absolve in the sacramental forum, while enjoining a suitable penance, from all non-reserved censures and from censures reserved to us by common or particular law.

23. To subdelegate, even with the faculties enumerated in the previous faculty, but only in particular instances, for the purpose of hearing confessions, any priest not serving with the armed forces, who enjoys the faculties of his own diocese, or, if he is a religious, has the approval of his superiors to hear confessions.

24. To absolve, in the external forum, from excommunication, all apostates from the Christian Faith, and each and every heretic and schismatic, especially new converts, after the abjuration, together with the profession of faith, has been made juridically. A person thus absolved in the external forum can then be absolved from the sin without any special faculty by any confessor whatsoever in the forum of conscience.

Only the profession of faith and not the abjuration of the non-Catholic sect is required of new converts, both boys and girls, who are below the age of fourteen. Such boys and girls do not need any absolution from any possible censure.

Matrimony

25. To impart the solemn nuptial blessing, in accordance with the liturgical laws, during Advent and Lent, when the nuptial blessing is not ordinarily permitted, provided it be necessary for a just cause to celebrate a marriage during the closed period.

26. To dispense from the three publications of the banns of marriage, when legitimate causes are present. Please fill out the

usual petition and send it to us with the notation that you used this faculty 26.

27. To dispense the subjects of the Military Vicar, no matter where they may be, in accordance with the norms of canons 1043 and 1045, par. 1 and 2, with the same power which is granted to local Ordinaries, but only for those cases in which it is impossible to approach us or the local Ordinary. You must send notice of the granting of such a dispensation immediately to the Military Chancery with all the pertinent information required in the usual applications (mentioning the type of dispensation, the date upon which it was granted and the canonical reasons). Moreover the circumstances surrounding the grant of the dispensation must also be fully explained, particularly with reference to the requirements of the above mentioned canons (e.g., *urgente mortis periculo; vel cum iam omnia sunt parata ad nuptias, nec matrimonium, sine probabili gravis mali periculo, differri possit*) and the use of faculty 27 itself. In regard to dispensations from the impediment of Mixed Religion or Disparity of Worship, the signed promises of both parties, properly witnessed, shall also be forwarded. You should also note on the record of the marriage, which you shall forward to the Military Chancery, the fact that you, yourself, granted this dispensation, in virtue of faculty 27 of the Military Chaplain's faculties. The faculty mentioned in canons 1043 and 1045, par. 1 and 2 which is proper to local Ordinaries and which is hereby delegated to you for use only in most urgent cases when you cannot approach us or the local Ordinary is as follows:

“To dispense in danger of death, . . . for peace of conscience and if necessary for the legitimation of offspring, . . . from the canonical form required in the celebration of marriage as well as from all and each impediment of ecclesiastical law, whether public or occult, even multiple except from those impediments which arise from the order of the sacred priesthood or from affinity in the direct line arising from a consummated marriage. . . . The danger of scandal must always be removed, and, if the impediment is one that arises from Mixed Religion or Disparity of Worship, the customary promises must always be made.”
(*Can. 1043.*)

“To dispense from all the above mentioned impediments and, under the same conditions relative to the signing of the promises,

as often as the impediment is discovered after all things have been prepared for the marriage and the marriage cannot be deferred without probable danger of grave harm until the dispensation is obtained from the Holy See. *{Can. 1045, par. 1}*). This same faculty may also be used for the convalidation of a marriage already contracted, if there is the same danger in delay and there is not sufficient time to have recourse to the Holy See.” *{Can. 1045, par. 2}*).

28. To assist, vested in surplice, at mixed marriages in military chapels, not however, in diocesan churches or oratories, whether public or semi-public, except by consent of the local Ordinary.

29. a) [Deleted.]¹

b) You are, therefore, urged to request from the local Chancery the local faculties and an appointment as an assistant in the parish church which embraces the military' chapel. In your request to the local Chancery' you should make it clear that you wish the appointment only for the purposes of marriages — for cases where the permission of the bride's pastor has been obtained, where there is moral certitude that the parties are both free to marry, etc., but where you lack the jurisdiction to perform the marriage.

c) If you do not enjoy local jurisdiction as an assistant and are called upon to assist at a marriage in which either party is a subject of the Military Ordinariate but neither is your personal subject, specific delegation may be requested from the Military Chancery.

d) You are not to assist at marriages unless, after a previous careful investigation has been made by consulting both the pastor of the groom's home parish and the pastor of the bride, you are certain of the free state of the contracting parties. Moreover, the permission of the pastor or the Ordinary of the bride is always required unless there is a just cause which would excuse you from seeking this permission in accordance with the norms laid down by law. Finally, the three prescribed publications of Banns are

¹ In the copy sent us, this faculty was crossed out. It read: To assist at the marriages of your personal subjects. You are not to assist at a marriage when neither the bride nor the groom is your personal subject as a military chaplain, unless you have obtained delegation to assist at this particular marriage from the local Ordinary or pastor within the limits of whose territory the marriage is to be celebrated. This delegation is required for validity and must not be confused with the permission which should be obtained from the pastor of the bride.

to be made not only in the parishes of both groom and bride but also at Mass on the military post or station of either or both contracting parties.

e) The civil laws in regard to your qualifying to assist at marriages, the presentation by the parties of a marriage license, and the registration of the marriage contract with the civil marriage bureau must always be observed. Especially overseas, you are urged to contact the Vicar Delegates in order to be most careful about observing the civil law on marriage.

f) The local Ordinary and the local pastor, and also a priest delegated by either of these, can validly assist, by reason of their territorial jurisdiction, at the marriages of any Catholic on a military base within their territory.

The Holy Oils

30. To keep the holy oils in your quarters and to obtain the new holy oils each year from the local Ordinary of the diocese in which you are located. Oils consecrated during the previous year shall not be used except in case of urgent necessity.

The Divine Office

31. a) To anticipate, for a reasonable cause, the private recitation of Matins together with Lauds from one o'clock in the afternoon.

b) To commute, for a just cause and as long as the just cause perdures, the obligation of reciting the canonical hours into the daily recitation of the entire Rosary of Our Blessed Mother.

Holydays of Obligation

32. The subjects of the Military Vicariate are dispensed from the universal law about the observance of Holydays of Obligation so that, wherever they may be, they are held to observe only the six Holydays of Obligation in force in the United States.

The Paschal Precept

33. The subjects of the Military Vicariate are allowed to fulfill the precept of the Paschal Communion on any day of the year.

Fast and Abstinence

34. You and your subjects are dispensed from the law of fast and abstinence on all days of the year except the Vigil of Christmas, Ash Wednesday, and Good Friday.

Commutation or Dispensation of Vows

35. You have the faculty to commute or even to dispense from non-reserved vows and for promissory oaths, for a just cause, when you are hearing confessions, as long as the commutation or dispensation does not injure the acquired right of another party or does not cause some prejudice to others who might refuse to remit the obligation.

Sacred Pictures

36. You may bless solemnly sacred pictures that are to be exposed for public veneration. You are of course not allowed to exhibit in your chapels any pictures which depart from the traditional representations.

(Private); Milit. Ord. U. S., Nov., 1957; copy kindly sent us by the V. Rev. Msgr. Joseph F. Marbach, co-chancellor of the Military Ordinariate.

Rules to Be Observed by Military Chaplains (Milit. Ord. U. S., Nov., 1957) Private

Following is the set of rules published by the Military Ordinariate for the U. S. to be observed by all Military Chaplains, including Veterans Administration Chaplains. These rules differ from those previously reported in the *Canon Law Digest*, 2, p. 616.

1. **Name of the Ordinary** — In the Sacred Canon of the Masses celebrated in military camps, forts, stations, hospitals, and on warships, the name of the Military Vicar should be inserted: “ET ANTISTITE NOSTRO FRANCISCO.”

2. **Oratio Imperata** — The oration *Pro Pace* is to be said as an oration *pro re gravi* in accordance with the rubrics.

3. **Registration of the Administration of the Sacraments in the Archives of the Military Ordinariate** — The military Chaplain is to send to the military Chancery, as soon as possible after the ceremony, personally signed records of baptisms, First Communions, confirmations, and marriages, which have taken place, together with a notation in regard to all dispensations granted in each case. Such registration is required even though the ceremonies were performed outside of military reservations.

4. **Inventory of Sacred Furnishings** — Military Chaplains of camps, forts, stations and hospitals shall make an accurate and detailed inventory of all church furnishings, with a description and a monetary evaluation of the same. One copy of this inventory is to be kept by the Chaplain, to be given to his successor, and the other is to be sent to the military Chancery.

5. **Monthly Reports** — At the end of each month the Chaplain shall send both to the military Chancery and to his own proper bishop or religious superior, in accordance with the prescribed form, a report concerning the spiritual status of his own subjects during the previous month.

6. **The Local Ordinary of the Military Post** — Military Chaplains shall present themselves, as soon as possible, to the local Ordinary, under whose supervision they shall be during the period of their military service within his territory. They are obliged to show reverence and obedience to the local Ordinary.

7. **Termination of Active Military Service** — At the termination of his active service the military Chaplain is to return to his own proper diocese or religious community, and shall immediately notify the Military Ordinariate of the termination of his tour of active duty.

8. **Transfers of Chaplains** — The military Chaplain shall immediately notify the military Chancery whenever he is transferred.

9. **Retreats** — All military Chaplains must make an annual retreat for at least four full days in some religious house. No one shall be excused from this retreat except with the express permission of the Military Vicar, which will be granted for a just cause and in a particular case. When the military Chaplain has made his retreat he shall immediately notify the Military Chancery.

10. **The Chaplain's Dress** — You have an obligation of always wearing in public either the roman collar and black clothes, which are in keeping with ecclesiastical dignity and which, according to the prevalent custom, indicate the clerical state, or the uniform prescribed for military Chaplains. We desire, however, and we order that you always wear the cassock or religious habit in church and even in your quarters, in so far as you are able.

11. **The Eucharistic Fast** — The following is a translation

of the main sections of the *Motu Proprio* issued by His Holiness Pope Pius XII on March 19, 1957,¹ in which the Holy Father replaced all previous rules concerning the Eucharistic Fast:

“1. Ordinaries of places, excluding vicars general who are not in possession of a special mandate, may permit Holy Mass to be celebrated every day after midday, should this be necessary for the spiritual welfare of a considerable number of the faithful. (His Eminence the Military Vicar graciously grants this permission to all priests serving the subjects of the Military Ordinariate.)

“2. Priest and faithful, before Holy Mass or Holy Communion respectively, must abstain for three hours from solid foods and alcoholic beverages, for one hour from non-alcoholic beverages. Water does not break the fast.

“3. From now on, the fast must be observed for the period of time indicated in Number Two, even by those who celebrate or receive Holy Communion at midnight or in the first hours of the day.

“4. The infirm, even if not bedridden, may take non-alcoholic beverages and that which is really and properly medicine, either in liquid or solid form, before Mass or Holy Communion without any time limit.

“We strongly exhort priests and faithful who are able to do so to observe the old and venerable form of the Eucharistic fast before Mass and Holy Communion. All those who will make use of these concessions must compensate for the good received by becoming shining examples of a Christian life and principally with works of penance and charity.”

12. *Private Mass in the Afternoon* — Some chaplains have inquired concerning their practice of offering Mass privately in the afternoon. The first paragraph of the decree of March 19, 1957, is as follows: “*Ordinarii locorum, exceptis Vicariis Generalibus sine mandato speciali, permittere possunt Missae celebrationem horis postmeridianis quotidie, si bonum spirituale notabilis partis christifidelium id postulet.*” It appears, therefore, that the chaplain should not offer Mass privately in the afternoon.

13. *Baptismal Names* — Sometimes on the occasion of a baptism you may be tempted to ridicule the name proposed by the parents for the child to be baptized. Lest you confuse the good parents by a mistake as to whether an “unusual” name is

¹ Reported in full in *Canon Law Digest*, 4, p. 286.

allowed we strongly recommend that you obtain the twenty-five cent pamphlet: "Is It a Saint's Name?" published by Integrity Supply, P.O. Box 6508, Chicago 80, Illinois. This pamphlet gives over 3,000 Christian names for girls and boys; this list was compiled by the Reverend William A. Dunne and should be kept handy at your office or near the baptismal font.

14. **The Annual Mission** — We strongly urge you to arrange for this important spiritual exercise. If you have some difficulty in locating a priest to give the Mission, we would be happy to assist. Several religious superiors have written to us offering the services of their experienced preachers who would welcome the opportunity to assist the servicemen and their families.

15. **Some Notes on Dispensations** — Please check applications for dispensations before mailing them, to see that they are complete in all details. One mail on a recent morning included six applications for dispensations for mixed marriages. On the first, the space intended for canonical reasons was blank. On the second, the canonical reason was simply given as "mixed religion and disparity of cult ad cautelam." In the third, neither party was subject to us; we could not grant the dispensation validly, so we had to return the application. On the fourth, the type of dispensation was written in (on an old form) as "*periculum matrimonii civilis*" and the chaplain forgot to sign the statement providing the assurance of moral certainty regarding the fulfillment of the promises. (Incidentally, the grantor of a dispensation is required by Canon 1061 to have this moral certainty, and he is dependent for it upon the priest in contact with the parties.) The fifth and sixth applications were in good order. Fortunately, that particular group of dispensations is not typical. However, mistakes and oversights are not uncommon, and usually they require time-consuming inquiries to correct them.

Most chaplains draw up applications for dispensations with such care that the forms are practically "suitable for framing." On the other hand, there are some few chaplains who seem to dash off these petitions without too much care. These dispensations are permanent documents, available, in the form of photostatic copies, not only to ecclesiastical tribunals for marriage cases, but also (at least the signed promises) to civil courts for custody proceedings in which religious upbringing is an issue. Some of the forms we receive would not reflect credit on the priest who pre-

pared them if they were to turn up as exhibits in ecclesiastical or civil trials.

Rescripts of dispensations are usually mailed out from here in the same way in which the applications come to us, by ordinary mail if received by ordinary mail, by airmail if received by airmail, etc. If a situation is somewhat urgent, we ask you not to leave the task of expediting matters entirely to us. At times we receive an application from a considerable distance by ordinary mail, with a note indicating that the marriage is planned for a day or two from the date of the arrival of the application here. It then seems to be up to us to get word back to the chaplain by the fastest way possible, and we do just that. If time is short and you want us to wire word to you that a dispensation is granted, include a note and we will gladly take care of it, but it will seem strange if a request like this comes to us by ordinary mail from a thousand miles away.

An item in the application for mixed marriage dispensations which seems to be becoming more and more generally ignored is the question whether the non-Catholic party is Jewish or Mohammedan. The question is there for a purpose and should be answered, particularly when the non-Catholic is unbaptized.

16. “Presumed” Dispensations — Occasionally a chaplain will write in to tell us that he has “presumed” a dispensation. A dispensation cannot be presumed — it has to be granted by someone. There is no understanding here, for example, that a dispensation can be presumed to be granted as soon as the petition is placed in the mail. Sometimes the dispensation cannot be granted here, and the petition must be returned to the sender. If you cannot obtain the dispensation in time from us or from a Vicar Delegate or from the local chancery, then grant the dispensation yourself by virtue of Faculty #26 from banns or by virtue of Faculty #27 for a mixed marriage, PROVIDED one of the parties is subject to our jurisdiction and PROVIDED the conditions for the valid use of Faculty #27 are verified. These are explained in the text of Faculty #27. The instructions contained in Faculty #26 and Faculty #27 should then be followed. If you should lose or mislay this faculty booklet, let us know, and we will gladly replace it. But for the benefit of those who may be misinformed on the point, let us repeat: a dispensation must be granted by someone — it cannot be presumed.

17. **Dispensations and Civilian Priests** — Several times recently petitions for dispensations have reached us without any canonical reason. In one or the other case it happened through an oversight. In the other cases it resulted from a misunderstanding between the chaplain in contact with one party and a civilian priest in contact with the other party, each priest expecting the other to provide a canonical reason. As you know, a dispensation cannot be granted without a reason.

If you present a petition for a dispensation in favor of parties who plan to marry at a civilian church, it is helpful to us to know this. We can send the rescript directly to the civilian priest, and we will ask him to let us have a certificate of the ceremony, so that our files will show where and when the marriage took place. At times we do not know whether the marriage is planned for the military post or a civilian church, and the decision where to send the rescript, whether to the chaplain or to the civilian priest, is largely a matter of conjecture.

18. **Our Heavenly Patroness** — In 1942, at the request of His Eminence, the Military Vicar, the Holy See decreed that Our Blessed Mother under the title of her Immaculate Conception was to be the Patroness of the Military Ordinariate of the United States.²

19. **Catechetical Programs** — The Military Ordinariate is anxious to assist you in any way possible in your catechetical programs. For example, we would be happy to send Spanish Bibles, catechisms, prayerbooks, confessors' guides, etc. We are also anxious to have the Confraternity of Christian Doctrine canonically established on each post.

20. **References** — Since the amount of mail received each day at the Military Ordinariate is quite heavy, it would be appreciated if the chaplains put on their replies the reference given, and if the chaplains would reply to the particular priest who wrote to them. We might mention here what was in one Newsletter, that it is a great assistance to the daily work of the Military Ordinariate if a return envelope is sent when a certificate is requested.

21. **Weekly or Monthly Bulletins** — We again commend the chaplains who give to their military Hocks weekly or monthly bulletins. We have nothing but praise for the bulletins which the

² Cf. ref. in Canon Law Digest, 3, p. 519 under can. 1278.

chaplains have kindly sent to us. We hope that these chaplains are likewise sending these bulletins to their bishops and religious superiors as a summary of the various spiritual activities on the military installations. We are trying to impress upon the bishops and religious superiors of the country that the military bases include not only the military personnel in the strict sense but the families of the servicemen. Most military bases now have all the parochial functions of a large busy parish.

22. Retreat Houses for Men — In view of the current directive which authorizes Commanders to grant leave for retreat purposes, e.g., DA Circular 165-2, dated February 8, 1957, Chaplains serving in the United States will be interested in obtaining the name and location of retreat houses in their area. This list is available at the following address: National Catholic Laymens Retreat Conference, P. O. Box 1350, Cedar Rapids, Iowa.

23. The Chaplain's Aid Association — This wonderful organization at 29 East 50th Street, New York 22, New York, is anxious to assist the Chaplains in every way possible. The Chaplain's Aid Association asks that if a package from them arrives at your Post and is addressed to a Chaplain who was recently transferred, please do not forward the package to that Chaplain nor return it to the Chaplain's Aid, but please accept the package and open it as it probably contains articles that are needed at your post.

24. First Communion Records of Converts—We wish to remind our Chaplains that we desire separate records for First Communions of converts. If the date and place are merely noted on the Baptism record, our staff must type a complete record for our files.

25. Index Information — The Military Ordinariate has "index information" on more than 100,000 marriages solemnized by civilian priests and canonically recorded in local parishes. We need this "index information." It should be kept in mind, however, that there can be only one canonical place of record. "Index information" (names of the parties, date of marriage, name of officiating priest, and parish where the marriage was celebrated) enables us to refer inquirers for certificates to the proper parish for the canonical record. But this data should be sent to us on a regular certificate form issued by the pastor of the parish, and

not on one of our Chaplain's Military Ordinariate Marriage Record forms. Your cooperation in this matter will aid us in filing our records and in avoiding duplication and confusion.

26. **About Reports** — Our Chaplains have an almost perfect record for sending us accurate and complete reports, and for sending them to us promptly at the end of each month. There are always a few exceptions, however. If reports are not sent every month, we have to go through the extra trouble of sending for them. Sometimes we find that a Chaplain has been transferred to another post or station and has been on leave or in travel status and would have nothing to report — but please send in reports even if no sacraments have been administered. Reports are items of permanent record. You will perceive the necessity of our having a report from you for each particular month in a year whether or not you performed any ministrations. A year from now, or two years, or five years, when we are looking for a particular item in your report, it may be just that one missing report which is the vital one.

27. **Names** — Names are a perennial problem. All our records are located by means of card-indexes, and one of these indexes contains more than half a million cards. If a name is misspelled on a record, it will also be misspelled on our index-card, and it will be filed accordingly. There is a good chance we will never find the record if a request comes to us from an interested party with the correct spelling of his name, or if we are asked to enter a notation of confirmation or marriage on a baptismal record. Sometimes the name a chaplain inserts on an application for a dispensation differs in some respect from the signature of the person as appended to the promises. Naturally, if we can decipher the signature, we take that as correct. Recently we were indexing a dispensation and found that the name of the man as given on the application varied slightly from his signature. Since the record of the marriage was here, we checked that and discovered that not only was a third variant spelling given for the family name, but that it was mysteriously prefixed by a "Me." Consequently, since records which cannot be found are for all practical purposes non-existent, we would like to make a suggestion. Take no name for granted — even "Brown" may actually be "Braun." No one will suspect you of being unintelligent if you ask him to spell his name. Then, when you have verified the spelling of the

name, even though your writing may be very clear, please PRINT or TYPE that name. You will help us immensely.

28. **Parochial Societies** — We urge you to make use of the many organizations in the Church which are useful in keeping alive and strengthening the spiritual life of those entrusted to your care. You should contact whichever of the following you believe will be spiritually helpful to you and your flock. The directors of these organizations will send the necessary documents to you through us:

The Nocturnal Adoration Society 194 East 76th Street New York 21, New York	Legion of Mary 1503 Third Avenue New York 28, New York
Holy Name Society 141 East 65th Street New York 21, New York	Sodality of Our Lady The Queen's Work 3115 South Grand Blvd. St. Louis 18, Missouri
Family Life Conferences Family Life Bureau NCWC 1312 Massachusetts Avenue, N.W. Washington 5, D. C.	Archconfraternity of Christian Mothers 220 Thirty-Seventh Street Pittsburgh 1, Pennsylvania
The Rosary' Foundation 141 East 65th Street New York 21, New York	League of the Sacred Heart 515 E. Fordham Road New York 58, New York

29. **Parents as Proxies** — There is no canonical objection to a parent being a proxy for a sponsor of their child at the time of baptism.

30. **Collections** — We know you will urge the people to give as much as they can in the annual October collection for the Missions. With this in mind, we would mention that it seems best to refuse requests from particular missionary societies for an appeal at your base. In the limits of a territorial diocese, it is not difficult to set up a Missionary Cooperative Plan, but it is not so feasible in the military. Thus we would ask that you encourage your people rather to support — outside the October drive for the Missions — the local charities, the local parochial

schools and the hospitals, orphanages, etc. of the world where you are — the} need all the support possible. As mentioned before, please list on your monthly report the amount contributed, and the name of the charity, so that we may keep an account of the wonderful generosity of the service personnel, in our report to the Holy See and to the bishops and the religious superiors.

31. **Use of Surplus Property** — Another possible aid to the Missions is the following. U. S. armed forces overseas may now donate their surplus property to educational and health institutions under a policy decision of the Department of Defense. A N.C.W.C. bulletin dated September 6, 1957, states in part: “The Department of Defense has put into operation a program for donating certain surplus property at United States overseas installations to nonprofit charitable institutions operating educational and health activities. The type of property is limited to that having no commercial value or to that which if sold would not return an amount sufficient to exceed the estimated cost of the sale. It is possible that some good usable property may be obtained by missionary groups through this program.

“Eligibility is limited to any non-government charitable and non-profit organization, institution or agency of the United States or any friendly foreign country which operates health or educational activities in a foreign country. Preference will be given to institutions and agencies whose headquarters are located in the United States or whose operating funds are raised chiefly in the United States. This will include all organizations of the Roman Catholic Church in the United States operating educational and health activities in foreign lands. Also eligible to obtain property are Roman Catholic agencies of foreign friendly countries, though the preference will be given to those headquartered in the United States.”

We urge that you contact the proper officer and take advantage of this generous offer in whatever way you can.

32. **Patron Saints** — After our adoration of the Three Persons of the Trinity, and after our special veneration of Our Blessed Mother, we are encouraged to venerate the Saints, and invoke their protection and intercession. The multitude of saints present such a varied list that naturally we tend to select a patron saint because of some particular quality he or she had, because of some incident in the saint's life or because of some

pious legend that attached itself to the memory of a certain saint. Regardless of the reason of our choice, it is salutary to have a patron saint, as we all agree. Thus a U. S. Army Nike site was recently dedicated to St. Michael the Archangel. A paratrooper division formed the St. Michael Society for Paratroopers. An artillery base has adopted St. Barbara as its patroness. The WAF has a St. Therese of Lisieux Society. A priest and an officer in the Infantry with our approval have designed medals of St. Maurice.

33. Confessions on English Ships — In virtue of a recent agreement between the Military Ordinariate of England and ourselves, Royal Navy Chaplains may hear confessions of our subjects whenever they go aboard to assist. Likewise an English ship may call on the services of American chaplains and now they, too, have the faculties to hear the confessions of the men on the English ships.

34. Transportation to Private Schools — Transportation to private schools may be provided for dependent school children residing on military installations under any of the following conditions:

a. Where public schools, if any, available in a locality are unable to provide adequately for the education of the dependent school children concerned.

b. Where the general morale and welfare of the personnel concerned requires attendance at sectarian private schools within a reasonable distance of an installation.

c. Where military transportation facilities required and established for other authorized purposes can be utilized without detriment to the purposes for which authorized. For example where a bus route is established to transport dependent children to a public school and has additional available capacity, dependent children may be conveyed thereon to private schools within a reasonable distance of the established route. We have taken this from Army Regulations N. 58-30, dated August 23, 1957. Another paragraph of this bulletin is as follows: "Transportation of dependent school children to and from private schools, as authorized herein, will be construed to mean transportation of dependent school children attending grades equivalent to primary and secondary grades provided as public education in the area where the installation is located."

35. Interfaith Meetings — We repeat the *doctrina sana*

found in previous *Newsletters* of Archbishop O'Hara in 1943:

1. "Required Religious Service: —A disagreeable note has appeared here and there, as it does at Easter and on one or two other days during the year. We refer to the 'formation' or 'required religious service.' Sometimes a Commanding Officer who does not understand fully either service regulations or Canon Law, will issue an order for a joint religious service, with required attendance. In order that you may have a simple statement to show to interested persons for the defense of the rights of your men, the following is given for permanent reference:

"Neither Catholic chaplains nor Catholic service personnel are ship, which is determined for them by the Sacred Congregation permitted to take part in religious services other than those of their own faith. Catholics have their own pattern of Divine Worship of Rites. Those who reject the authority of this Congregation (and of the other Sacred Congregations and Offices that rule the Catholic Church) cannot reasonably expect Catholics to sanction their rejection.

"Catholics recognize the right of others to worship God according to conscience, and expect similar recognition — which is guaranteed by our Constitution. President Roosevelt had declared that freedom of religion is one of the rights for which we are now at war, and Catholics are fighting wholeheartedly for the defense of that right.

"If the presentation of the foregoing statement proves insufficient to correct a particular situation, please notify us at once. We will refer the matter to the Chief of Chaplains of your branch of the service, who will take immediate action in your defense."

2. "Inter-Faith Rallies:—Some chaplains seem to have overlooked our instruction which forbids participation by Catholic chaplains in inter-faith rallies without permission of the Military Ordinariate. This prohibition is made for a very serious reason; its violation embarrasses not only the Military Ordinariate but every chaplain who obeys the order.

"It is not our experience that the cause of religion is helped by these rallies. Certainly in a great many minds the impression has been created that dogma no longer counts — that what counts is 'fellowship.' Without the acknowledgment of a Common Father, it is difficult to see what can be made of 'brotherhood.' Further, for a Catholic, brotherhood means a participation in the Sonship

of Christ: 'Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus.'

"With men of all creeds and no creed, we rally to the defense of our country when it is attacked, we rally to the defense also of social ideals, of social justice, of common decency, of Americanism. We wish we could get men of all creeds and of no creed to rally with us to the defense of family life against the encroachments of divorce and birth control. But to rally again in the name of religion, when the name 'religion' means a thousand different things to a thousand different people — this we cannot see."

36. Profession of Faith — On a number of occasions our chaplains have asked us if there were not a more simple form for the Profession of Faith. They have complained that the language is too involved for many of their converts and causes them confusion and embarrassment. We are happy to inform you that on June 13, 1956, the Holy Office at the request of the bishops of the United States, approved a shorter Profession of Faith,³ which was intended to be used, "pro impuberibus et pro rudibus." Thus, you may use the following Profession of Faith for young converts and also for those whose intellectual capacity would not be able to comprehend the usual Profession of Faith:

[Formula is then given as above reported.]

37. Recollection Days — We know from your monthly reports how great are the demands upon your time and how pressed you are in your daily round of duties. However, the strength of our priesthood is in direct proportion to the time we give in stoking its spiritual fires. We encourage, therefore, a steady attendance at the Monthly Days of Recollection which are available to you. Not only do these days give you an opportunity to renew the great truths of our calling, they serve as well to give you the benefits of association with your fellow-priests. Out of such associations you can learn many things which will help you to be better chaplains, better priests. Take advantage of these days and you will never have reason to regret the time taken away from your daily duties. All of our priests have the right to take this time because it redounds to their greater effectiveness as chaplains and men of God.

38. Votive Mass of Christ the Priest — You have, of course, noticed in your Ordo before the first Thursday of every

³ Reported in this volume under can. 752.

month, words such as the following: “2 Miss (Juravit) . . . Prec p Miss Possunt omitti — votiv Christi Sacerd.” On this day, one Votive Mass of Christ the Priest may be offered in any church or oratory where, with the approval of the Ordinary, special exercises of piety are held for the sanctification of the priests of the whole world. His Eminence, the Military Vicar, has graciously given his approval for you to take advantage of this concession in the liturgy.

This Votive Mass is not allowed on a feast that ranks as a double of the first or second class, nor any feast, vigil or octave of Our Lord, nor on All Souls Day, nor on Jan. 2, 3, 4, if the Mass *Puer Natus* is scheduled. The exercises of piety and the Mass may be had on the first Saturday, instead of the first Thursday, with the consent of the Ordinary. — Sacred Congregation of Rites, March 11, 1936 — *Acta Apostolicae Sedis*, XXVIII (1936), 240-241. These “peculiariora exercitia pietatis” could be the Litanies of the Most Holy Name of Jesus, or of the Sacred Heart, Our Blessed Mother, St. Joseph, or of all the Saints and the Rosary.⁴

On November 21, 1934, the Father General of the Salvatorians presented to Pope Pius XI the idea of a Priest's Day and the Pope blessed the suggestion. At first the Saturday after the First Friday was chosen for the day of prayers and sacrifices for the sanctification of priests. In 1935 Pope Pius XI issued his important Encyclical Letter on the Catholic Priesthood and the new Votive Mass of Jesus Christ, Supreme and Eternal Priest, appeared at the same time. Because Thursday was chosen for the Votive Mass, Thursday was recommended for the Priest's Day. Pope Pius XI agreed to this change of days but he specified that those who continued to observe Saturday as Priest's Day are not to be hindered and they enjoy the same indulgences. Cfr. *The Raccolta* (Benziger, 1945), n. 612.

39. Prayers After Mass — It is the wish of His Eminence, the Military Vicar, that as a supplication for peace in the world the Divine Praises be recited after the Leonine Prayers. The people should recite these Divine Praises in unison with the priest rather than repeat the lines after the priest.

¹ For other questions pertaining to this Votive Mass, see Canon Law Digest, 2, pp. 201-202, although some of the responses here given will now have to be understood in keeping with the later decree on the simplification of the rubrics and the responses regarding this decree; cf. vol. 4, pp. 25 ff.

In connection with the prayers after Mass, we wish to remind you that only a serious reason would justify the omission of the usual Leonine Prayers. Pope Leo XIII and Pope Pius XI have emphasized the importance of offering these prayers by ordering them to be recited after every Low Mass. Pope Leo XIII had ordered these prayers to be said after Mass for the general welfare of the Church, but Pope Pius XI made the following change. In the Consistory of June 30, 1930, Pope Pius XI declared: “. . . volumus, quas fel. rec. decessor Xoster Leo XIII sacerdotes cum populo post sacrum expletum preces recitare iussit, eadem ad hanc ipsam mentem, scilicet pro Russia, dicantur.” — *Acta Apostolicae Sedis*, XXII (1930), 301? The Pope urged that the people be reminded often of the intention (for Russia) for which these prayers are to be said.

When Holy Communion is given immediately after Mass the Leonine Prayers may probably be omitted; if the priest recites them, they must be said immediately after the last Gospel and before Holy Communion is distributed. The prayers might also be omitted if the Absolution for the Dead is given immediately after a Low Requiem Mass, provided the priest does not return to the sacristy, but puts on the cope in the sanctuary. Cfr. O'Connell, *The Celebration of Mass*, Bruce, 1940, II, 126, 156, 167. The Leonine Prayers are usually omitted after the Mass of the Sacred Heart on the First Friday when the Consecration of the Sacred Heart and the Litany are read.

(Private); Milit. Ord. U. S., Nov., 1957; copy kindly sent us by the V. Rev. Msgr. Joseph F. Marbach, co-chancellor of the Military Ordinariate.

Military Vicars: Norms for Ad Limina Visit (S. C. Consist., 28 Feb., 1959) AAS 51-272.

The dispositive part of this Decree is as follows:

1. All military Vicars throughout the world who are appointed by apostolic authority, are to come to Rome to venerate the tombs of the holy Apostles Peter and Paul and are to present themselves to the Roman Pontiff to give an account of their whole pastoral work and to receive in turn the orders of the Holy See.

2. They are to make this visit in the same year in which

5 Cf. Canon Law Digest, 1, 378.

the local Ordinaries of the country in which the military Vicars are appointed are obliged to make their visit according to canon 341, § 1, 2° of the Code of Canon Law.

3. Even though a military Vicar is at the same time the Ordinary of a diocese, he can fulfill this obligation by one and the same visit.

4. The military Vicar must satisfy this obligation in person or, for just cause approved by the Holy See, through his Auxiliary Bishop or Major Chaplain.

5. The military Vicar shall make a report on the state of his Vicariate every five years, that is in the year in which he is to make his visit to Rome.

6. If the year designated for making the visit and presenting the report falls in whole or in part within the first two years after his taking office, the military Vicar is excused for that one time from making the visit and presenting the report.

All things to the contrary notwithstanding.

Given at Rome, from the Sacred Consistorial Congregation, the 28th of February, 1959.

AAS 51-273; S. C. Consist., 28 Feb., 1959. Annotations, *Monitor Ecclesiasticus*, 84 (1959)-566 (Pugliese).

New Office, "Chaplain General," for Military Vicariate of Canada (S. C. Consist., 8 Oct., 1960) AAS 53-48.

A decree of the Sacred Consistorial Congregation:

The Military Vicariate of Canada, established by the Consistorial Decree *Materna Ecclesiae pietas*, of 17 Feb., 1951,¹ was made up of the Military Vicar, the Major Chaplain, three Chaplains delegated respectively for the land, sea, and air forces, the other military Chaplains, and the subjects, both lay and religious.

Now, since His Excellency the Most Reverend Maurice Roy, Archbishop of Quebec and Military Vicar for Canada, moved by various recent events, has earnestly requested that a new office be created in the Military Vicariate, namely that of "Chaplain General," His Holiness John XXIII by Divine Providence Pope, convinced that such an office would be for the good of souls, has deigned graciously to grant the request.

Accordingly, supplying as far as may be necessary the consent

¹ Canon Law Digest, 3, p. 117,

of those who have or presume to have an interest in the matter, His Holiness, by the present Consistorial Decree, which is to have the same effect as if it were issued as an Apostolic Letter under seal, establishes and erects in the Military Vicariate of Canada the office of *Chaplain General* (“Aumonier Général”), which shall be intermediate between the Major Chaplain and the delegated Chaplains.

The Chaplain General shall receive his canonical appointment and the necessary faculties by delegation from the Military Vicar.

To put these orders into execution His Holiness has deigned to depute His Excellency Sebastiam Baggio, titular Archbishop of Ephesus and Apostolic Delegate in Canada, giving him the necessary and appropriate faculties also to subdelegate for this purpose any ecclesiastical dignitary, and charging him with the duty to send the authentic copy of the execution of the decree to this Sacred Consistorial Congregation.

Given at Rome, from the Sacred Consistorial Congregation, 8 October, 1960.

AAS 53-48; S. C. Consist., 8 Oct., 1960.

Faculty of Military Chaplains for Hearing Confessions Enlarged (S. C. Consist., 27 Nov., 1960) AAS 53-49.

The dispositive part of a decree, *Orbis — Vicariatus Castrenses*, is as follows:

All military chaplains who have faculties for hearing confessions from their own Military Vicar, whenever — anywhere in the world — they are in places which are either permanently or temporarily reserved for military personnel, that is, in permanent or movable camps and in ships, for the purpose of performing sacred ministries, can validly and licitly, with at least the presumed consent of their own Military Vicar, hear the confessions of all subjects of any Military Vicar who ask to be heard; so that any soldier or subject of any Military Vicariate can confess to any military chaplain of any nation, under the above conditions.

The other provisions of law, especially regarding the confessions of women, must be carefully observed.

His Holiness John XXIII by Divine Providence Pope, in the Audience granted to the undersigned Secretary of this Sacred

Congregation on the 27th of November, 1960, deigned to confirm this Decree by his Apostolic Authority and ordered its publication.

All things to the contrary notwithstanding.

Given at Rome, the 27th day of November, 1960.

AAS 53-49; S. C. Consist., 27 Nov., 1960. Annotations, *Monitor Ecclesiasticus*, 36 (1961)—197 (Pugliese).

Military Ordinariates: For Canada: choice of tribunal for judicial cases.

See c. 1594, ref.

For Paraguay: Concordat, S. C. Consist., 20 Dec., 1961 (AAS 54-22).

Decree of erection (AAS 54-110).

Military Vicariate: Bolivia, Concordat. John XXIII through the Secretariate of State, 15 March, 1961 (AAS 53-299). Annotations, *Monitor Ecclesiasticus*, 86 (1961)-559 (Pugliese).

Dominican Republic, Decree of erection. S. C. Consist., 23 Jan., 1958 (AAS 50-480).

Germany: appointment of Military Vicar. S. C. Consist., Decree, 10 Oct., 1961 (AAS 53-738).

CANON 466

Mass *Pro Populo*: New List of Feasts (S. C. Cone., Decree, 3 Dec., 1960) AAS 52-985.

Since the General Decree of the Sacred Congregation of Rites of 26 July, 1960, following the Apostolic Letter "*Rubricarum instructum*" of 25 July, 1960, introduced some changes regarding feast days in the new rubrics of the Breviary and Missal, a number of local Ordinaries from various countries have petitioned the Sacred Congregation of the Council to make some suitable provision to remove the occasion for doubt and perplexity as to the days on which the Mass *pro populo* is to be applied.

Acceding to these wishes, the S. C. of the Council, by order of the Supreme Pontiff John XXIII, has decided to draw up the following exclusive list of the feasts to which, according to the prescriptions of canons 339 § 1 and 466 § 1, is attached the obligation for the universal Church, from the first of January, 1961, of saying the Mass *pro populo*.

Feasts of Obligation

Sundays of the I and II class.

Other feasts of the I class in the Calendar of the universal Church, as follows:

1. the Nativity of our Lord; 2. the octave day of the Nativity of our Lord; 3. the Epiphany; 4. the Ascension; 5. the feast of Corpus Christi; 6. the Immaculate Conception of the Blessed Virgin Mary; 7. the Assumption; 8. the feast of Saint Joseph, Spouse of the Blessed Virgin; 9. the feast of the Apostles Saints Peter and Paul; 10. the feast of All Saints.

Feasts Not of Obligation

The following feasts of the I class in the Calendar of the universal Church:

1. The feast of the Sacred Heart of Jesus; 2. the feast of the Most Precious Blood; 3. the Annunciation of the Blessed Virgin Mary; 4. the feast of Saint Joseph the Workman; 5. the Dedication of Saint Michael Archangel; 6. the Nativity of Saint John Baptist.

The following feasts of the I class in particular Calendars:

7. the feast of the principal Patron of the Nation; 8. the feast of the principal Patron of the Region or Province, ecclesiastical or civil; 9. the feast of the Patron of the diocese; 10. the anniversary of the Dedication of the Cathedral Church; 11. the feast of the principal Patron of the town or city; 12. the anniversary of the Dedication of the particular Church; 13. the Title of the particular Church.

The following feasts of the II class:

14. the Nativity of the Blessed Virgin Mary; 15. the Purification of the Blessed Virgin Mary. Also the natal feasts of the Apostles and Evangelists, namely: 16. Saint Andrew; 17. Saint Thomas; 18. Saint John; 19. Saint Matthias; 20. Saint Mark; 21. Saints Philip and James; 22. Saint James; 23. Saint Bartholomew; 24. Saint Matthew; 25. Saint Luke; 26. Saints Simon and Jude.

All things to the contrary notwithstanding.

Given at Rome, the 3rd of December 1960.

A VS 52-985; S. C. Cone. Decree, 3 Dec., 1960. Annotations, containing a parallel listing of the old and new catalog of days together with a study of them, can be found in *Ephemerides Liturgicae*, 75 (1961)–61–64. See also *Monitor Ecclesiasticus*, S6 (1961)–10, annotations by Romita; *Periodica*, 50 (1961)–222, annotations by Zalba; *Commentarium pro Religiosis*, 40 (1961)–154 (Diez).

Partial Dispensation From Mass *Pro Populo* for Pastors Expelled From Eastern Europe (S. C. Cone., 11 March, 1961) Private.

Petition. The Cardinal Archbishop of Cologne, in the name of the other Ordinaries of Germany, in view of the continuance of the same reasons, humbly requests of Your Holiness a prorogation of the induit already previously granted to him by a rescript of the Sacred Congregation of the Council on 27 February, 1956, No. 12365/D, to dispense from the application of the Mass *pro populo*, except for five or six such Masses each year, those having the care of souls and now expelled from their parishes in dioceses of eastern Europe and at present living in Germany.

Reply. The Sacred Congregation of the Council, having attended to the recitals, graciously grants for another five years, the prorogation as requested, according to the terms and form of the earlier rescript.

(Private); S. C. Cone., 11 March, 1961, No. 60 152/D, 61/61; reported in *Archiv für Katholisches Kirchenrecht*, 130 (1961)-184.

CANON 487

Sedes Sapientiae: Decree on Execution (S. C. Rel., 7 July, 1956) Private.

The Sacred Congregation of Religious, in order to fulfill the commission given to it by His Holiness Pius XII to put into execution in a timely and orderly way the Apostolic Constitution *Sedes Sapientiae* and the General Statutes, promulgated and approved by himself, declares and provides as follows:

I. The Apostolic Constitution *Sedes Sapientiae*¹ and the General Statutes attached to it go into effect according to the norm of canon 9 of the Code of Canon Law at the expiration of three months from the 31st of May 1956, the date of the issue of the *Acta Apostolicae Sedis* in which the said Constitution is contained, that is on the 31st of August 1956.

II. The General Statutes are to be applied to members of

¹ Cf. Canon Law Digest, 4, p. 169,

clerical states of perfection whom they concern, as regards rules and norms which are applicable to them, as soon as they go into effect.

III. However, as far as they concern Colleges or houses of formation (and) the various aspects of the program of studies and its several curricula and grades, in those places where the scholastic year usually begins with the last three months of the solar year, the General Statutes are to be put into practice beginning with the present scholastic year 1956-1957.

IV. If anything is found in the General Statutes which in the prudent judgment of Superiors General cannot be put into practice immediately at the start of the scholastic year, let them make regulations so that this important and wise legislation may be put fully into practice as soon as possible. If any doubt remains or if there is just cause for some slight delay, recourse should be had to the Sacred Congregation. All things to the contrary notwithstanding.

Given at Rome, from the S. C. of Religious, 7 July, 1956.

(Private); S. C. Rel., 7 July, 1956; *Commentarium pro Religiosis*, 36 (1957)—110. Not published in the AAS, this decree came to our notice too late to be included in Volume 4.

Ratio Studiorum and Index of Houses of Formation to Be Sent to the Sacred Congregation of Religious (S. C. Rel., 12 March, 1957) Private.

A Letter sent out by the Secretary of the Sacred Congregation of Religious (12 March 1957; Prot. X. 2090/43) is as follows:

Verv Reverend Father:

As the General Statutes attached to the Apostolic Constitution *Sedes Sapientiae* provide that “the various Institutes should have and observe, in addition to the common legislation, also their own *program and method* (“*Ratio*”) *of formation and especially of studies*, duly adapted to the peculiar needs and circumstances of the Institute, and to be submitted as soon as possible to the Holy See” (Art. 19. § 1), this Sacred Congregation has ordered that in the course of the present year 1957, the “*Ratio Institutionis praesertim Studiorum*” of each Institute be sent to the Sacred Congregation.

And as an aid to drawing up this *Ratio*, fuller directions may appropriately be asked of the special Office *De Formatione Religiosorum* which has been established in the said Sacred Congregation.

Together with the "*Ratio Institutionis praesertim Studiorum*" each Institute should send a complete index of its houses of formation, which are, according to the classification in the said General Statutes (Art. 21) as follows:

1. Apostolic Schools or minor Seminaries of religious;
2. Houses of Novitiate or of equivalent probation;
3. Colleges or major Seminaries of religious:
 - a) for classical studies;
 - b) for philosophical studies;
 - c) for theological studies;
4. Houses or Colleges for pastoral formation;
5. Houses or Colleges for special studies (Art. 21, § 2).

For each house there should be given exactly, besides the address, the duration of the studies (that is, in how many years the course is completed), and the number of professors and of students in residence there.

(Private); S. C. Rel., Letter, 12 March, 1957; *Commentarium pro Religiosis*, 37 (1958)–10. The *Normae* for making out this *Ratio Studiorum* are reported below, under this same canon.

Norms for Making Out the *Ratio Studiorum* (S. C. Rel., 12 March, 1957) Private.

As a guide for making out the required report on the *Ratio Studiorum* according to the General Statutes, Art. 19, the S. C. of Religious, together with the Letter of 12 March, 1957 (above), sent the following Norms to the Superiors General of Clerical Institutes.

Praenotanda

(1) These Norms are given for compiling the *Ratio Studiorum*, which concerns studies and intellectual formation, not for the *Ratio* of spiritual training or formation under its threefold aspect, religious, clerical and apostolic, which every Institute must also have and observe according to Art. 19, § 1.

(2) The *Ratio Studiorum* should set forth the arrangement of studies which is in effect in each Institute *according to its own traditions*, but conformed to the prescriptions of the Apostolic Constitution *Sedes Sapientiae* and the General Statutes.

(3) It can be made out in various ways but, though it may contain other things and be differently arranged, it should declare the following:

1. *General Norms.*

Origin, nature, obligation of and dispensation from this *Ratio Studiorum*.

Whether there are also particular *Rationes Studiorum* for various districts and provinces (Art. 19, §§ 3 and 4).

2. *Centers of Studies.*

Whether there are general or international, interprovincial, provincial, local seats or centers for studies; whether these are multiplied without good reason (Art. 21).

How they are established and what are the conditions for their establishment (Art. 22-23), especially in the case of the library and the means of perfecting it.

3. *The Administration of Studies.*

The General Superior and the Commission or Office of Studies in the General Curia, and their work (Art. 20).

The Provincial Superior and provincial Office of Studies (if there is one) and their work (Art. 20).

The local Superior and the management of studies in the several houses.

The Prefect of studies, his work, and how he is appointed (Art. 29).

The other officials (librarian, secretary, etc.).

Consultors on studies.

4. *Professors and the Spiritual Prefect.*

Their qualifications and function. How they are prepared, appointed, removed (Art. 30, 28, §§ 2 and 3). How many there are for the various courses, and whether they have any duties which are incompatible with their office.

5. *The Students.*

The care and direction given to them in their studies. Their offices. Their regularity in attendance at classes (Art. 42, § 4).

6. *Apostolic Schools and Minor Seminaries* (Art. 35 ar l 37).

Are there any of these; and what studies are required before entrance.

How many years of studies they have.

What subjects are taught.

For how many years and how many hours a week the various subjects are taught.

What examinations are prescribed and how they are conducted.

Whether these studies are recognized for civil certificates.

7. *Studies during the Noviceship* (Art. 36).

What studies are required before entering the novitiate.

What studies are pursued during the canonical year and for how many hours a week.

What studies are done during the second year of noviceship if there is one.

8. *Studies in Humanities after the Noviceship* (Art. 43).

What studies in humanities are done after the novitiate.

For how many years do these studies continue.

What subjects are taught, and how.

How many years and how many hours a week are given to each subject.

What examinations are required and how they are conducted.

Whether these studies are recognized for civil certificates.

9. *Philosophical Studies* (Art. 44).

How many years of philosophy there are after the humanities.

If scholastic philosophy is taught in the last years of humanities, for how many years and how many hours a week.

What subjects are taught in the philosophy course.

For how many years and how many hours a week each subject is taught.

What method is followed in teaching philosophy and what textbooks are used.

What repetitions, disputations, and other exercises are had.

What examinations are required and how they are conducted:

written or oral, of what duration, how many examiners, how are the votes expressed.

10. *The Interruption of Studies after Philosophy* (Art. 13).

Is there an interruption and how is it arranged.

11. *The Theological Course* (Art. 45).

How many years are given to the study of theology.

What subjects are taught in the theological course.

For how many years and how many hours a week each subject is taught.

What doctrine is followed and what is the method of teaching; what texts are used.

What repetitions, disputations, and other exercises are held.

What examinations are required and how are they conducted: written or oral, of what length, how many examiners, how the votes are given.

12. *The Pastoral Course* (Art. 48).

How it is conducted and what subjects are taught.

How many hours a week are given to each subject.

What examinations are held and how are they conducted.

What practical pastoral exercises are had.

13. *Special Studies* (Art. 46).

What, if any, special studies are required of all students; when do they come and how are they conducted.

What special studies are prescribed for those students who are destined for special assignments (e.g., for teaching); when and how are these to be made, in houses of the Institute itself or in Universities.

14. *Degrees Peculiar to the Institute* (Art. 46, § 4).

Are there any degrees peculiar to the Institute (*"tituli interni"*), and what are they.

By what authority are they conferred.

What conditions are required for meriting each of them.

15. *The Scholastic Year and Vacations* (Art. 42).

For how many months does the scholastic year last. How many full days according to Art. 42, § 3.

What vacations are there in the course of the scholastic year.

What vacations are there after the scholastic year is finished, and how are these conducted (whether there are summer courses, etc.).

16. *The Continuance of Studies after the Pastoral Course is Finished* (Art. 49 and 50).

What are the regulations for the quinquennial examinations.

What are the norms for the conferences mentioned in canon 591.

What other regulations are there for promoting intellectual progress (regarding libraries, reviews, congresses of studies, etc.).

P.S. — Along with the *Ratio Studiorum* there should be sent (unless this has already been done) an index of the houses of formation, according to the Letter of the S. C. of Religious of 12 March, 1957.

(Private); S. C. Rel., Norms, 12 March, 1957; *Commentarium pro Religiosis*, 37 (1958)—7.

Sedes Sapientiae and Statutes Apply to Societies Without Public Vows Which Depend on the S. Consistorial C. and on the S. C. Prop. Fid. (S. C. Rel., 30 July, 1957)
AAS 50-103.

Since many religious Congregations and Societies of common life without public vows, which depend on the Sacred Consistorial Congregation or on the S. C. for the Propagation of the Faith have asked “whether the entire plan of training which is contained in the Apostolic Constitution *Sedes Sapientiae* and in the General Statutes which accompany it, apply to and are binding on these Institutes also, the Supreme Pontiff, in the Audience graciously granted to the undersigned Cardinal Prefect of the Sacred Congregation of Religious on the 30th of July, 1957, deigned to declare and reply:

Reply: In the affirmative, without prejudice however, as regards the merely executive function (Art. 18), to the competency of the Sacred Consistorial Congregation and the S. C. for the Propagation of the Faith, over religious Institutes and Societies which are subject to these Sacred Congregations by law (c. 252, § 1) or by apostolic privilege.

AAS 50-103; S. C. Rel., Declaration, 30 July, 1957. Cf. *Commentarium Pro Religiosis*, 36 (1957)-227.

Second General Congress of the States of Perfection
(Pius XII, Allocution, 9 Dec., 1957) AAS 50-34.

On the occasion of the second General Congress of the States of Perfection, 9 December, 1957, His Holiness Pius XII delivered the following Allocution to the assembled delegates:

Under the maternal protection of Mary Immaculate, most sublime of all creatures and model of those who strive for perfection of Christian life, you have chosen, dear sons and daughters, to gather in Rome in order to study the actual problems of the states of perfection, while at the same time celebrating the fiftieth anniversary of the priestly ordination of the very worthy and zealous Cardinal Prefect of the Sacred Congregation of Religious.

In more than twenty-five nations of all the continents there are today associations of major Superiors of both men and women who, in close cooperation with the Holy See and the hierarchy of their country, are working together at the tasks of organization and adaptation which the breadth and complexity of the present-day apostolate demand. We know that many projects have been initiated during these latter years through the enlightened action of your associations; let it suffice to mention the national and regional congresses of the states of perfection, reunions for prayer and study, and especially the establishment of institutions of formation and higher religious education for members of the states of perfection.

This great Congress which has sprung, root and branch, from the desire to effect an ever more complete insertion of the states of perfection in the Church, the Mystical Body of Christ, purposes to take account of the progress that has been made everywhere in the organization of the states of perfection and their adaptation to the needs of the Church; then to present clearly the ends to be attained, the limits to be observed and the principles which should guide the action of the conferences, unions, and committees of major Superiors: and finally to work out a program of activities and projects which will render the movement of renovation effective by strengthening the bonds of union of the organizations among themselves and with the Holy See.

The reports and documents of this Congress as a whole aim to provide a commentary on the three Apostolic Constitutions, *Provida Mater*,¹ *Sponsa Christi*,² and *Sedes Sapientiae*,³ and the

¹ AAS 39-114; *CANON LAW Digest*, 3, p. 135.

- AAS 43-5; *ibid.*, 3, p. 221.

³ AAS 43-354; *ibid.*, 4, p. 169.

Decree, *Salutaris atque*, of the Sacred Congregation of Religious,⁴ which gives the norms that should guide the movement of adaptation and renovation. It is not Our intention to speak of the particular questions which are to be the subject of your sessions, but rather to emphasize certain points of a general character which concern the problem of perfection and that of renovation and adaptation of the means by which individuals and communities tend toward it. We shall speak first of the perfection of Christian life in general and then of its realization in the groups called "states of perfection," considering in the first place the relation of the groups with their members and then their relation among themselves and with the Holy See.

I. The Perfection of Christian Life

We must remember that the concept of "perfection" is not strictly identical with that of the "state of perfection," but is considerably broader. One may find heroic Christian perfection, that of the Gospel and of the Cross of Christ, outside any "state of perfection."

By the pursuit of perfection therefore, We mean a habitual disposition of the Christian in virtue of which, not content with fulfilling the duties that are binding under pain of sin, he gives himself completely to God in order to love and serve Him, and consecrates himself for the same ends to the service of the neighbor.

The perfection of any free human activity, like that of any reasonable creature, consists in voluntarily adhering to God. In part, as a consequence of the very condition of a creature, this perfection is obligatory; one must tend toward it under pain of missing one's final destiny. We need not now consider its elements in detail. We wish to speak merely of the habitual and permanent tendency which, going beyond whatever is of obligation, takes the whole man and consecrates him unreservedly to the service of God. This perfection consists primarily in union with God, which is effected through charity and hence is fulfilled in charity. It is also called a perpetual and universal holocaust of oneself, willed

⁴ 26 March, 1956; AAS 48-295; Canon Law Digest, 4, p. 168.

for the love of God and in order deliberately to show Him this love.

The ideal of Christian perfection is contained in the teachings of Christ, particularly in the evangelical counsels, in His life, passion, and death, inexhaustible sources which supply the heroism of all the generations of Christians. It includes also Christ's work, that is, the service of the Church for the love of the Saviour, in the place and according to the function which each one has in the Mystical Body.

Toward this ideal every Christian is invited to strive with all his strength, but it is attained more completely and securely in the three states of perfection in the manner described in Canon Law and the Apostolic Constitutions already mentioned. In particular the Constitution *Provida Mater* of 2 February, 1947, on Secular Institutes, opens the way to states of perfection for the greatest possible number of those souls who today aspire ardently to a more perfect life. This Constitution, it is true, states that associations which do not meet the prescribed requirements are not "states of perfection," but it nowise claims that there is no true tending toward perfection outside these states.

We are thinking of those many men and women in every condition of life who follow professions and occupations of various kinds in the modern world and consecrate themselves and all their activities to God for His love and in order to serve Him in serving the neighbor. They bind themselves to practice the evangelical counsels by vows that are private and secret, known only to God, and they choose as guides in matters which concern the submission of obedience and poverty, persons whom the Church has judged fit for this function and to whom she has entrusted the task of directing others in the practice of perfection. These men and women lack none of the elements which constitute Christian perfection and an effective tending toward its attainment; hence they really share in it, even though they do not belong to any juridical or canonical state of perfection.

It is clear that Christian perfection in the essential elements of its definition and realization, admits of no renovation or adaptation. But since the conditions of modern life are subject to profound changes, the way in which that perfection is practiced will in turn have to be modified. These modifications will affect those who live in the states of perfection and those who do not, but

especially these latter, particularly if they move in a higher social and occupational sphere. Under such circumstances, are they not forced to surround themselves with some of the comforts of life, to attend official festivities, and to use expensive means of travel — things which seem hardly in accord with that constant quest of mortification which must characterize one who seeks to follow and imitate Christ in His poverty and humility? Nevertheless, even amid material blessings these men and women depart no whit from their utter consecration to God, nor cease to offer a complete holocaust to the Saviour. Such is the power of grace which works in man according to the word of Christ: “The things that are impossible with men are possible with God” (Luke, 18, 27).

IL The States of Perfection

The problems of adaptation and renovation within the states of perfection are now to be looked at more closely. We shall consider first the persons who belong to these states and then the communities themselves in their pursuit of perfection.

1. *The Members of the States of Perfection*

In regard to individuals We have but one point to emphasize: what We have said in the first part of Our address, on the perfection of Christian life in general, applies to the members of all the states of perfection and constitutes their primary and essential duty, whether they be inferiors or Superiors; they must unite themselves to God by charity and offer themselves to Him as a holocaust, they must imitate and follow Christ, His life and His Cross, consecrate themselves to the service of His work, the Church, as chosen and active members of the Mystical Body. Once this essential obligation is well established, they are not forbidden to think of renovation and the adaptation of the means for fulfilling it, without failing in respect for tradition and without detracting from those prescriptions which the Constitutions consider inviolable. Inferiors must moreover observe religious discipline, which forbids them to arrogate to themselves what belongs to the competency of Superiors or to undertake of their own motion reforms which ought not to be attempted without their authorization.

Hi
j
I j
; I
I
I
| ' ; j
j
ll gfl |
'1 1l

2. *The Communities Themselves*

The first thing to consider is the mutual relations between the community as a whole and the individuals, Superiors and inferiors, who belong to it. In this matter two elements claim our attention: first, the spirit which characterizes the mutual relations of the communities with their members, and secondly the obstacles arising from certain prejudices against religious obedience, on which the renovation of the peculiar spirit of the community essentially depends.

An organized society constitutes one body and has a typical physiognomy to the formation of which each member contributes his share. Any attempt at adaptation within the group necessarily entails some modifications of its peculiar spirit; the most intimate fibres of its make-up are affected. Now every society wishes to keep its spirit intact, as it has the right and duty to do; it wants to see its members imbued with this spirit and eager to permeate their lives with it. The Church, for her part, and the Supreme Pontiffs in approving a definite way of life, intend that it should be preserved in all its purity, and they exercise a watchful care to this end.

While it is generally admitted that major Superiors have the right to tell their subjects what is the spirit of their community, still there will always remain the question, where to find the objective expression of that spirit. Major Superiors cannot decide it according to their taste or impression, even with perfect good faith and sincerity. If the major Superior is also the Founder, and if he has received the approval of the Church for his personal views as the norm of a state of perfection, he may always make appeal to his own intentions. But if not, he must go back to the idea of the Founder as expressed in the Constitutions which have been approved by the Church. A subjective conviction, therefore, is not enough, even though it be supported by this or that passage of the Constitutions. When the Superior proposes to the members of his community the true spirit of the Founder, he is exercising his right, and the subjects are bound in conscience to obey. In this matter the rights of Superiors and the obligations of subjects are correlative. The Church and the Sovereign Pontiffs intend always to defend rights and urge obligations, but within proper limits. To avoid exasperating either party and to keep the peace, it is enough that every one recognize and live up to this norm,

which has been that of the Church and the Popes for centuries and remains in effect.

Coming now to the actual difficulties in regard to religious obedience, it is to be observed that the movement of adaptation has created a certain tension in this field; not that there is any lack of sincere purpose to tend toward perfection through obedience, but because emphasis is being placed on certain features of obedience which even some religions of serious spirit and delicate conscience would like to see abandoned. In particular, obedience is accused of imperiling the human dignity of the religious, of retarding the development of his personality, of disturbing his orientation toward God alone. It seems that these objections rest on certain disillusionments which have been experienced personally or observed in others; and they claim support also from various juridical considerations.

In order to dispel the feeling of sadness which comes from a mistaken interpretation of the principles governing the religious life or from practical errors in their application, let us first recall the words of our Saviour: "Come to me, all you that labor and are burdened, and I will refresh you. . . . Learn of me, because I am meek and humble of heart, and you shall find rest to your souls."⁵ If our Lord thus invites men to take up His yoke, it is to teach them that beyond legal observance, which easily becomes burdensome and hard to bear, they are to discover the meaning of true submission and Christian humility. Far from offending the dignity of the one who submits, this will give him interior liberty and show him how to accept his state of subjection, not as a constraint from without, but as a surrender of himself into the hands of God, whose will is expressed through the visible authority of those whose mission it is to command. The Superior for his part will use his powers in the same evangelical spirit: "He that is the greater among you, let him become as the younger; and he that is the leader as he that serveth."⁶ Hence the needed firmness on his part will always be accompanied by the profound respect and delicacy of a father's love.

Is the religious state an obstacle to the harmonious development of the human personality? Does it, as some pretend, keep the personality in a state of "infantility"?

Just observe without prejudice the behavior of the men and

⁵Mt., 11:28-29.

⁶Lk., 22:26.

women who belong to the states of perfection! Surely no one would have the hardihood to assert that most of them are victims of infantilism in their intellectual and affective life or in their actions. And — if the objection is urged in another form — it would be equally unreasonable to pretend that at least in the course of time communities and Superiors constrain the subjects to grow into ways of thought and action which furnish a basis for this reproach. Those who complain of this would do well to remember that Saint Paul, stating to the faithful the purpose of a life regulated by faith, urges them to progress in “the edifying of the body of Christ,” until they attain “unto a perfect man, unto the measure of the age of the fulness of Christ. That henceforth,” he continues, “we be no more children tossed to and fro, . . .”⁷ Hence the Apostle does not permit the faithful to yield to infantilism, but he demands that they become “perfect men.” Moreover, in the First Epistle to the Corinthians he explicitly rejects in adult Christians the ways of thinking and feeling which characterize infancy. “When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child.”⁸

We quoted this same text in Our allocution of 18 April, 1952, on the education of the Christian conscience, to recall the truth that the purpose of a sound education is to teach man to make a judicious use of his liberty and thus to be beyond the need of a teacher. Let every member of the states of perfection, Superior or subject, apply to himself the words of the Apostle; then all danger of infantilism will vanish, without thereby impairing respect for lawful authority or sincere submission to its decisions.

Nor have We any modification to make in what We said in Our allocution of 8 December, 1950, to the First Congress of the States of Perfection, replying to objections that are advanced as to a supposed diminution of the personal and social value of the religious; if his rights undergo a certain limitation, the state to which he belongs, the offering of himself through obedience, give him a dignity which abundantly compensates for this voluntary sacrifice.

Another argument against obedience is drawn from the claim that man's dependence on the Superior is an obstacle to the supreme and direct dominion of God over the conscience. To insist

⁷ Ephes., 4:12-14.

⁸ I Cor., 13:11.

that a man depend on another even as to his personal life and activity — is not this to confer on the Superior prerogatives which belong only to God?

The Church has never defended nor approved such a contention. She regards obedience as a means of leading man to God. Since the motive which inspires it is union with God and since the final aim of obedience is growth in charity, the Superior is by no means an obstacle standing between God and the subject and arrogating to himself the homage which is directed only to God. The Superior can command only in the name of God and in virtue of the powers entrusted to him, and the subject is bound to obey only for love of Christ, not for any motives of human advantage or convenience — and much less by mere constraint. Thus he will preserve, even in the most complete submission, the eager joy of renewing each day concretely his total consecration to the one supreme Master.

The program of your second General Congress shows that there will be an ample treatment of the relations of the communities among themselves in regard to your movement of renovation and adaptation. Here too We do not wish to enter into details. We are quite sure that the regulations established by the Sacred Congregation of Religious will be faithfully observed. We would only remind you that, while preserving the distinctions which exist and should exist between the communities, there should be a sincere and benevolent tendency toward union and collaboration. There is in fact such a thing as a “common good” of communities, which implies that each one is prepared to take account of the others, to adapt itself to the demands of a coordination which necessarily involves also some sacrifice in view of the general welfare.

There is an analogy which makes applicable to your communities, united by divine grace in the Body of the Church, what Saint Paul says in the well known passage of the First Epistle to the Corinthians⁰ about the relation between the members: each one of those who belong to the body is entitled on that ground to the help and collaboration of all in view of the one common good, that of Holy Church. It is easy to deduce from this passage the sentiments of esteem, benevolence, service, desire to work together, holy emulation, unselfish generosity, which should

«I Cor., 12:12-27.

characterize the relations of the communities among themselves. Each member must of course hold fast to its own nature and peculiar function in the body, but also understand and respect the function of the others and learn how to combine with them in view of the common good.

What concerns the relations of the states of perfection to the Vicar of Christ and the Holy See scarcely needs to be recalled: the prerogatives of the Apostolic See which are based on their institution by Christ Himself and which the Church in the course of the centuries has only clarified and defined more accurately, must remain inviolable and sacred. Whereas all the faithful respect and observe them, members of the states of perfection will in this regard be an example to all. It is important, then, to seek and maintain contact with the Holy See. In the Encyclical *Humani generis* We pointed out that the tendency to avoid contact and to keep away was one important reason for the errors and deviations which it exposed; and this regrettable attitude was particularly that of some members of states of perfection. If this contact is to be fruitful it must be full of confidence, sincerity, and docility.

The Holy See would like to receive from you information which is not only truthful but frank, such as to present the actual state of each community as regards doctrine and way of living, ascetical training and observance, religious discipline, temporal administration, and so on. Only then will it be possible to promote what is good and correct what is wrong before it is too late; for it is in these favorable spiritual dispositions that the replies, regulations, and instructions of the Holy See bear fruit.

There is one thing more of which We would say a word; that is the desire of "centralization" which many reproachfully attribute to the Holy See. The word "centralization" could mean a system of government which insists on centering everything in itself, on deciding and directing everything, reducing all lesser authorities to the role of mere instruments. Centralization in this sense is absolutely foreign to the spirit of the Roman Pontiffs and of the Holy See. The Holy See cannot, however, renounce its character of being the governing center of the Church. While leaving to established Superiors the initiative which belongs to them by the Constitutions, it must still preserve its right and exercise its function of vigilance.

What might be said on the subject of the renovation and adap-

tation of the relations of the communities among themselves and with the Holy See is, We think, sufficiently indicated in your program. The principles which We have called to your attention provide you with direction, and We doubt not that you will derive profit from their study.

The domain of perfection, in which We have taken a few steps with you, is very vast and very beautiful, and has still some zones to be explored. We have drawn your attention to perfection in general and in the states of perfection. There are today many persons, not only among clerics and religious but also among the laity, who are interested in these questions. When they confront them with certain modern ideas and principles they discover some serious and complex problems, without however finding the answers to them notwithstanding their ardent desire to do so. It is for this reason that We have chosen to give them some light by recalling the principles that lead to their solution.

Let Us in conclusion leave with you another thought of Saint Paul from his Epistle to the Colossians:¹⁰ “But above all these things have charity, which is the bond of perfection.” Beyond all problems and discussions, seek especially union with God, and you will advance constantly toward perfection. That is the grace which We wish for you and which We implore for you of the Most High, whilst We bestow upon you most heartily Our paternal Apostolic Blessing.

AAS 50-34; Pius XII. Allocution, 9 Dec., 1957. Annotations. *Commentarium pro Religiosis*, 36 (1957)-27S (Pcinador); *Periodica*, 49 (1960)-3 (Hürth).

Norms for Religious Women Conducting Guest Houses in Rome (Prefect of S. C. Rel., Letter, 31 July, 1961)
Private.

A letter of Cardinal Valeri, Prefect of the S. C. of Religious, 31 July, 1961, to Rev. Mother Christina Estrada, President of the Central Council of the Union of Italian Major Superiors (U.S.M.I.):

Reverend Mother General:

This Sacred Congregation is informed from various sources that

¹⁰Col., 3:14.

many religious Congregations have opened or propose to open, especially in Rome, houses destined to receive as guests, not only persons already known but often also transient boarders: women, men, and families of pilgrims and tourists.

In this connection, I desire that Your Reverence should make known, especially through the "*Revista delle Religiose di Italia*" (formerly A.L.A.) the dispositions which this Sacred Congregation has several times already issued:

1. The Holy See has always been reluctant to approve institutions destined among other purposes to offer hospitality in their own houses, especially to persons of both sexes, and above all when such activity borders on that which is proper to hotels. This was stated explicitly in the Norms of 1901, art. 16; the Norms of 1921, art. 14 excluded activity of this sort.

2. In 1950, because of the great influx of pilgrims, the competent authorities, especially in Rome, granted ample permissions for receiving guests, but on certain conditions, which perhaps have not always been completely kept in mind.

3. At the present time circumstances are rather different from those of 1950, and the hotel accommodations of the city have increased, though not to such an extent as to render a similar activity on the part of religious institutes entirely superfluous.

In any event, whenever, with due permission from the Vicariate of Rome or the proper diocesan Curia, there are houses which give hospitality to pilgrims or tourists, there is a grave obligation to observe the canonical regulations mentioned below, and also to comply with the requirements of the civil law, as set forth in the attached summary.

4. The canonical norms are especially the following:

) The hospitality which is offered in the religious houses should have an apostolic character and not be assimilated to any sort of hotel service.

) There should be complete separation between the places that are reserved to the community of Sisters and those that are destined for the guests; passage from one to the other should be prudently controlled and supervised by the Superiors or those in charge.

c) The Sisters should not be charged with services that are not becoming to religious persons: such as taking care of the rooms of men or families who are guests, serving table, and the like.

</) All appearance of working for profit or of competing with hotels should be avoided.

c) In the performance of these works the prescriptions that may be enacted by the civil authorities must be faithfully observed.

As President of the U.S.M.I. Your Reverence will please kindly see to it that this letter be not only brought to the attention of all the Reverend Superioresses General, but also that it be published at least in substance in the *Rivista* above mentioned, by agreement with the Reverend Father Director of said Review, also as regards the publication of the civil regulations attached hereto.

I take this occasion to thank Your Reverence for all you are doing for the good of religious women in Italy, and remain,

Sincerely yours in Christ,

Valerio Cardinal Valeri

Prefect

(Private); S. C. Rel. Letter of the Cardinal Prefect, 31 July, 1961; published in *Rivista delle Religiose*, 10 (1961)–519, and reported in *Commentarium pro Religiosis*, 51 (1962)–12.

Sound Doctrine and Solid Virtue in Preparation of Religious for the Priesthood in Italy (S. C. Rel., 6 Oct., 1961) Private.

This letter was sent by the S. C. of Religious to the Superiors General of male religious and secular Institutes having houses or centers in Italy:

In the light of the Apostolic Constitution, *Sedes Sapientiae*, and of the Instruction, *Religiosorum institutio*, this Sacred Congregation deems it opportune to insist on certain aspects of the disciplinary and doctrinal preparation of the young clergy in Italy.

It is in fact not altogether rare that certain attitudes are observed—such as a want of humility, a lively spirit of criticism of the acts of Superiors, a not quite correct notion of obedience, an aversion to sacrifice, a sometimes mistaken evaluation of certain doctrinal questions—which seem to indicate a view of life scarcely in accord with that which is proper in one who aspires to the priesthood.

These deficiencies, which certainly cannot be imputed to failures on the part of the organs responsible for the formation of young religious, may perhaps have their roots in the milieu from which the vocations are drawn, often impregnated with worldliness and laicism, in contrast with the spirit of mortification and respectful obedience to legitimate ecclesiastical authorities.

Accordingly, this Sacred Congregation feels it its duty to call the attention of Your Very Reverend Paternity and of all who are in charge of the government, teaching, and spiritual formation of the new groups of religious, especially of those who are candidates for the priesthood, to the following recommendations:

“The preparation of religious should be intensified so as to meet the deviations of the world of today without danger or compromise, with security in doctrine and the possession of the necessary virtues, especially humility, obedience, and the spirit of sacrifice. In particular the young levites must be well trained in *the sound social doctrine of the Church*”

(Private) ; S. C. Rcl., Circular Letter of Cardinal Valeri, Prefect of the S. C., 6 Oct., 1961; reported in *Commentarium pro Religiosis*, 41 (1962)–226.

Alphonsian Academy of Moral Theology: The Sacred Congregation of Religious, on 25 March, 1957 (Prot. N. 1960/57), issued a Letter and a Decree approving and confirming the Alphonsian Academy newly established in Rome by the Fathers of the Congregation of the Holy Redeemer for the advanced study of moral theology in the tradition of Saint Alphonsus Liguori, Doctor of the Church and patron of confessors and moralists. The Academy is approved and established as a public internal school of higher studies according to the Apostolic Constitution *Sedes Sapientiae*, n. 8 and the General Statutes, art. 41. Both are published in *Commentarium pro Religiosis*, 36 (1957)–296 to 300, with annotations by van Biervliet.

Contemplative Life: Pius XII, Radio Address to cloistered nuns of the whole world, delivered in three installments on successive dates: 1. Knowing the Contemplative Life, 19 July, 1958; 2. Loving the Contemplative Life, 25 July, 1958; 3. Living the Contemplative Life, 2 Aug., 1958 (AAS 50-563). English text, *The Pope Speaks*, 5 (1958-59) 61; *Review for Religious*, 18 (1959) 4-12; 65-76; 133-142. Annotations, *Commentarium pro Religiosis*, 38 (1959)–149 (Peinador).

Daughters of Mary. See c. 602, private.

Nursing Sisters: Allocution of Pius XII, 24 April, 1957 (AAS 49-291). *The Pope Speaks*, 4 (1957-58)-135-140.

States of Perfection: Allocution of John XXIII, 16 Dec., 1961 (AAS 54-32).

CANON 488

Secular Institutes: Local Ordinaries and Other Ecclesiastical Superiors Obligated to Secrecy in Certain Cases (S. C. Rel., 24 July, 1947) Private.

The Procurator General of the Secular Institute, *Opus Dei*, proposed the following question to the Holy See.

With regard to Secular Institutes which, according to their own constitutions or their approved character, must keep secret their houses, works, and members, are diocesan Ordinaries and other ecclesiastical superiors to whom, in virtue of their office, such matters must be manifested, also obliged to secrecy with reference to all persons who do not have a right to knowledge of these matters?

This S. Congregation for Religious, after mature consideration of the matter proposed, has decided to reply: *In the affirmative*. All things to the contrary notwithstanding.

Given at Rome, from the S. C. for Religious, 24 July, 1947.

0 |

(Private); S. C. Rel., 24 July, 1947; reported with annotations (Larraona) in *Commentarium pro Religiosis*, 28 (1949)-298-300.

1 11 |

Secular Institutes: Formula Authorizing Local Ordinaries to Erect (S. C. Rel., 1 Feb., 1948) Private.

The following formula, although given to a particular Bishop for a particular Secular Institute, is said by Larraona to be typical for such cases.

1) On the part of the Sacred Congregation there is nothing to prevent Your Excellency from safely proceeding to the erection of the said Secular Institute according to Art VI of the Apostolic constitution, *Provida Mater Ecclesia*?

(

2) When the erection has been duly made, all the members shall renew in the Institute thus erected the consecration which they previously made in the Pious Association and in the same manner, sc., temporary or perpetual. The duration of the preceding consecration as well as the period of probation which the member completed in the Pious Association must be computed, for all canonical effects, in the Secular Institute.

|

|

1 Reported in Canon Law Digest, 3, pp. 135-146.

3) Houses or centers founded before the erection of the Institute, if they were established with the approval of each Bishop in accordance with canon 495, become, by the very fact of the erection, parts of the Institute.

4) Property which the Institute really possesses as its own, should be set up in juridically valid form as soon as possible.

5) Your Excellency should take care that, with observance of the prescriptions of the Apostolic constitution, *Provida Mater Ecclesia*, and the general norms of law, the constitutions, whose text is to be submitted to mature examination by the Sacred Congregation, be corrected and completed according to the animadversions which the same Sacred Congregation will take care to send you as soon as possible.

6) When the formal decree of the erection of the Institute has been issued, Your Excellency is not to fail to send to this Sacred Congregation a copy of said decree (*Provida Mater Ecclesia*, Art. VI, 2) together with a copy of the text of the constitutions amended as provided for in the animadversions.

Given at Rome, from the Sacred Congregation, 1 February, 1948.

(Private); S. C. Rd., 1 Feb., 1948; reported with annotations (Larraona) in *Commentarium pro Religiosis*, 28 (1949)-300-303.

Secular Institutes: Nature of Obligations Assumed (S. C. Rel., 19 May, 1949) Private.

Some questions were proposed to the S. C. for Religious regarding the nature of the obligations set down in Article III of the papal constitution, *Provida Mater Ecclesia*.¹ The S. C. thus defined these obligations.

1. The obligations which are contracted by members in the strict sense (Art. III, §§ 2 and 3) for the full pursuit of the juridical state of perfection in Secular Institutes (Art. III, § 2), if they are to correspond to the purpose and nature of the Institutes, cannot be light in their general nature and under every respect (*ex genere suo atque ex onini parte*).

2. On the other hand, the bonds on which this state of perfections rests, are considered so to oblige in conscience that

¹ Reported in *Canon Law Digest*, 3, pp. 135-146.

the obligations thus produced must be called grave in their general nature (*er genere suo*).

3. In individual cases, an obligation must be considered grave only when its matter must be considered as certainly grave according to the constitutions and the common teaching regarding equal or similar bonds. Moreover, according to the well-known rule of law (*Reg. 30 in VI0*}, “*In obscure matters, one is obliged to follow only the least obligation,*” it cannot be affirmed in a doubtful case that an obligation is grave or more grave, for example, on the ground that an obligation arises from or is reinforced by the formal virtue of religion.

4. Just what is the nature of the bonds assumed in individual Institutes and what is the precise mode of obligation — e.g., in addition to justice and fidelity, is there also and, if so, to what degree, an obligation from the virtue of religion — must be learned from the constitutions, which should give an accurate presentation of the matter, and from the formula of consecration or incorporation in which the bonds are expressed.

5. Even when it is certain that there is a formal obligation arising from the virtue of religion, since there is question of vows or bonds which, although they are not fully private, nevertheless, in law, cannot be called public in the strict and specific sense and do not effect a public consecration of the person, the malice of sacrilege must not be attributed to their violation.

(Private); S. C. Rcl., 19 May, 1949; reported with annotations (Fuentes) in *Commentarium pro Religiosis*, 28 (1949)-292-298.

Secular Institutes: Documents Which Must Be Shown to Local Ordinary When Permission Sought to Open Center or Exercise the Apostolate Corporately (S. C. Rel., 1 Aug., 1949) Private.

The Procurator General of the Institute, *Opus Dei*, humbly prostrate at the feet of Your Holiness, asks whether it must be considered necessary and expedient to show the whole of the constitutions to local Ordinaries when a new center is to be opened in the diocese proper to each Ordinary or when permission is sought to carry on apostolic work corporately; and, in as much as the reply is negative, what documents of the Institute is it necessary and expedient to show to the Ordinaries?

The Sacred Congregation for Religious, having attended to the special character of the Institute, *Opus Dei*, has decided to reply:

To 1: In the negative and according to its mind. Its mind is that it is neither necessary nor can it be said to be regularly expedient to show to local Ordinaries the complete constitutions of the Institute or other documents pertinent to its internal nature.

To 2: Only these documents must necessarily be shown to Ordinaries who demand them: 1) the decree of approbation of the Institute and its constitutions; 2) the summary of the constitutions approved by the S. C.; 3) privileges, if any are had or are obtained in the future, with regard to those matters in which clerical congregations of pontifical law (among which the Institute is numbered because officially and juridically equated with them) are necessarily subject to local Ordinaries. Canon 51 is to be observed.

All things to the contrary notwithstanding.

Given at Rome, from the S. C. for Religious, 1 August, 1949.

(Private); S. C. Rel., 1 Aug., 1949; reported with annotations (Larraona) in *Commentarium pro Religiosis*, 28 (1949)-303-305.

Secular Institutes: Consent of Local Ordinary Not Required for Non-Autonomous Centers Nor for Communities Not Juridically Constituted (S. C. Rel., 8 Aug., 1949) Private.

The Procurator General of the Institute, *Opus Dei*, asked:

1. On analogy with the law for religious (c. 497), is the consent of the local Ordinary, which is prescribed as necessary in the constitutions (n. 290) of the Institute for the erection of an autonomous center of "Opus Dei," required also so that members legitimately assigned to a center lawfully erected may live their private lives elsewhere as lay and secular persons?

2. In as much as the answer to n. 1 is negative, may the members in question freely live a life which is common actually and materially but not canonically?

3. May they likewise freely exercise the apostolate proper to the Institute, not corporately but individually and personally?

The Sacred Congregation for Religious, having maturely considered the special nature of 'Opus Dei,' has decided to reply:

To 1. *In the negative.*

To 2. *In the affirmative*, provided there is really question of life common in fact but not by law. The formalities prescribed by law are required for all those matters which are set down in the constitutions or common law for common life juridically considered, e.g., as regards a liturgical oratory, reservation of the Blessed Sacrament, etc.

To 3. *In the affirmative*, as regards all matters which have a truly personal and not corporative character.

All things to the contrary notwithstanding.

Given at Rome, from the Sacred Congregation, 8 August, 1949.

(Private); S. C. Rel., 8 Aug., 1949, Prot. N. 6388/49; reported with annotations (Larraona) in *Commentarium pro Religiosis*, 28 (1949)-305-307.

Canons Regular of Saint Augustine: Confederation of Congregations of the Order approved. John XXIII, Ap. Letter, 4 May, 1959 (AAS 51-630).

Carmelites: Commemoration of fourth centenary of the reform by Saint Teresa. John XXIII, Letter to Cardinal Cento, 16 July, 1962 (AAS 54-566).

Congregation of the Immaculate Heart of Mary. Letter of John XXIII to the Very Reverend Otmar Fcgrisjc, Superior General, on the first centenary of the foundation of the Congregation, 27 March, 1962 (AAS 54-385).

Friars Minor: Letter to the Minister General and Major Officials of the Franciscan Order on the 750th anniversary of the *viva voce* approval of the Rule of Saint Francis by Innocent III. John XXIII, Letter, 4 Apr., 1959 (AAS 51-296).

Address on the 750th anniversary of papal approval of the rule of St. Francis. John XXIII, Allocution, 16 April, 1959 (AAS 51-307). *The Pope Speaks*, 6 (1959-60)-350.

Passionists: Congregation of Discalced Clerics of the Holy Cross and Passion of Our Lord Jesus Christ; revised Rule and Constitutions approved. John XXIII, Ap. Letter, 1 July, 1959 (AAS 51-634). Annotations, *Commentarium pro Religiosis*, 38 (1960)-36 (Thyssen).

Regina Mundi: An article by Paul Dezza, S.J., President of this Pontifical Institute, outlines its history, organization, and functioning (*Coni, pro Rel.*, 1960, p. 253). The text of the decree of erection (S. C. Rel., 31 May, 1955) and of the Statutes (approved 11 Feb., 1956), and a list of Institutes in various countries which have been granted affiliation with *Regina Mundi*, are also given (*Com. pro Rel.*, 1960, pp. 256-262). Cf. Pius XII, *Motu proprio*, 11 Feb., 1956; AAS 48-189, reported in *Canon Law Digest*, Vol. 4, p. 185.

Secular Institutes: careful selection and training of candidates. See c. 973; S. C. Rcl., 2 Feb., 1961.

Proposed as better means of apostolate among workingmen. Sec c. 139; Holy Office, 3 July, 1959.

Third Order of Saint Dominic: Pius XII, Allocution to the International Congress of the Third Order of Saint Dominic assembled in Rome, 25 Aug., 1958 (AAS 50-674).

Trappists: Allocution to members of the General Chapter meeting in Rome. John XXIII, 1 Sept., 1962 (AAS 54-661).

Vincentians (Congregation of the Mission): Letter of John XXIII to the Very Rev. William Slattery, Superior General, 20 Feb., 1960, on the 300th anniversary of the death of Saint Vincent de Paul (AAS 52-147).

CANON 497

Beneplacitum of Holy See Required Only for First House of Diocesan Law Institutes in a Given Ecclesiastical Territory Subject to S. C. Prop. Fid. (S. C. Prop. Fid., 20 Jan., 1940; 2 July, 1956) Private.

Contrary to what seems to be the meaning of canon 497, § 1, *sc.*, an apostolic *beneplacitum* is required for the opening of *any kind {quamlibet}* of house in territories subject to the S. C. Prop. Fid., Msgr. X. Paventi, a canonist of the S. C. Prop. Fid., in his book, *Breviarium iuris Missionalis*, p. 150, notably limits this requirement in the case of diocesan law institutes and cites the S. C. Prop. Fid. itself for his comment which, translated, is as follows.

Religious institutes of diocesan law, if they are subject to the S. C. for the Propagation of the Faith, according to the norm established by the S. C. Prop. Fid. in its session of 20 January, 1940, do not need a *beneplacitum* of the said S. C. Prop. Fid. for opening other houses within the limits of the mission of the principal house; such a *beneplacitum* has to be sought only for the opening of the first house in another ecclesiastical jurisdiction.

Since this interpretation seemingly was not published in any other way, a question was sent in 1956 to Msgr. Paventi at S. C. Prop. Fid. to know if the statement in his book could be safely followed. He replied that “without any scruple we may follow the norm as stated by the S. Congr. of Propaganda on Jan. 20, 1940. It is a practical norm which is still adhered to today. The S.

Congregation causes it to be inserted into the newly submitted constitutions of religious institutes under its jurisdiction.”

(Private); S. C. Prop. Fid., 20 Jan., 1940; reported in *The Clergy Monthly*, 20 (1956) 271.

Subsequent to the above, the following rescript from S. C. Prop. Fid. on this matter was sent to the Archbishop of Ranchi, India.

According to the printed norms for opening a religious house in a given mission, the consent of the Sacred Congregation for the Propagation of the Faith is always required. This prescription is in full accord with can. 497. However, a few years ago, this Sacred Congregation somewhat modified the general prescription so that when there is question of a diocesan law institute, only for the opening of the first house in a new ecclesiastical jurisdiction is an apostolic *benepiacitum* required.

(Private); S. C. Prop. Fid., 2 July, 1956, Prot. No. 2651/56; reported in *The Clergy Monthly*, 20 (1956) 422.

Rights of and Limitations on Lay Religious and Local Ordinaries as to the Teaching of Religion in Intermediate and Higher Schools (S. C. Rel., 26 Jan., 1959)
Private.

The following letter was sent to the Very Reverend Brother Guillermo Felix, Assistant General of the Brothers of the Christian Schools.

In your letter dated 15 Oct., 1958, you represented to this Sacred Congregation the feelings that have been aroused among the Brothers of the Christian Schools in some regions by the fact that they have been collectively deprived of the authority to teach religion in their legitimately established schools. Thus you are deprived of one of your most valuable prerogatives, namely, that which constitutes the very purpose of your Congregation and which is the most serious of your religious-professional duties. The fact that it happens in schools where you have been exercising your right peacefully for many years, before as well as after the promulgation of the Code of Canon Law, is a circumstance that aggravates the situation.

Leaving the authentic interpretation of the law, especially of canon 1373, § 2, to the Pontifical Commission, this Congregation, in answer to your kind letter, simply recalls for the present the common interpretation that has been followed in practice up to now in full accord with the mind of this Sacred Congregation for Religious.

According to canon 497, § 2, the permission given by the bishop to establish a religious house in his diocese includes the faculty of performing all the works which are proper to the institute, with the exception of conditions set down in the said permission of foundation. Therefore, the permission to found a house given to a religious institute of teaching includes the faculty of teaching religion. For if it is true that when the Church approves the institute and its constitutions, she entrusts to that particular religious institute the mission of teaching all disciplines, including the profane ones (c. 1375), it is also true that the teaching of religion is precisely what the Church asks and entrusts most especially, since it is this discipline which exerts a more powerful influence on the Christian training of youth. The letter of His Holiness, Pius XTI, of venerable memory, addressed to His Eminence, the Cardinal Prefect of the Sacred Congregation for Religious, 31 March, 1954/ can be presented as good confirmation of this statement.

The Code of Canon Law subjects the exercise of this apostolate to the vigilance and control of the local Ordinary; hence it entrusts to him the approval of textbooks and teachers of religion, and the visitation of educational centers (cc. 1381; 1382). From such supervision the schools conducted by religious are not exempt (cfr. also cc. 618, § 2, 2° and 512, § 2, 3°).

However, as the bishop cannot deprive all the religious priests of a formed house of jurisdiction to hear confessions (c. 880, §3), in like manner, when dealing with schools of religious men, it is not sound to deprive all the religious of a school collectively of the mission to teach religion, even prescindendo from whether these Brothers have or do not have a pontifical diploma which, as is known, authorizes its possessor to teach religion in the whole Church.

Canon 1373, § 2 recommends that the bishop provide *priests* as teachers of religion in intermediate and higher schools, but

1 Reported in Canon Law Digest, 4, p. 183.

it has never been applied to schools of religious, especially of men, in which such need is, as a general rule, sufficiently provided for. Moreover, as you pointed out very well in your excellent letter, such disposition would mean that the Brothers would be deprived of the main purpose of their existence in the Church.

Even apart from the fact that what has been set forth is accepted in practice as the usual interpretation (c. 29), the sources cited for this canon do not authorize a different interpretation. For example, you can read in no. V of the dispositive part of the encyclical of St. Pius X, *Acerbo nimis*, of 15 April, 1905, a very recent source of the said canon: "In the larger cities, and especially in those where there are universities, colleges and academies, let classes in religious doctrine be established for the purpose of teaching the truths of the faith and the principles of Christian living to the youths who attend such public schools wherein no mention whatsoever is made of religion" (FONTES, vol. III, pp. 653-654).

Aside from this, and limiting ourselves to the case at hand, this Sacred Congregation knows the program of religious formation and the way it is carried out in practice by the Congregation of Brothers of the Christian Schools. As a result, we would not hesitate to recommend to His Excellency, the Archbishop, the Brothers who have been legitimately appointed by superiors to teach religion.

I take this occasion to declare myself

Sincerely yours in the Lord,
Valerio Card. Valeri
Prefect

(Private); S. C. Rel., 26 Jan., 1959, Prot. N. S.R. 1385/59; reported in *Vida Religiosa*, 16 (1959)–258; also in *Commentarium pro Religiosis*, 39 (1960)–49 with annotations (Luis).

CANON 499

Government of Religious: Their Place in the Church
(Pius XII, Allocution, 11 Feb., 1958) AAS 50-153.

An Allocution of Pius XII to the Superiors General of Religious

Orders and Congregations of men. delivered in Rome on the 11th of February 1958, is as follows:

Beloved Sons, who by the suave design of God's Providence have been placed in command of your members engaged in the quest of perfection, gathered as you are in Our presence, it is with uncommon joy that We salute you in the name of the Lord, as men chosen to be associated with Us—and in no mean capacity—in Our Apostolic office. For, as We said a few years ago in speaking to your members at the first General Congress of the states of perfection, the religious state “has its existence and strength from its intimate connection with the end of the Church herself, which is to lead men to the attainment of holiness.”¹ And the Church, the Spouse of Christ, would not fully correspond to His will, nor would the eyes of men be raised to her in hope as to a “standard set up unto the nations,”² if there were not to be found in her some who, more by example than by word, are especially resplendent with the beauty of the Gospel.

In this department of Our work therefore, beloved Sons, We have taken you as associates of Our supreme office, either directly by delegating to you through the Code of Canon Law some share of Our supreme jurisdiction, or by laying the foundations of your so-called “dominative” power by Our approval of your rules and Constitutions. And so We have it very much at heart that you should exercise this authority of yours according to Our mind and that of the Church.

What your subjects should in this age especially preserve, and what they should innovate and adapt, We explained at length in that exhortation of the Holy Year of 1950. Today it is Our purpose to set forth the way in which you, who govern those We were then addressing, should collaborate with Us to the end We have in view.

At that time We issued a warning that the members of states of perfection must in no way indulge in the attitudes of that philosophy which is called “existentialism,” for that would be a detriment to eternal truth.³ It is the part of Superiors, with clear vision and turning neither to the right nor to the left, to lead their subjects securely to eternal life by the safe way of truth, with

¹ AAS 43-28; Canon Law Digest, 3, p. 121.

² Isaias, 11:12.

³ AAS 43-32; Canon Law Digest, 3, p. 126.

firm leadership and if necessary with a strong hand. To quote the patriarch of those who, in the Western world, strive for evangelical perfection: "the Abbot should neither teach nor establish nor command anything that is outside the teaching of the Lord; his commands and his teaching should enter the minds of his disciples permeated with the leaven of divine justice."⁴ Superiors in the states of perfection must constantly derive the regulations by which they govern their subjects, not from what people are saying, nor from what is considered the latest thing in doctrine and conduct, now at last becoming popular after the older commentaries of the fathers have been abandoned, nor from what may seem more suitable for people living in the world, but from the pure font of revealed truth and the teaching of the Church. It takes strength of soul to oppose occasionally the views of the many. Unless a Superior is willing at times and in the eyes of some persons to appear old-fashioned, how will he keep intact the truth of Christ, which is ever new indeed but also ever ancient? Also in regard to the norms governing ascetical doctrine and the standard of living in the states of perfection (as We noted in connection with a more serious matter in the Encyclical *Humani generis*), there are those today who "unduly attracted to novelty, . . . try to evade the control of the Church's *Magisterium* and so fall into the danger of gradually drifting away from the very truth revealed by God, and of drawing others after them into error."⁵ True, it is less serious to err in regard to morals than in regard to faith; but each in its own way is by nature fraught with disaster, and undoubtedly retards and hinders us from attaining as we ought to the Supreme Good.

Superiors must cling firmly to well balanced and solid ascetical doctrine as handed down by the first Founders and approved by long practice in the Church, and not depart from it in favor of any novelty. For we must hold fast to the truth, not because it wins the assent of men, but because it is the truth, either implanted by God in man's nature or graciously revealed to him. What if there are some who detract from it, does it thereby cease to be the truth and the way of God? Doubtless, a prudent Superior will willingly and freely consult and listen to advice; he will thoroughly examine and ponder the opinions of wise and learned men; he will never so trust in his own judgment as though

⁴ Saint Benedict, *Regula Monasteriorum*, cap. II.

⁵ AAS 42-564.

the danger of error were not ever present for all men on this earth. But when this has been done, after having heard especially those whom the Rule assigns to him as consultors, after having prayed much to the Holy Spirit and maturely considered the entire matter, he will as far as possible come to a certain and definite decision, and not be afraid to impose it properly and with paternal and humble firmness on his subjects, and to make it the norm of their actions and conduct. “Just as disciples must obey their master, so too it is his part to arrange everything with providence and justice.”⁰

Therefore, whatever captious objections you may hear from those who regard religious obedience as a yoke too burdensome for men of this day and age to bear, never forget that it is the Superior’s duty to lead his subjects, albeit with all the humility and charity of Christ, yet firmly: and that God, the Judge of men, will demand an accounting not only from individuals but also from those in whose charge He has placed them. “Let him hold it for certain that, whatever the number of the brethren whom he has under his care, he will have to give an account to God on the day of judgment for the souls of every one of them.”⁷

As time marches on and new necessities are constantly arising, there have sprung up in the Church, under the guidance as we may hope of the Holy Spirit, one form after another for leading a life in the pursuit of perfection. These various forms of the life of perfection make different demands upon their members: the requirements for monks are not the same as those imposed on clerics regular; those for religious are not the same as those for the more recent secular Institutes. One thing, however, is and will remain common to all of them: whoever is following a life of evangelical perfection must withdraw and separate himself from this world, actually as far as the requirements of his God-given vocation demand, but as far as his affections are concerned, completely. From this world, We say, of which our Lord and Master warned His disciples: “you are not of the world”;⁸ and the Beloved Disciple: “the whole world is seated in wickedness”;⁹ and the Apostle of the Gentiles: “the world is crucified to me and I to the world.”¹⁰⁶

^e Saint Benedict, *Regula Monasteriorum*, cap. III.

⁷ *Ibid.*, cap. II.

⁶ Jn. 15:19.

⁰ I Jn. 5:19.

¹⁰ Gal., 6:14.

In affection, he who intends to live for God and to serve Him perfectly must be detached from the world completely; for the Lord is one who if He be not served exclusively is not served perfectly. Indeed, what created good can be in any way compared to the perfection of God — to say nothing of rivaling it? One who has not cleansed his soul and kept it free from the pride of the world and its manifold concupiscence — how can such a one rise to God as it were on the wings of unfettered love and live a life of union with Him? A life of union, consisting not only of that vital incorporation by sanctifying grace, but also of fervent charity which is the proper quality of a life of striving for perfection?

Where is the man tainted with the weakness consequent on the sin of Adam — unless he be one of exalted perfection and extraordinarily favored with grace — who can remain entirely free from earthly attractions in spirit, without also in fact detaching himself from them, even in a notable degree, and abstaining from them with courage? No one (except in consideration of an office assigned him by obedience in the Church) can enjoy all the comforts with which this world abounds, and indulge in the joys and pleasures of the senses which it offers with increasing prodigality to its votaries, without losing something of the spirit of faith and of the love of God. Nay more, one who yields to laxity for a considerable time will gradually deviate from the ideal of sanctity and incur the risk that the fervor of charity and the very light of faith may decline to such an extent that he may miserably fall from the high state to which he aspired.

Your standards of judgment for doctrines and opinions as well as for action, must be different from the standards of this world; your conduct, and also the ways in which you try to influence people, will be different. Your standards of judgment and appreciation must be drawn from the Gospel and from the teaching of the Church; for “it pleased God, by the foolishness of preaching, to save them that believe”;¹¹ “for the wisdom of this world is foolishness with God”;¹² because “we preach Christ crucified.”¹³ Unless a man, far from poisoning his soul by constant immersion in the things of this world, nourish it on the contrary by assiduous reading and reflection on the things of God, by the study of sound doctrine, by familiarity with the ancient and modern writings of

111 Cor., 1:21.

I Cor., 3:19.

131 Cor., 1:23.

those who were distinguished for solid faith and tranquil piety, how will he ever come to relish what is right?¹⁴

Similar standards of action must be observed by your subjects. They cannot be absorbed in the pursuit of pleasure, enjoyment, or comfort, but must seek only God; and they will not find Him without the constant curbing of their senses and self-will — the will, especially by humility and the submission of obedience, the senses by austerity of life and the voluntary assumption of corporal penances. Without these helps, which are recommended by both the Old and New Testaments and by the whole tradition of the Church, it is almost futile for the Christian soul to flatter itself that it can rise to the love of God and of the neighbor for God's sake.

Are not also the means by which you will be able to influence others and bring them to God, their last end, different from those which the mind left to itself would have thought likely to prove effective? What we call the apostolate depends entirely on the necessity of antecedent grace to open the hearts and ears of the listeners, and of helping grace, without which no one can do anything toward salvation nor persevere in the right. God's ways are not our ways; the power to move souls to faith and salutary works is not always to be found "in the persuasive words of human wisdom,"¹⁵ "but in showing of spirit and power,"¹⁶ in that "showing," deeply mysterious, through which a marvelous effectiveness in winning souls and leading them to God springs forth from the simple sincerity, the charity, the courage of the believer. It is not by those novel and unheard-of things which human ingenuity is constantly inventing, that men are moved to a good life, but by the hidden power of grace and the Sacraments, especially confession and Communion. And once more: unless a person is withdrawn from the world at least for a time, and even almost daily retires to a certain tranquility to consider these things serenely and lovingly in solitary communion with the Spirit of Wisdom, will he not be infected with that restless and often fruitless fever of so-called "action," which is dazzling rather than effective?

It was to enable your sons to live in that peace and serenity of mind, so conducive to the right appreciation of things divine,

¹⁴ Ci. the Collect for the Mass of the Holy Ghost.

¹⁵ I Cor., 2:4.

Ibid.

that your Founders, drawing upon the ancient tradition of the Church, handed down by the Fathers of the desert according to the true wisdom of the Gospel, fortified them with the safeguard which we call discipline or observance. This, varied though it be in different Institutes according to their different ends, is enjoined to be practiced in all of them. Its necessity for the end which you profess arises from the very weakness of human nature, burdened as it is with original sin; its enduring efficacy for the attainment of Christian perfection is proved by experience both ancient and modern; its holiness is attested perennially by the Church in word and action.

There never was a time when the observance prescribed by Rule in the states of perfection was not unwelcome to human nature, inclined as it is to laxity; still more unwelcome it may easily be to the men of our time, who before their conversion to a state of perfection have been more accustomed to an easy life. But it is not for that reason to be less esteemed, and much less is it to be abandoned. As of old, now too that saying of the Book of Proverbs is true: "Take hold on instruction, leave it not: keep it because it is thy life."¹⁷ Cannot the same thing which the inspired writer here affirms of self-imposed discipline, be truly said also of the discipline which one assumes and promises to follow in professing a more perfect life? "Those who are impelled by the desire of progress toward eternal life choose the narrow road, . . . so that, not living according to their whim nor yielding to their inclinations and pleasures but walking according to the judgment and at the behest of another, and living in monasteries, they desire to have an Abbot at their head."¹⁸

It is part of your official duty to help your subjects and to hold them within bounds with paternal firmness by exhortations, admonitions, reproofs, and even punishments when these are needed, holding fast to the straight road indicated by the Rules of your respective Institutes. It is not right for a Superior to evade his official duty by putting all the responsibility on the negligent or delinquent subject, saying "he is of age; let him see to it." That is not the way the Lord will look at the matter when He calls you to account for the souls entrusted to your care. "Behold, I myself come upon the shepherds, I will require my

¹⁷ Prov., 4:13.

¹⁸ Saint Benedict, *Regula Monasteriorum*, cap. V.

flock at their hand.”¹⁰ The shepherd who blinks his charge and leaves the sheep, however wayward and foolish, to themselves, instead of holding them firmly in line with his staff, will have to account to Him for their blood! True paternal charity shows itself not only in caresses but also in direction and punishment. That firmness must never be harsh, nor angry, nor impulsive; it must always be right and serene, meek, merciful, ready to forgive and to help a son who tries to rise from his error or his fault; but it must never relax its vigilance nor ever grow weary. Your guidance and vigilance must be applied not only to the so-called “regular” life within the religious house, but to the entire work which your men are doing in the Lord’s vineyard. It is your duty to watch over the work of your subjects according to the norms given you by the ecclesiastical authorities who are competent in the matter, so that they will do nothing which will harm their own soul or cause dishonor or damage to the Church and to the people, but will rather strive for their own welfare and that of the neighbor.

This very association of Superiors General, which first came into being spontaneously some time ago, which has continued to meet spontaneously, and has been approved as a permanent institution by this Apostolic See and erected as a moral person, demands of you the utmost good will in working for all the projects for which the Church desires your services. For you know very well that you are all one army in which, though some are in the infantry, others in the cavalry, others among the archers, yet all are fighting the same good fight. You understand how fitting it is, or rather how necessary, that whilst the enemy of Christianity is uniting his forces in an ever closer solidarity which he hopes will make them invincible, you too, all who serve under God, must combine your forces and, each in your proper field and with your peculiar weapons, march together to victory. This unity, which is rendered difficult by diversities of race, of mentality, of customs and other human elements, will flourish wonderfully if you have deeply implanted in your souls the true charity of Christ which the Holy Spirit infuses into that unity. Charity bestowed from above, if it finds us ready to cooperate, will easily relax the ties of that too narrow predilection which, according to human weakness, creeps into our justly loyal attach-

¹⁰ Ezech., 3440.

ment to our own Institute. It is right that even' one should love his own Institute, the one to which God in His Providence has called him. that he should train his character and form his conduct according to its norms, that he should, to a degree, choose and fulfill apostolic ministries according to its rules; but all are dedicated to harmonious service of the same Church, Spouse of the same divine Lord and Saviour.

Hence that affectionate attachment to the Chair of Peter and to the Vicar of Christ which is common to all the faithful, is to be cherished in a special way by you who strive for perfection. This Apostolic See knows that you will be the first to obey its directions; it confidently expects you to be most faithful teachers of the true doctrine which proceeds from this Chair; it firmly hopes that you will lead the way in promoting ecclesiastical discipline by word and example. And if ever, as is natural in the Kingdom of God upon earth, where the good are mingled with the bad and the wheat with the cockle, something somewhere falters, totters, goes astray or falls apart, do not fail, beloved Sons, to combat valiantly along with Us for "the Kingdom of justice, and love, and peace."²⁰ Not with that immoderate self-confidence with which Peter before his confirmation by the Holy Spirit exclaimed, "though all . . . yet not I,"²¹ but with the same love, you can make the same profession in humble reliance on the grace of your vocation to the states of perfection. And if it come to pass that others forget their filial duty and cause anxiety to this Apostolic See, We shall certainly with God's help remember faithfully those words of our Lord: "Thou art Peter, and upon this rock I will build my Church"; "and thou, . . . confirm thy brethren."²²

In order that your Institutes may always correspond to these wishes of the Vicar of Christ, it is your duty to admit to the ranks of your Institutes only such young men as are in every respect fit, that is, outstanding in virtue and if possible also in talent and other qualities. Away with any excessive concern to herd together a crowd of candidates who might later prove not entirely worthy of your high vocation; such men, far from being an honor and a help to the Church, will be an occasion of loss and sorrow. If on the other hand you hold to the norms which

²⁰ Preface of the Mass of Christ the King.

²² Mt., 16:18; Lk., 22:32.

²¹ Mk., 14:29.

the Church has established and admit only such as are truly worthy, God will take care to raise up vocations of this type, and the high esteem in which your state will be commonly held will prepare the way for the grace of God in many souls. Put your trust in God: if you serve Him as worthily as possible He will take care of you and of preserving and advancing your Institutes.

God grant that upon this select group of His servants, to Him and to Us most dear among the other soldiers of the same army, may descend in abundance the light and warmth of the Holy Spirit. And whilst We gratefully recall those sweetly miraculous visions of the Blessed and Immaculate Virgin Mary at the grotto of Lourdes, We beg that the prayers of that same Mother of grace may obtain this most excellent gift for you her devoted sons. As a pledge of this divine favor We most heartily and lovingly impart to you, beloved Sons, to your assistants in the government of your Institutes, to all your subjects who are carrying the standard of Christ in any part of the world, and especially to those who are being persecuted by the enemies of Christ, Our Apostolic Blessing.

AAS 50-153; Pius XII, Allocution, 11 Feb., 1958. Annotations, *Commentarium pro Religiosis*, 37 (1958)—110 (Bajo).

CANON 501

Crude or Rash Articles on the Virgin Birth Prohibited
(Holy Office, 27 July, 1960) Private.

The following letter was addressed to superiors general of religious institutes.

It is a matter of deep concern to this Supreme Sacred Congregation of the Holy Office to notice that several times in the recent past theological studies have been published in which the delicate subject of Mary's virginity *in partu* is treated in terms of lamentable crudity and, what is worse, in a manner which is clearly opposed to the traditional doctrine of the Church and to the devotional sentiments of the faithful.

In the plenary session on Wednesday, the 20th of this month, the most eminent Fathers of the Holy Office, in view of their very serious responsibility to watch over the sacred deposit of Catholic doctrine, have deemed it necessary to make a decision

on the matter: for the future, it is forbidden to publish similar studies on this question.

You will please see to it, Very Reverend Father, that this decree of the Supreme Congregation is exactly observed by the religious of your order.

With the assurance of a good response from you, and with sentiments of religious respect, I gladly remain your reverend paternity's devoted

Raymond Verardo, O.P., Commissary

(Private); Holy Office, 27 July, 1960. Prot. N. 311/60/i; reported in *La Documentation Catholique*, 5S (1961)-240.

Note: Subsequent to the above decision, at least one superior general inquired of the Holy Office about the absoluteness of its decision and was informed that its mind was not to prohibit such writings absolutely but that authors should not write rashly, neglecting the unanimous tradition of two thousand years concerning the venerable mystery, nor with such freedom of expression as to fail in the reverence and discretion due such delicate matter.

CANON 505

Change in Constitutions as Affecting Tenure of Major Superior Already in Office (Practice of the S. C. Rel., 1958) Private.

Two "recent" private replies of the Sacred Congregation of Religious have appeared, indicating the practice of this S. C. regarding the expiration of the office of a major Superior when the term has been extended by a change in the Constitutions during his tenure.

1. The Minister General of the Franciscans had been elected for six years according to the Constitutions of 1921. In 1953 while he was still in office, the new Constitutions (approved 14 July, 1953) provided that the term of the Minister General should be twelve years. Nevertheless at the expiration of the six years, with the approval of the Sacred Congregation of Religious, a General Chapter was held for the election of a Minister General.

2. In the Society of Mary (of Saint Grignon de Montfort) the General Consultors were for six years; by the new Constitutions

of 1953 the term was extended to twelve years. When the general election came up at the end of the six years, the S. C. of Religious *provided by a special rescript* for the extension of the term of the Consultors then in office; thus implying that according to normal practice the term would expire according to the Constitutions under which the officials had been chosen.

(Private); S. C. Rel., 1958; reported by Gutierrez in *Commentarium pro Religiosis*, 37 (1958)—161. The dates of these rescripts are not given precisely. It is pointed out that an exception to the rule stated might well arise from a provision in the Constitutions, either express or implied, that they should be retroactive in this respect (cf. c. 10).

CANON 512

Visitation Rights of local Ordinary over schools, See c. 497; S. C. Rel., 26 Jan., 1959.

CANON 534

Alienations and Debts: New Temporary Limit-Values for Religious (S. C. Rel., 30 June, 1962) Private.

Notification:

Because the value of money has frequently changed owing to the peculiar conditions of these times, the Sacred Congregation of Religious has thought it well to bring into line with new necessities the norm according to which institutes of the states of perfection must have recourse to the Holy See in the transactions mentioned in canon 534 of the Code of Canon Law, when the value involved exceeds a certain definite sum.

Accordingly, after mature consideration and after having obtained the approval of His Holiness in the Audience of 22 January, 1962, this Sacred Congregation has decreed that, until a different provision is made, an Apostolic induit must always be obtained in making alienations or in contracting debts or obligations, when the amount exceeds the sums listed below, observing also the other prescriptions of the said canon 534.

[Private]	ALIENATION	377
1. AUSTRIA	- - - - . . . (Schillings)	400,000
2. BELGIUM	. . . . . (Belgian Francs)	800,000
3. DENMARK	. . . . . (Kroner)	110.000
4. ENGLAND	. . . . . (Pounds Sterling)	5,500
5. FRANCE	. . . . . (N.F.) - - - -	75,000
6. GERMANY	. . . . . (DM) - - - -	60,000
7. HOLLAND	. . . . . (Gulden, Florins)	55,000
8. ITALY	- - - - (Lire) - - - -	9.000,000
9. NORWAY	. . . . . (Kroner)	110,000
10. PORTUGAL	. . . . . (Escudos)	450,000
11. SPAIN	- - - - (Pesetas)	900.000
12. SWEDEN	. . . . . (Kroner)	80,000
13. SWITZERLAND	- - - - (Swiss Francs)	65.000
14. UNITED STATES, all coun- tries of America, and all countries not mentioned in this list	(U. S. Dollars)	15.000

Rome, 30 June, 1962.

(Private); S. C. Rel., Notification, 30 June, 1962. Not published in the AAS, but sent to Superiors of all institutes of the states of perfection.

Faculty of U. S. Apostolic Delegate to Permit Alienations, etc., by religious in its latest renewal has been changed so that the maximum amount he now has faculties for is \$300,000 in *paper* money. Therefore, the faculty as reported in Canon Law Digest, 3, p. 368 and 4, p. 206, no longer obtains. Personal letter, N. 189/42, 29 March, 1960 and 8 April. 1960, kindly sent us. The above faculty has been renewed without any change of wording and is valid until 12 March, 1965. (Personal letters 184/50, 2 Oct., 1962 and 189/42, 15 Jan., 1963, kindly sent us.)

CANON 538

Careful Selection and Training of Candidates for the states of perfection: Instruction on. Sec c. 973; S. C. Rel., 2 Feb., 1961.

CANON 542

No Special Recourse has to be made to the Sacred Congregation for Religious for admission of an ex-seminarian into religious life. This is brought out by a report of the Procurator General of a certain religious institute: “The decree of the two S. C. of Religious and Sem. of July 25, 1941 [reported in Canon Law Digest, 2, p. 426], *is a complete dead*

letter as jar as entering religion is concerned. It remains in effect as regards an ex-religious entering a seminary. I learned this incidentally while discussing a current case. . . . The young man had been refused major Orders in the seminary and left; only later did he get the idea of joining [the religious institute]. So it was clearly a case where consultation of the S. C. of Religious before admitting him was required by the decree. Accordingly we made the required consultation and were awaiting a reply. The reply will be that 'in casu' nothing more is needed than the observance of the common law (canon 544, 3). So there is and will be nothing official to show that the decree is simply inoperative; but that is the fact, as I was clearly assured. So if any cases of the kind are referred to you, you can simply tell the Provincials to forget the decree

CANON 569

Will of Novice: Must Be Made Valid According to Civil Law (S. C. Rel., 26 March, 1957) Private.

The Sacred Congregation of Religious was asked by the General of the Congregation of the Brothers of the Sacred Heart of Jesus:

Question: Whether the professed who made their wills while they were of minor age are obliged to sign them again once they have attained majority.

Reply: *Ad mentem:* The mind is: according to the practice of this Sacred Congregation of Religious, the will mentioned in canon 569 § 3 should be made valid according to civil law, without prejudice to canon 1513. But if a will which is valid according to civil law cannot be made before profession, or if it must be deferred for some grave cause, then, after profession when civil capacity has been attained or the excusing cause has ceased, it should be made civilly valid as soon as possible, and in that case no permission of the Holy See is required and the freedom of the testator is in no way restricted.

(Private); S. C. Rel., 26 March, 1957, Prot. N. 13101/56; reported in *Commentarium pro Religiosis*, 37 (1958)-56, with commentary by Gutierrez

Note: The entire commentary' is decidedly worthy of study. Some salient points:

1. This reply, though private in form, is virtually general, expressing as it does the practice of the Sacred Congregation, which is an important formative source of ecclesiastical law. A formally public declaration in this sense seems desirable.

2. According to this reply and practice, with the exception of wills

to pious causes, the will which is prescribed by canon 569, § 3 is a will *valid according to civil law*, and none other. If a novice is capable of making such a will and is not excused by some relatively grave cause, he is obliged to do so; otherwise, he has no present obligation to make a will. But he must do so as soon as possible after he has attained civil capacity or the excusing cause has ceased.

3. Except as regards bequests to a pious cause, the will, if invalid in civil law, is equally invalid in canon law. If the testator dies leaving only such a will he dies intestate even in the eyes of the Church, except as provided in canon 1513.

4. "*Firmo canone 1513.*" A will *in favor of a pious cause*, even though not valid according to civil law, is valid in canon law and binding in conscience. Hence in such a case, if a novice cannot make a civilly valid will, he is nevertheless bound to make a will. He will thus satisfy the prescription of canon 569, § 3 and will also be obliged after attaining civil capacity to make a will that is valid in civil law.

5. In making a will which is valid in civil law, "no permission of the Holy See is required and the freedom of the testator is in no way restricted." This means that without any further permission and even after his profession he can make a will freely, even though it be substantially different from the one previously made which was invalid in civil law.

6. Gutierrez reports an *earlier private reply* of the Commission of Interpretation on this subject (23 March, 1919; given to the Congregation of the Holy Redeemer and published in *Theol. Prakt. Quartalschrift*, 73, 1920, pp. 336-347) which was as follows:

Question: Whether novices before their triennial profession are bound to make a will according to canon 569, § 3, even though it be invalid according to civil law because of their age.

Reply: In the affirmative; but when the novices attain the age which according to the respective civil laws is legitimate or valid for making a will, they must change the date stated in the will, or make it safe in a form which is valid in civil law.

This is obviously the same reply which is reported in a somewhat different form in *Canon Law Digest*, 3, p. 213, without date because the date was not then available. Gutierrez states that the last words of this reply as commonly reported, namely "without however changing any of the dispositions of the will except in accordance with canon 583, § 2," are not those of the Commission, but were added to the reply by reporters and commentators. In any event, these words are clearly in conflict with the reply and practice of the S. C. of Religious.

Permission of the Holy See Not Required to Rewrite, Change, and Render Will Valid According to Civil Law (S. C. Rel., 1 Mar., 1958) Private.

The Sacred Congregation for Religious was asked:

a) Without prejudice to canons 1513 and 1529, are novices obliged, at least when the constitutions of the congregation so prescribe, to make a will according to the prescription of can. 569, § 3 if said novices according to the civil law of their country lack the legal capacity to make a will?

b) Do they satisfy at least the prescription of can. 569, § 3 by such a will?

c) Are novices who make a will according to the prescription of can. 569, § 3 but whose will is civilly invalid because of defect of the age required by the laws of the country, obliged to confirm or rewrite the will later when they have attained the age required by civil law? Moreover, in the case presented, can they change the will without further permission, notwithstanding the prescription of can. 583, 2°?

The following answer was given:

In your letter to this Sacred Congregation you ask if professed religious who made their will while under age civilly, are obliged to rewrite it as soon as they have attained adult age. This Sacred Congregation replies:

According to its mind. Its mind is: according to the practice of the Sacred Congregation for Religious, the will mentioned in can. 569, § 3 must be valid according to the norm of civil law, without prejudice to canon 1513. However, if a will cannot be validly made according to the norm of civil law or if for a serious cause the writing of the will must be deferred, then when civil capacity is acquired or when the excusing cause ceases, a will, valid civilly, is to be drawn up as soon as possible after profession and, in the instance, no permission of the Holy See is required nor is there any restriction on the liberty of the testator.

(Private); S. C. Rel., 1 Mar., 1958, Prot. No. 16710/58; reported in *Palestra del Clero*, 37 (1958) 747.

Note: In connection with the above questions, see Canon Law Digest, 3, p. 213, as well as notes to document immediately preceding this.

CANON 574

Obligation of Religious Order of Women to Support Sister of Perpetual Simple Vows Who Becomes Incurably Insane: Not Limited to Income of Dowry (Rota, 25 March, 1957) Private.

The Facts: A Sister belonging to a contemplative Order was in due course admitted to perpetual profession (of simple vows, in virtue of the apostolic induit then in effect in France). Afterward she began to show signs of mental disorder and was treated in various hospitals, until eventually becoming entirely insane, she was received in a mental hospital conducted by a Congregation of hospital Sisters. This hospital was selected by her family, with the consent of the Superiors of the contemplative Order to which she belonged. Before her mental disturbances became acute, while still in perfect possession of her faculties, she had foreseen that the treatment would be expensive, and in order to spare the expense to the Order, she arranged with the administrator of her estate (which was considerable), that these expenses should be paid from her estate. Her Superiors knew of this arrangement, but were not party to it. Accordingly for several years the administrator paid the expenses from the Sister's estate, with a slight contribution from the contemplative Order, taken from the income of her dowry. After 1940, however, the depreciation of values made it impossible to meet the expenses from the income of the Sister's estate, and the administrator, unwilling to deplete the capital, paid nothing, while the Order continued to pay the small amount from the income of the dowry.

This suit was brought by the hospital Sisters against the contemplative Order, demanding payment in full for the board and care of the Sister, which the hospital had provided for ten years (1940-1950). The defendants contended that they were not liable beyond the income of the dowry.

Neglecting the procedural steps which brought the case to the Rota, we concern ourselves only with the substance of the decision.

The Law: 1. The effect of religious profession, solemn or simple, perpetual or temporary, is to make the individual a true member of the religious family, with the rights and duties which

pertain to that state. (Wemz-Vidal, *Ius Canonicum*, III, n. 325) Fundamental among these is the right of the person to receive from the institute the necessities of life, lodging, food, clothing, care in illness. Illness, physical or mental, though it deprive the person of the capacity to render any external service, is not a reason for dismissal, nor does it deprive him of the right to receive these necessities from the institute. If he is committed by the institute or with its consent to any external agency to receive such care, the institute is still responsible. The Sacred Congregation of Religious gave a reply to this effect in the case of a religious who became insane while under temporary vows.¹ *A pari*, or *a fortiori*, it holds for perpetual profession.

2. The obligations of the institute to the subject are therefore based on religious profession, and not on the payment of a dowry. The dowry is not required in all institutes of women; it is an accessory, not an essential of religious profession. Although it is intended to provide income for the support of the subject, the obligations of the institute are not measured by the amount of such income.

3. The defendants rely on the fact that the hospital was chosen by the Sister's relatives. That is true, but it was with the consent of the institute and therefore it does not diminish their responsibility. The defendants further contend that their consent was given because they knew of the arrangement between the Sister and her administrator that the expenses were to be paid from her estate. But this agreement cannot affect the case, because the defendant institute was not a party to it.

Decision : In favor of the plaintiff.

(Private); Rota, 25 March, 1957; *Monitor Ecclesiasticus*, 82 (1957)—417 to 426.

Dispensation as to Time and Place of Religious Profession. See c. 267; faculties of Ap. Nunciature of Indonesia.

CANON 583

Permission of the Holy See is not required to change a will which is invalid civilly. See c. 569; S. C. Rel., 26 Mar., 1957; 1 Mar., 1958.

a5 Feb , 1925; AAS 17-107; Canon Law Digest, 1, p. 309.

CANON 587

Ratio Studiorum: Norms. See c. 487, private, S. C. Rel., 12 March, 1957.

CANON 592

Religious, even Exempt, are dependent upon and fully subject to the local Hierarchy [Ordinary] of another rite in certain circumstances. See c. 1; Pius XII, *Motu Proprio*, 2 June, 1957, can. 5.

Religious Priests as Procurators and Advocates in matrimonial cases. See c. 1657; S. C. Sac., 7 May, 1958, private.

|
|
t i

| I |

CANON 596

Religious Seminarians: Not to work in factories. See c. 1357, Holy Office, 4 June, 1958; S. C. Rel., 1 Feb., 1959.

I,

CANON 600

Externe Sisters of Monasteries of Nuns (S. C. Rel., Instruction and Statutes, 25 March, 1961) AAS 53-371.

|
|

The peculiar condition of Nuns who live in the cloister is such that, in order to safeguard their life of recollection, they need some persons to attend to the affairs and relations of the Monastery outside the cloister. Accordingly there have always been pious women, living for the most part outside the cloister and bound by no obligations of the religious life or at least by none of these in the proper sense, and going by the name of Oblates, Mandataries, Portresses, or the like.

|
|
|

In the course of time these pious women manifested the desire to share more intimately in the life of cloistered Nuns; and in various places they were allowed to remain in the external service of the Monastery upon pronouncing a special resolution, promise, oath, or vow. There have also been Rules, Constitutions, or special Statutes approved by the Holy See, which consecrated as it were this resolve on their part to live the religious life.

|

In our times the status of such Sisters of simple vows was confirmed and duly regulated by the Decree *Conditio pluri-*

I

morum Monasteriorum of the Sacred Congregation of Religious, issued on the 16th of July 1931.¹ The Sisters were declared to be “members of the Community which they serve and to share in the same spiritual benefits as the Nuns” (cf. *Statuta a Sororibus externis Monasteriorum Monialium cuiusque Ordinis servanda*, n. 4).¹ However, lest the juridical incorporation of the Sisters with the Community might harm the contemplative life of the cloistered Nuns, it was laid down as a general rule that the Sisters should live in a part of the Monastery outside the papal cloister.

The experience of the past thirty years, however, has made it quite clear that some of those Statutes of 1931 need to be improved by adapting them to more recent pontifical documents on cloistered Nuns, by omitting some prescriptions of the common law, since they are already contained in the Constitutions of the Nuns, and finally by adjusting them more closely to the Rules and Constitutions of the Second Order to which the Sisters belong. Accordingly the Sacred Congregation of Religious has decided to produce a new and shorter but nonetheless complete edition of those Statutes, without prejudice, however, to the following points:

1. Those Monasteries of Nuns which have no Sisters applied to external service and do not need them for the reason that this external service is taken care of by trustworthy secular persons engaged with the consent of the local Ordinary and living outside the cloister, are not bound to introduce this class of Sisters.

2. In case the Rule or Constitutions of a certain Order expressly require and regulate the external service of Sisters for a Monastery of Nuns, the canonical dispositions regulating such service remain in full force, provided they are not contrary to the sacred canons nor to the Apostolic Constitution *Sponsa Christi*.³

3. If the Nuns of any Order, the better to observe the spirit of their own foundation and vocation, wish to insert in their Constitutions special provisions for the external service of the

¹ Not published in the AAS. See Canon Law Digest, 2, p. 170.
» *Ibid.*

³ AAS 43-5; Canon Law Digest, 3, p. 221.

Monastery, they may freely do so, subject of course to the approval of the Sacred Congregation of Religious.

Provisions of the same sort, likewise with the approval of the Sacred Congregation, may be inserted in the Statutes of those Federations erected by the Holy See, which practice regular observance within the same Order in a slightly different way. But the prescriptions which may be added to the Constitutions or to the Statutes of a Federation, according to the character of the Order, must conform to the following General Statutes.

GENERAL STATUTES

CHAPTER I

Functions and Habitation of Sisters Applied to External Service

Article 1

§ 1. Monasteries of Nuns may, with the consent of the Chapter and the permission of the local Ordinary and of the regular Superior if they have one, provide for Sisters to be applied to external service, with the special function of serving the Monastery by attending to external business which cannot be done by cloistered Nuns.

§ 2. Included in the external service to which these Sisters are applied, may be certain moderate apostolic works connected with the Monastery but to be performed outside the cloister.

Article 2

Sisters applied to external service are members of the Community of their respective Monasteries, and in the order of precedence come after the choir Nuns and lay Sisters (*“conversae”*); they have the same Rule and Constitutions as the Nuns, but in virtue of their proper office they are subject to these Statutes, which derogate from some of the prescriptions of the Rule and Constitutions.

Article 3

§ 1. Without prejudice to Article 4, the Sisters applied to external service have a dwelling annexed to the Monastery and subject to common cloister (can. 604 and Instruction *Inter*

cetera, n. 73)/ but not situated within the limits of the papal cloister of the Nuns (Instr. *Inter cetera*, nn. 11 b, 44 b).⁵ Consequently they may not enter the part of the Monastery reserved to the Nuns, except as provided in these Statutes.

§ 2. Without prejudice to a stricter law for individual Monasteries, the Prioress, with the consent of her Council and the approval of the local Ordinary and of the regular Superior if there is one, can give permission for the externe Sisters to come together sometimes inside the cloister with the Nuns for purposes of devotion or instruction, as also for meals and recreation, taking care that this give rise to no inconvenience. On such occasions the Sisters, even though they be imprudently questioned, should refrain from reporting what they have seen or heard outside the Monastery, and especially should keep silence about anything that does not make for good example or that might disturb interior peace and recollection. The Prioress and her Council should watch these things carefully, and if the coming of the Sisters into the Monastery becomes an occasion of abuse, appropriate remedies must be applied.

§ 3. The Sisters living outside the cloister may, at the discretion of the Prioress and her Council, with the previous general approval also of the local Ordinary and of the regular Superior if any, sometimes be engaged in the internal functions and works of the Monastery, on condition that they be not habitually intermingled with the Nuns.

§ 4. What is said in this Article about the coming of the Sisters into the cloister applies also to postulants and second year novices.

Article 4

§ 1. With due regard to the spirit and character of each Order and to the number of Nuns living in the Monastery, upon a previous vote of the Chapter and, in the case of Monasteries which belong to a Federation, after hearing from the Council of the Federation, Monasteries may provide, with the approval of the Holy See, that the externe Sisters stay habitually within the limits of the cloister of the Monastery without being bound

⁴ 25 March, 1956; AAS 48-512; Canon Law Digest, 4, p. 220.

⁶ *Ibid.*

by the law of papal cloister. In this case precautions must be taken that this contact of the Sisters with the Nuns who are bound to observe the cloister do no harm to the spirit of recollection; among other measures, a certain separation should be established within the cloister itself, like that which is prescribed for the noviceship (can. 564, § 1), and the Sisters should be forbidden to relate to the Nuns what happens outside the cloister.

§ 2. The Sisters who live habitually in the cloister, since they are not bound by the law of papal cloister, can go out of the cloister at the discretion of the Prioress for the service or other external work of the Monastery or for any other just and reasonable cause.

The same is true of novices even of the first year of noviceship, and for postulants if the postulancy is conducted inside the cloister according to Article 9 § 2, without prejudice, however, to the discipline and purpose of the postulancy and noviceship (can. 565).

Article 5

The dwelling and other places outside the cloister, which are destined for the externe Sisters, are subject to the vigilance and visitation not only of the local Ordinary and of the Regular Superior, if any, according to law, but also, with due allowances, of the Superioress of the Federation in the case of federated Monasteries (Instruction, *Inter cetera*, n. 24, 5°).

Article 6

§ 1. For practicing apostolic works regularly in Monasteries according to Article 1 § 2 with the previous permission of the local Ordinary and of the Regular Superior if any, the approval of the Holy See is required.

§ 2. In the exercise of apostolic works the Sisters shall follow the regulations laid down by the local Ordinary.

Article 7

§ 1. The habit of the Sisters shall be the same as that of the Nuns, but judiciously adapted by the Chapter to the purposes of external service according to circumstances.

§ 2. In Monasteries of the same Federation the Sisters shall as far as possible be dressed in the same way.

CHAPTER II

The Reception of Externe Sisters

Article 8

In admitting and training Sisters who are destined for external service, exactly the same conditions are to be observed as those prescribed by the Constitutions for the Nuns of the Monastery in question, giving due consideration, however, to their special function. The Prioress with her Council should take care to accept only such aspirants as have a mature judgment and more than ordinary piety, so that they may give good example especially outside the Monastery in their dealings with seculars.

Article 9

§ 1. The postulancy lasts for one year; but the Prioress with the advice of her Council can shorten it to six months or extend it for six months beyond the year, according as the postulant seems to need a longer or shorter preparation for the noviceship.

§ 2. During the postulancy the habit of the Sisters is worn, so that the postulants may be exercised and tested in their proper functions.

However, according to the judgment of the Prioress and her Council, and with the permission of the local Ordinary and of the Regular Superior if any, the postulancy may be performed in the Monastery, that is, inside the cloister of the Xuns, without prejudice to the Statutes of the Federation if the Monastery is a federated one, and to Article 4, § 2.

Article 10

§ 1. The noviceship shall last two years, of which the first is the strictly canonical one, and although novices of this class are not bound by the law of papal cloister, it is made inside the cloister of their own Monastery together with the novices, or if there is a Federation, in the cloister of some other Monastery of the same Federation. The noviceship in order to be valid must be entire and continuous according to law.

§2. In order that the novices may be exercised in external activities, the second year of noviceship is usually done in the proper dwelling of the Sisters under the vigilance of a Sister

deputed for this purpose, who reports to the Mistress of Novices. But during two months before the profession the novices are to abstain entirely from external service and remain in the novitiate of the Monastery, so that they may there prepare themselves more peacefully under the direction of the Mistress of Novices for their profession.

§ 3. According to the judgment of the Prioress and her Council, and with the permission of the local Ordinary and also of the Regular Superior if there is one, also the second year of noviceship may be made in the Monastery, without the novices being bound by the law of papal cloister.

§ 4. In training the novices to the religious life, while the instructions and conferences are given in just the same way as is prescribed in the Constitutions for the noviceship of the Nuns, special care should be taken to instruct them regarding the affairs and external works for which they are destined.

Article 11

A noviceship made for Sisters dedicated to external service is not valid for choir Nuns or those called *conversae*; nor is a noviceship made for choir Nuns or *conversae* valid for externe Sisters (can. 558).

Article 12

§ 1. After finishing the noviceship the novice shall make profession of simple temporary vows for six years, to be renewed each year for at least the first three years; at the end of six years she is to make profession of vows which are likewise simple but perpetual, or return to the world.

§ 2. In making the profession the rite of each Monastery is to be observed, changing whatever needs to be changed. The first religious profession, which follows the noviceship, is made by the Sisters inside the cloister of the Monastery; but the renovation of the vows and also the perpetual profession are made outside the cloister, at the choir screen of the Nuns. However, according to the judgment of the Prioress and her Council, and with the permission of the local Ordinary and of the Regular Superior if any, these too can be made inside the cloister.

§ 3. The formula of profession shall be the same as that for the Nuns, with the necessary additions and changes; for every

profession of Sisters must be made in the character of a Sister dedicated to the external service of the Monastery, according to the Rule and Constitutions of the Monastery and the proper Statutes for externe Sisters approved by the Holy See.

Article 13

§ 1. Without prejudice to the prescriptions regarding the cession of administration and the disposal of the use and usufruct of property according to the common law (can. 569, § 1 and can. 580, § 1), a professed of simple vows, perpetual or temporary, unless the Constitutions provide otherwise, keeps the ownership of her property and her capacity to acquire other property. However, the externe Sisters should not be anxious about their property, and should already before their profession of temporary vows, make a will which is valid in civil law concerning the property presently owned and that which may come to them later; they may not change this will without permission of the Holy See, or if the matter is urgent and there is not time for this recourse, without the permission of the Prioress of the Monastery where the Sister actually is.

§ 2. Without an induit from the Holy See the Sisters cannot renounce their property nor alienate it without compensation.

§ 3. A professed Sister can change the cession or disposal mentioned in canon 569, not indeed at her own choice, unless the Constitutions permit this, but with the permission of the Prioress and also of the local Ordinary and of the Regular Superior if any, provided the change, if it concerns a notable part of the property, be not in favor of the Monastery; upon her departure from the Monastery this cession and disposal ceases to have any effect.

§ 4. Whatever she acquires by her own industry or in consideration of the Monastery, belongs to the Monastery.

CHAPTER HI

The Discipline of Externe Sisters

Article 14

§ 1. The Sisters, like the Nuns, are subject to the Prioress in everything, both as to religious discipline and their service.

It is for the Prioress to prescribe regularly for the Sisters the order of their exercises, and with motherly care to provide for them whatever is necessary for the common life or for their individual needs.

§ 2. The Prioress may depute one of the externe Sisters or a perpetually professed Nun who is prudent and of mature age, to see to it that what concerns the discipline and service be conducted properly according to the Prioress' directions. This Sister shall prudently report to the Prioress or to another Nun deputed for the purpose, whatever needs to be reported, and shall receive instructions from her.

Article 15

§ 1. The Prioress shall see to it that the externe Sisters perform the exercises of piety contained in the Rule and Constitutions, excepting those that are proper to the choir Nuns.

§ 2. Likewise for Holy Communion and Confession, the prescriptions for Nuns in the Constitutions are to be observed.

§ 3. For an occasional confession the Sisters have the benefit of the same faculties as those used by religious women who are not bound by papal cloister, namely: if for her peace of conscience a Sister goes to a confessor approved for women by the local Ordinary, the confession made in any church or oratory, even a semi-public one, or in any other place legitimately destined for the confessions of women or of religious women, or even legitimately chosen for a single occasion, is valid and licit (can. 522).

§ 4. The spiritual exercises of piety mentioned above in § 1 may, with the consent of the Prioress and her Council and the approval of the local Ordinary and of the Regular Superior if any, be performed by externe Sisters in the cloister of the Nuns.

Article 16

The exercises of piety mentioned in the above article should as far as possible be performed by the Sisters in common.

The Sisters should also take their meals and their recreation in common.

Article 17

The Prioress should be maternal in her dealings with the externe Sisters as regards the laws of abstinence and fasting

which are peculiar to each Order according to the Rule and Constitutions, and so should dispense them from these when there is real need of it. It is desirable that in the various Orders or at least in the various Federations some uniform rule regarding the observance of these particular laws be established for the Sisters.

Article 18

§ 1. The Sisters should remain at home diligently attending to their prayer and work, and should not go out except for the business of the Monastery or for some other reasonable cause, with the express permission of the Prioress; and they should not go out alone without a just cause and the permission of the Prioress. When they go out, in dealing and speaking with seculars, they must be mindful of their condition, and in their entire conduct give edification to others by careful attention to modesty, piety, gentleness, urbanity, and great reverence.

§ 2. The Prioress may not give permission for Sisters to live outside their own house, except for just cause and for the shortest possible time; for an absence beyond a month the permission of the local Ordinary and of the Regular Superior if any, is required; for an absence beyond six months the permission of the Holy See is required.

Article 19

§ 1. A Sister who is infirm and who in the judgment of the doctor or of the Prioress cannot be properly cared for in her external dwelling, should be brought into the cloister, and her cloistered sisters should attend upon her with the greatest charity, and give her their kindly and faithful assistance.

§ 2. So also Sisters of advanced age, who have become incapable of external service and cannot receive the proper assistance in their external dwelling, may be admitted to the Monastery with the permission of the Prioress, to be given with the consent of the Council and the approval of the local Ordinary and of the Regular Superior if there is one.

§ 3. The Prioress should, however, be watchful that on such occasions the discipline of the Nuns and especially the spirit of recollection which should be constantly preserved in the cloister, suffer no harm.

The Sacred Congregation of Religious, having made their report to His Holiness John XXIII by Divine Providence Pope in the Audience granted to His Eminence the Cardinal Prefect on the 21st of March, 1961, now, in fulfilment of the commission given it in the Apostolic Constitution *Sponsa Christi* of 21 November, 1950 (AAS 43-5)⁶ and in virtue of the faculties granted to it, hereby decrees and ordains that the present Norms and Statutes for Sisters dedicated to external service in Monasteries be observed.

All things to the contrary notwithstanding.

Given at Rome, 25 March, 1961.

AAS 53-371; S. C. Rd., 25 March, 1961. Annotations, *Periodica*, 52 (1963)–47 (Beyer).

Federation of Monasteries: Naming of Delegate: The formula in use by the Sacred Congregation of Religious for appointing a Delegate for Federations of Nuns, is given in *Commentarium pro Religiosis*, 33 (1954) at pp. 25-27, with a commentary by Ruiz. This formula, with its annotations, gives a good idea of the practice which was foreshadowed in the Ap. Const. *Sponsa Christi*, Art. VII (Canon Law Digest, 3, p. 236) and in the Instruction which accompanied it, Section II (*Ibid.*, 3, p. 244).

CANON 602

Daughters of Mary: Founded by Saint Joanna de Lestonnac and Father John de Bordes, S.J., for the education of girls, and approved by Paul V, 7 April., 1607, as an Order consisting of a group of independent monasteries with papal cloister. A union (Congregation) of the Monasteries was effected by papal authority (1918-1921), some of them joining the union at once, others being free to come in later. This union, "the Society of the Daughters of Mary, Our Lady" included 60 of the 92 Monasteries of the Order; it had only episcopal cloister, and no solemn vows.

Pius XII, by an Apostolic Letter of 27 December, 1956, united the two organizations, that is, the Order of independent Monasteries and the Congregation or Society, in "the Order of the Daughters of Mary, Our Lady," with a centralized government, papal cloister (minor, mitigated) and solemn vows (AAS 49-889).

This Apostolic Letter, with the annotations by Gutierrez in *Commentarium pro Religiosis*, 37 (1958)–256, constitutes an important document on the development of religious Orders of women, particularly as regards the papal cloister combined with apostolic work.

⁶ Canon Law Digest, 3, p. 221.

CANON 610

Prayer for Success of Ecumenical Council before reciting the divine Office: indulgence also for religious women. See c. 925; AAS 54-118, with reference in note to AAS 54-686.

CANON 615

Exempt Religious are dependent upon and fully subject to the local Hierarch [Ordinary] of another rite in certain circumstances. See c. 1; Pius XII, *Motu Proprio*, 2 June, 1957, can. 5.

CANON 618

Rights of and Limitations on Local Ordinary regarding works proper to religious institute. Sec c. 497; S. C. Rel., 26 Jan., 1959.

CANON 642

Priests, Formerly Religious, Allowed as Confessors of Religious Women (S. C. Rel., 9 July, 1962) Private.

The undersigned Ordinary, humbly prostrate at the feet of Your Holiness, requests an induit in accord with Canon 642, § 1, 3° to permit certain priests to exercise the office of confessor to religious women. All of these priests were formerly members of religious Institutes, and were duly secularized and incardinated into the Diocese according to the prescriptions of Canon 641, § 2. The reason for the induit is the shortage of priests qualified according to Canon 524 to fulfill these offices for the large number of religious communities working in the Diocese. All of these priests have shown themselves to be of good character and sound piety since their arrival in the Diocese and for this reason we deigned to incardinate them into the Diocese. None of them has displayed any attitude adverse to any religious institute and if permitted to act as confessors to religious women, there is no danger that they would influence religious to seek exclaustation or secularization under any pretexts. The priests for whom induits are sought are:

(An individual petition for each priest was sent in the following form: Beatissime Pater, Ordinarius ad pedes S. V. provolutus, humiliter implorat dispensationem super praescripto can. 642, § 1, C.J.C., favore P. N.N. ob causas S. C. de Religiosis allatas.)

Reply. In virtue of faculties granted by our Holy Father, the Sacred Congregation for the Affairs of Religious, after attending to the recitals, graciously grants the favor as requested, with due observance of all requisites.

All things to the contrary notwithstanding.

(Private); S. C. Rel., 9 July, 1962, Prot. No. 3251/58; reported by the Rt. Rev. Msgr. Paul V. Harrington, Chairman of the Committee on Research, to the 1962 National Convention of the Canon Law Society of America; it can also be found in *The Jurist*, 23 (1963)—119—120; date and protocol number kindly given by the Rt. Rev. Msgr. Joseph P. Conway, Vice-Chancellor of Albany, N. Y.

CANON 673

Careful Selection and Training of Candidates for the states of perfection: Instruction on. See c. 973; S. C. Rel., 2 Feb., 1961.

CANON 684

Catholic Action: a Suggestion From Pius XII (Pius XII, Allocution, 5 Oct., 1957) AAS 49-922.

On October 5, 1957, His Holiness Pius XII said in an Allocution to participants in the Second World Congress for the Lay Apostolate:

It seems necessary here to make known, at least in its broad outlines, a suggestion which was recently communicated to Us. It was pointed out that there prevails at the present time a regrettable uneasiness, fairly widespread, originating mainly in the use of the term "Catholic Action."

This term in fact is said to be reserved to certain specific types of organized lay apostolate to which it gives, in public opinion, a sort of monopoly. All organizations that do not fit into the framework of Catholic Action thus conceived, it is said, seem to be less authentic, of secondary importance, to be supported to a lesser degree by the Hierarchy and remain on the fringe of the essential apostolic effort of the laity. The result would

seem to be that a particular form of lay apostolate, namely Catholic Action, triumphs to the detriment of others, and that we are witnessing the seizure of the whole by a part. Even more, it appears that in practice a stage of exclusiveness is being reached when apostolic movements not bearing the label of Catholic Action would be barred from the diocese.

In order to solve this difficulty, two practical reforms are being considered: one of terminology and the other, its corollary, a structural reform. First of all it would be necessary to restore to the term "Catholic Action" its general meaning and to apply it only to the aggregate of movements of the lay apostolate organized and recognized as such, nationally or internationally, either by the Bishops on the national level, or by the Holy See for movements which aim at being international. Each separate movement could then simply be designated by its name and characterized by its specific form, and not according to the general term.

The structural reform would follow the terminological reform. All the groups would belong to Catholic Action and would preserve their own name and autonomy, but all together they would form, as Catholic Action, a federated community. Each Bishop would remain free to accept or reject any movement, to entrust it with a mandate or not, but it would not rest with him to reject it as not belonging of its nature to Catholic Action. The eventual realization of such a plan naturally requires attentive and prolonged consideration. Your Congress may provide a favorable occasion for discussing and examining this problem as well as other similar questions.

AAS 49-922; Pius XII, Allocution, 5 Oct., 1957. Full English text, *The Catholic Mind*, 56 (1958)-74; *The Pope Speaks*, 4 (1957-58)-! 19.

Note: In Canon Law Digest, 4, p. 246, there is merely a reference to this important Allocution. We now cite this passage from it because of its value toward clearing up loose ideas about Catholic Action.

Sodality of Our Lady: Radio Address of John XXIII to delegates to World Congress of Sodalities of Our Lady assembled in Newark, N. J., 20 Aug., 1959 (AAS 51-639).

Vocation of the Sodalist: Address delivered by Archbishop Joseph E. Ritter of Saint Louis, 18 Jan., 1959. *The Catholic Mind*, 57 (1959)-371.

CANON 693

U. S. Apostolic Delegate Has the Faculty to permit *passive* membership in forbidden societies under certain conditions. Personal letter, N. 189/42, 29 March, 1960, kindly sent us.

CANON 720

Apostolic Union of Secular Priests of the Sacred Heart: Founded in 1862; created as a *Prima Primaria* pious union by Benedict XV, 17 Aug., 1921. Historical and canonical commentary in *Commentarium pro Religiosis*, 41 (1962)–272–284; 354–366 (Fuertes).

BOOK III
THINGS
Canons 726-1551

BOOK III

THINGS

Canons 726 -1551

CANON 733

Vernacular for Exorcisms in rite of baptism not allowed. Sec c. 1148.
S. C Prop. Fid., 24 Feb., 1958.

CANON 744

Baptism of Adults: Changes in Roman Ritual (S. C. Rit.,
General Decree, 16 Apr., 1962) AAS 54-310.

GENERAL DECREE

*77lc Order of the Baptism of Adults is Distributed in
Various Degrees through which the Catechumens,
as They Receive Progressive Instruction,
Are Brought to Baptism.*

The order of the Baptism of adults, which is described in the Roman Ritual, title II, chapter IV, grew out of various rites and ceremonies through which in former times catechumens, as they progressed through various grades of Christian instruction, were brought to holy Baptism.

Now since, especially in Mission territories, the Christianization of the people, catechumens who are to be led up to Baptism through successive degrees of Catholic instruction is, through the grace of God,

ever on the increase, many of the Ordinaries of those countries have asked that the various rites which are now contracted into one Order be to some extent brought back to their ancient form, so that they may be used according to their nature, with a beginning followed by successive degrees of Christian instruction.

Some Ordinaries of Catholic countries have made the same request because in these days the number of adults who wish to enter the Church is constantly growing and it seems appropriate to sanctify their catechetical instruction also with sacred rites.

Upon due consideration of all this, and recognizing the usefulness of restoring the various rites which pertain to the instruction of catechumens, yet on its guard lest divergent practices be introduced, this Sacred Congregation has arranged the aforesaid Order of the Baptism of adults in seven degrees, through which adult catechumens may in the course of appropriate intervals of time corresponding to their progress in catechetical instruction, go on to receive the Sacrament of Baptism.

When all this, with the approval of the Sacred Congregation of the Holy Office and of the Propagation of the Faith within their respective competencies, was presented by the undersigned Cardinal Prefect to His Holiness Pope John XXIII for supreme approval and concession, His Holiness, in the Audience of 11 April, 1962, willingly deigned to grant the request and ordained that the "Order" which is hereinafter presented be inserted at the place indicated in the *Roman Ritual* and that it be observed by all concerned according to the norms which are there laid down.

/XII things to the contrary notwithstanding.

Rome, from the office of the Sacred Congregation of Rites, 16 April, 1962.

*Additions and Variations in the Roman Ritual
Concerning the Order of the Baptism of Adults*

Title IT, chapter III: in the *Praenotanda de Baptismo adultorum*, n. 12, the passage at about the middle of this number, which reads: "*sed prius errorum*, etc." is to be amended so as to read: "*sed prius in Fide catholica diligenter instruuntur*."

Chapter IV is to be amended so as to read as follows:

Chapter IV

1

The Order of the Baptism of Adults when Given at One Time

Here the Order of the Baptism of adults is to be inscribed just as it is now in the Roman Ritual.

After this is to be placed the new Order divided according to degrees as follows:

2

*The Order of the Baptism of Adults**Arranged according to the Degrees of the Catechumenate*

Norms for the Use of this Order

1. All local Ordinaries can allow or prescribe that this Order be followed in the Baptism of adults.

2. The entire rite is divided into seven degrees.

The *first degree* concerns the spiritual preparation of the catechumens by the priest who has charge of their instruction, and also of the faithful, who should give spiritual support to the catechumens by their prayers and by the example of a more serious Christian life (nn. 1-3); then comes the first conferring of a name upon the catechumens, the fundamental catechetical instruction, the act of turning away from error and conversion to God, and the first solemn sign of the Cross (nn. 4—12), which is at the same time the basic action of exorcism, that is, the radical overthrow of the diabolical powers.

The *second degree* presents the very ancient ceremony of tasting salt, symbolizing the growing taste of the catechumens for Christian instruction (nn. 13-17).

The *third, fourth, and fifth degrees* are taken up by the solemn exorcisms, repeated three times, by which is strongly and deeply imprinted in the hearts of the catechumens the work of total conversion to God, which the enemy of the human race resists with all his strength (nn. 18-24; 25-31; 32—40).

The *sixth degree* contains the ceremonies aiming proximately at the reception of Baptism, taken from very ancient practice and full of deep significance.

After the solemn entry of the catechumens into the church, there is the recitation of the creed and the Lord's prayer, the

last exorcism and the opening of the ears; finally, after a repeated renunciation of Satan, the catechumen is anointed with the oil of catechumens and is, so to speak, constituted as a fighter to do battle against the powers that are enemies of Christ and His Church (nn. 47-49).

The *seventh and last degree* leads to Baptism itself.

The giving of the name is done again, the confession of Faith is made, and also the request for Baptism (nn. 51-52), the administration of Baptism (nn. 53-55), and the anointing with sacred chrism, which suggests the grace of the Holy Spirit which has been received in Baptism (n. 55); then follow the conferring of the baptismal robe and the lighted candle (nn. 56-57), and the dismissal of the persons baptized (n. 58).

3. The various degrees into which the whole rite is divided correspond to the progressive Christian instruction and catechizing of the catechumens. Hence it is not allowed to omit those degrees nor to confuse them nor to change their order. This only is permitted, namely, that a degree be joined to the one which follows, if some pastoral reason makes this advisable. If any catechumen has been prevented by some reasonable cause from performing the rite along with the others, he must at least make it privately.

As regards some of the rites in particular which in certain places and countries or among certain peoples, might perhaps cause wonderment or be badly received, the faculty is given to the Bishops' Meetings to make appropriate regulations as to what should be done, according to the following rules:

a) If it is known that in a certain place, according to the common state of mind of the people, the touch of the priest's hand in making the *sign of the Cross* on the catechumens is taken as signifying a juridical action with certain legal consequences, or as having some significance which is entirely alien to Christian sentiment, in such case, especially if the process of conversion is still in its first stages, the Bishops shall decide how the sign of the Cross should be made on the catechumens, namely, as will be stated by the rubrics in the proper place, either that the sponsors make the sign on the catechumens or that the catechumens do it themselves, while the priest makes the sign of the Cross over all of them together.

b) Where the rite of *tasting the salt* cannot be carried out by

the very priest who should put salt into the mouth of the catechumens, it will be well for the Bishops to decide on the manner of doing this, which likewise will be proposed in the proper place by the rubrics, namely, whether the distribution of the salt should be done from a large dish full of salt, from which the catechumens themselves may take it.

c) As to the *anointing with the oil of catechumens*, the following points are to be noted: everywhere the meaning of this anointing is to be explained to the catechumens with the greatest diligence by persevering instruction. In places where, because of familiar and inveterate customs, the true and profound significance of this unction can in no way be explained, the Bishops can dispense from it, but *only* for those people or those definite places, and *only* for such time as it remains impossible for this anointing to achieve its educational purpose. Every effort, however, must be made to the end that the sacred unction with oils especially consecrated for this purpose, may be regularly administered as the Christian education of the people progresses.

d) What has been established regarding the anointing with the oil of catechumens applies equally to the *unction with sacred chrism*, which is administered to the catechumen who has already been cleansed by the water of Baptism. Moreover, since the Sacrament of Confirmation must be conferred by the imposition of the hand with the anointing with chrism on the forehead (canon 780), it is necessary to prepare catechumens right from their first instruction for Baptism, in such a way that they may understand rightly and well the significance of the anointing with the holy oils which takes place in the Order of Baptism.

The provisions which the Bishops' Meetings may decide upon regarding these questions, are to be communicated to the Sacred Congregations for the Propagation of the Faith and of Rites, and put into effect with the approval of the Holy See.

4. The rites and ceremonies are to be performed with the greatest possible solemnity, in the presence of the Christian people; the rites must be well prepared, so that the catechumens may draw greater profit from them. Male or female sponsors as the case may be, should be present for all the degrees. Before the sacred rites are begun, there should always be a clear and familiar explanation of the ceremonies, which will be most useful for the faithful and the catechumens alike.

If only one or a few catechumens are to be instructed, the liturgical degrees of the Catechumenate, that is the sacred rites which are here described, may be performed outside the church, but *in a sacred place* and in a simple form; but on this the local Ordinaries or the Bishops' Meetings should make the decision, so that the same procedure be followed throughout the diocese or territory.

5. All the formulas may be pronounced in the vernacular, but in a version that is approved by the Episcopal Conference of the respective nation or country, or by the local Ordinary, except the exorcisms, the formulas for the anointings and blessings, and the form of Baptism itself.

But if it appears from the psychological state of the catechumens that they desire to hear the words of the exorcisms clearly in their own language, the exorcisms also may be pronounced in the vernacular.

6. The Bishops' Meetings shall see that translations into the vernacular be prepared for the whole territory by a Commission specially deputed for this work, whose members, either clerics or laymen truly expert in their own respective languages, shall prepare a text that is not only a correct translation but is in harmony with the spirit of the language. The translations are to be duly approved by the aforesaid Bishop's Meetings, but not for more than ten years, so that the versions may be constantly adapted to the progress of the language.

AAS 54-310; S. C. Rit., General Decree, 16 Apr., 1962.

Note: Although the above documents, both the General Decree and the general outline for the Order of the Baptism of adults, are to be found in Latin in the Roman Ritual, it seems that our English translation of both may be convenient for ready reference. The liturgical text of the entire rite follows these in the *Acta* (AAS 54-315 to 338) and is likewise embodied in the new editions of the Ritual.

CANON 750

Baptism May Not Be Refused to Children Who Are Well Instructed and Have Consent of Pagan Parents (Holy Office, 3 March, 1933) Private.

A missionary bishop in China asked whether the practice is

approved whereby children are refused baptism when they attend the Catholic mission school, are well instructed in religion, and, with the approval of their parents, request baptism, even though, when they return to their pagan families after baptism, they are exposed to great danger.

Reply. In the negative.

(Private); Holy Office, 3 March, 1933; quoted in an article, "Zum Problem der 'soziologischen Taufen'" in *Herdcr-Korrespondenz*, 17 (1962-63)-216; this article discusses the following directive of the French Episcopacy.

Baptism May Not Be Conferred on Child of Catholic Parents Not Raising Previous Children as Catholics
(French Episcopacy, 3 April, 1951) Private.

If the preceding children (those older than the one presented for baptism) have not been given a Christian education, baptism will be conferred on the infant now presented for baptism only if there is a guarantee to send the child to catechism class when the time comes and, at the first chance, the older children, in as far as this is possible.

(Private); Plenary Session of the French Episcopacy, 3 April, 1951, art. 16 of the Assembly's *Directoire Pour La Pastorale. Des Sacrements*, quoted on p. 112 of an article, "Un Prêtre Refuse De Baptiser," in *Etudes*, 316 (1963)-111-114 (Holstein).

CANON 752

Short Formula for Profession of Faith for Youngsters and the Uneducated in the U. S. (Holy Office, 13 June, 1956) Private.

At the request of the bishops of the United States, the following short formula for the profession of faith was approved by the Holy Office.

I,....., touching with my hands God's holy Gospels, enlightened by divine grace, profess the faith which the Catholic, Apostolic, Roman Church, teaches. I believe that Church to be the one true Church which Jesus Christ founded on earth: to which I submit with all my heart.

I believe in God, the Father Almighty, Creator of heaven and

earth; and in Jesus Christ, His only Son, Our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

I believe that seven sacraments were instituted by Jesus Christ for the salvation of mankind: namely, Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

I believe that the Pope, the Bishop of Rome, is the Vicar of Jesus Christ on earth, that he is the supreme visible head of the whole Church, and that he teaches infallibly what we must believe and do to be saved.

I also believe everything which the Holy, Catholic, Apostolic and Roman Church defines and declares we must believe. I adhere to her with all my heart, and I reject every error and schism which she condemns.

So help me God and these Holy Gospels which I touch with my hands.

The Holy Office set down the following conditions regarding the use of this formula:

1. The shorter formula proposed by the Bishops of the United States of North America is essentially for those only who have not attained puberty or who are uneducated. Moreover, in the judgment of the Ordinary, all those can be considered uneducated who do not have the religious development to understand the longer formula.¹

2. However, the longer formula must be used by the better educated adults.

(Private); Holy Office, 13 June, 1956; reported by the Rev. Joseph F. Marbach in *The Priest*, 13 (1957) 297.

Deletions in Formula for Baptism of Adults. Sec c. 2; S. C. Rit., 27 Nov., 1959.

¹ Reported in Canon Law Digest, 2, p. 182.

CANON 755

Deletions in Formula for Baptism of Adults. Sec c. 2; S. C. Rit., 27 Nov., 1959.

CANON 765

Formal Adherents to Heretical Sect do not contract impediment of spiritual relationship. See c. 1079; Holy Office, 28 May, 1958.

CANON 768

Formal Adherents to Heretical Sect do not contract impediment of spiritual relationship. See c. 1079; Holy Office, 28 May, 1958.

CANON 770

Prompt Baptism of Infants Urged (Holy Office, *Monitum*, 18 Feb., 1958) AAS 50-114.

A warning *{Monitum}* of the Holy Office:

In certain places the practice has grown of postponing the conferring of baptism for mistaken reasons of convenience or of a liturgical character. Such postponement draws support from certain opinions, devoid however of any solid foundation, regarding the eternal destiny of infants who die without baptism.

Accordingly this Supreme Sacred Congregation, with the approval of the Supreme Pontiff, warns the faithful that infants are to be baptized as soon as possible, according to the prescription of canon 770. Pastors and preachers are exhorted to urge the fulfilment of this obligation.

Given at Rome from the Holy Office, the 18th of February, 1958.

AAS 50-114; Holy Office, *Monitum* 18 Feb., 1958. Annotations, *Comentarii/m pro Religiosis*, 37 (1958)–4 (Gil).

CANON 777

Change of Rite must be noted in baptismal register of church belonging to rite to which the person is changing. See c. 1; Pius XII, *Motu proprio*, 2 June, 1957, can. 13, § 2.

CANON 778

Notice of the Baptism conferred outside the parish of origin is for information only; no entry of it is to be made in the baptismal register of the parish of origin nor is this parish to issue an authentic baptismal certificate. See c. 1020; S. C. Sacr., 1954.

Notice of the Change of Rite in the case of convert from an Oriental Orthodox rite to any Catholic rite must be sent to the Hierarchy [Ordinary] of the rite adopted if the priest delegated to receive the convert is of a rite different from that adopted by the convert. Further, notice of the change of rite, even when there is question of passing from one Catholic rite to another Catholic rite, must also be sent to the pastor where baptism was received; moreover, if this is a second transfer of rite, the pastor of the previous rite must be notified so that a record of the transfer can be made in the baptismal register. See c. 1; Pius XII, *Motu proprio*, 2 June, 1957, can. 11, § 2; 13, § 2.

CANON 782

Confirmation in Danger of Death: *Formula Brevissima*
Approved (Holy Office, 10 Apr., 1958) Private.

The following reply of the Holy Office (Prot. N. 71/58) was sent on April 10, 1958, to the Most Reverend Bernard Joseph Flanagan, Bishop of Norwich, Connecticut:

Exc.me ac Rev.me Domine,

Huic Supremae S. Congregationi propositum fuit ab Excellentia Tua Rev.ma sequens DUBIUM:

“Utrum in casu verae necessitatis in Confirmatione administranda a simplici Sacerdote iis qui ex gravi morbo in mortis periculo constituti sunt, licite et valide adhiberi possit formula brevissima:

N. Signo te signo Cru-P cis (quod dum dicit, imposita manu dextera super caput confirmandi, producit pollice signum crucis in fronte illius, deinde prosequitur) et confirmo te chrismate salutis. In Nomine Pa 4-tris et Fi P lii et Spiritus Sancti. Amen.”

Ad praecedens Dubium Sanctum Officium respondit; Affirmative.

Quae dum Tecum communico, quo par est obsequio, me profiteor

Excellentiae Tuae Rev.mae
Addictissimum
G. Card. Pizzardo

(Private) ; Holy Office, 10 Apr., 1958. Thanks to the Most Reverend Bishop of Norwich and the Reverend Henry J. Dziadosz, J.C.D., who kindly sent us a copy of the original Rescript for publication in the Canon Law Digest.

Faculty to Delegate Extraordinary Ministers for Confirmation During the II Vatican Council (S. C. Sacr., 4 Oct., 1962) AAS 54-780.

A decree of the S. C. of the Sacraments:

As the II Vatican Council is now very proximate, since besides other Fathers the local Ordinaries from all over the world who have the episcopal dignity must attend it, lest the faithful of their Hocks, especially children who have reached the canonical age when they may and should receive the Sacrament of Confirmation, suffer from the absence of their Bishops which may perhaps last for a considerable time, His Holiness John XXIII by Divine Providence Pope, acceding to the earnest prayers addressed to him by many resident Bishops Ordinaries from all parts of the world, including those of the Latin rite who are under the jurisdiction of the S. C. for the Oriental Church, has deigned very willingly to concede the following general faculties:

1. All and each of the local Ordinaries who attend the said Ecumenical Council, unless they have already provided for this necessity through special induits, are given the faculty, so that each one for his own territory, if they have not a Bishop who can perform this function, can delegate their Vicar or Pro-Vicar General — one only in case they have several — or an Episcopal Delegate, or the Abbot of an Order or of a monastic or religious Congregation, who have not the episcopal character, or even a simple priest, to administer Confirmation validly and licitly within his territory.

If any of the aforesaid Ordinaries has a Bishop or Bishops as Vicars General, or Auxiliary Bishops who are coming to the Council, it is not forbidden to replace them with as many Dele-

gates as they have Bishops attending the Council.

2. In administering this Sacrament these Delegates are bound to observe the Instruction issued by this Sacred Congregation on Pentecost, May 20, 1934?

3. These Delegates should have some ecclesiastical dignity unless in the judgment of the local Ordinary it seems necessary that even simple priests without that dignity be delegated.

4. This faculty is valid as long as the Ordinaries have to be absent only in order to attend the Ecumenical Council, and until the Council is finished and they return to their diocese; hence it is valid from the moment of their departure from the diocese until they return to it after the Council is over, even though because of some temporary interruption of the Council or of some necessity or other they have returned to the diocese.

5. Apostolic induits which have been given by this Sacred Congregation in particular cases continue in effect until their expiration, and if they expire during the Council the aforesaid Ordinaries can use the faculty given them by the present decree according to n. 4 above, unless they prefer to apply to this Sacred Congregation for a prorogation of their rescripts.

6. It is, however, the mind of His Holiness that the faculty reported under n. 3 of the Apostolic Letter which used to be commonly referred to as "*Trans Oceanum*" for the dioceses of Latin America,¹ remain unimpaired.

7. His holiness also declares that the decree, *Spiritus Sancti munera* of this S. C. for administering Confirmation to those who are in danger of death because of grave illness,³ remains in full force unless particular induits have derogated from it in some respect.

All things to the contrary notwithstanding.

Given at Rome, from the office of the S. C. of the Sacraments, 4 October, 1962.

AAS 54-780; S. C. Sacr., decree, 4 Oct., 1962.

Faculty of Chaplains of maternity houses, hospitals and orphanages to administer Confirmation, which expired 19 Dec., 1959, was *not* renewed

¹ AAS 27-11; Canon Law Digest, 2. p. 185.

² Cf. AAS 21-555; 31-224; 41-189. These are all found in Canon Law Digest, 2, p. 42. and 3, p. 51, n. 3.

³ AAS 38-349; Canon Law Digest, 3, p. 303.

by the Bishops of the United States as a group as had been formerly done. It was decided at the Bishops' Meeting on 19 Nov., 1959, to leave it up to each individual bishop whether a renewal of the faculty should be requested for his territory. Therefore, the said faculty, reported in the Canon Law Digest, 4, p. 253, is no longer possessed by a hospital chaplain unless he receives word from his own local Ordinary that the faculty has been renewed.

This information was kindly reported to us by the Most Reverend Joseph H. Hodges, Auxiliary Bishop of Richmond, Va., and secretary of the Bishops' Meeting.

CANON 806

Binating on Weekdays: Special Faculty for Shanghai (S. C. Prop. Fid., 29 Jan., 1954) Private.

The Ordinary of Shanghai, China, asked for all his priests the faculty of binating, even on days not Sundays or feasts, whenever under existing conditions it is very useful to do so. He adduced the following reasons:

1) The number of priests who are still in the diocese and at liberty is constantly diminishing; the others are expelled or in prison, their liberty reduced to a minimum.

2) Very many of the faithful who are in the greatest peril on account of their faith will be enabled, through this faculty, to hear Mass and receive the Sacraments.

Reply: *Sacra Congregatio . . . benigne annuit pro gratia iuxta preces, iisdem perdurantibus gravissimis adiunctis.*

(Private) ; S. C. Prop. Fid., 29 Jan., 1954, Prot. N. 328/54.

Bination on Week Days (S. C. Rel., 12 Aug., 1954) Private.

The Abbess of the Sisters of the Virgin of N., a monastery in the Diocese of A., prostrate at the feet of Your Holiness, humbly implores that, because of the scarcity of priests, bination be allowed so that the daily hearing of Mass may be provided in favor of the church of the aforesaid monastery.

In virtue of special faculties granted by our Holy Father, the Sacred Congregation for the Affairs of Religious, having heard the opinion of the Most Excellent Ordinary of A., graciously commits to him for five years the faculty to grant the favor requested according to his judgment and conscience but only on

those days on which the hearing of Mass would otherwise be impossible. No stipend may be accepted for one of the two Masses.

All things to the contrary notwithstanding.

(Private) ; S. C. Rel., 12 Aug., 1954; reported in *Sal Terrae*, 46 (1958)-31.

Note: Another induit in almost identical terms but for a religious community operating a hospital is reported in *Sal Terrae*, 46 (1958)-358.

Bination on Week Days With Faculty to Accept a Second Stipend (S. C. Sacr., 31 July, 1956; S. C. Cone., 10 Sept., 1956) Private.

The Bishop of Ogdensburg, N. Y., addressed the following request to the Apostolic Delegate of the U. S.:

If it is in accord with the present practice of the Holy See, may it please Your Excellency to request a rescript granting me the faculty of allowing bination on First Fridays and other weekdays when nuptial and funeral Masses occur and necessitate the cancellation of the usual promised and announced parochial morning Mass. [Then follow the reasons for this situation.]

In the event that such a rescript is granted, it would be most helpful if a stipend for the second Mass were permitted which would be applied to our Minor Seminary, Wadhams Hall, as funds for expansion are critically needed at present.

The following reply was received from the S. C. for the Sacraments:

On 31 July, 1956, the Sacred Congregation for the Discipline of the Sacraments, in virtue of special faculties granted to the Cardinal Prefect by His Holiness, Pius XII, having attended to the recitals, graciously grants the favor to the petitioner according to his request provided that no other priest is free and available for the celebration of the second Mass and provided that no stipend is accepted for the second Mass (can. 824), all other requirements of the law being observed.

All things to the contrary notwithstanding.

The present faculty is valid *for three years*.

With regard to the faculty to accept a stipend for the second Mass in favor of the Minor Seminary, the petitioner should have recourse to the Sacred Congregation of the Council.

Pursuant to the concluding sentence of the above rescript, the following petition was sent to the S. C. of the Council:

A rescript was received from the Sacred Congregation of the Sacraments on 31 July, 1956, N. 4209/56. in which, because of a scarcity of priests, the Ordinary of Ogdensburg was granted the faculty to permit his priests to binate on the First Fridays of the month and on the occasion of a nuptial or funeral Mass. The petitioning Ordinary kindly requests the faculty to accept a stipend for the second Mass in favor of the needs of the Diocese and especially for the Minor Seminary "Wadhams Hall."

To which the S. C. Cone, replied:

The Sacred Congregation of the Council, after attending to the recitals made by the Bishop of Ogdensburg, graciously grants him the requested faculty for five years.

(Private); S. C. Cone., 10 Sept., 1956, Prot. N. 17560/D. Copies of the above documents were kindly sent us by the Rt. Rev. Msgr. Wm. J. Argy, Chancellor of Ogdensburg.

Bination on Week Days (S. C. Sacr., Induit, 18 Feb., 1957)

Private.

The Bishop of Springfield-Cape Girardeau asked permission for his priests to binate on week days:

1. On the First Friday of every month;
2. On the occasion of a marriage or a funeral Mass;
3. Every sixteen days for the purpose of renewing the Sacred Species in chapels of religious women;
4. Whenever evening Mass is celebrated according to the Constitution *Christus Dominus*, because of the scarcity of priests.

The Sacred Congregation of the Sacraments on 18 Feb., 1957 (Prot. N. 668/57) granted the petition as presented, *ad triennium*, subject to the following condition: "provided that no other priest is available to celebrate the second Mass, the celebrant moreover being forbidden to receive a stipend for the second Mass (can 824), and observing the other provisions of law."

(Private); S. C. Sacr., 18 Feb., 1957. Reported by Right Reverend John S. Quinn of the Metropolitan Tribunal of Chicago, in *The Jurist*, Vol. XVII (1957), p. 451. Permissions from Monsignor Quinn and from *The Jurist* are gratefully acknowledged.

**Bination on Certain Feasts (S. C. Prop. Fid., 24 Feb., 1958)
Private.**

The following induit was requested by the Ordinaries of the ecclesiastical province of Agra, India.

10. That bination be permitted on the following feasts: the Purification of B.V.M., the Annunciation, St. Joseph the Worker, the Sacred Heart of Jesus, the Nativity of B.V.M., the Immaculate Conception, and St. Francis Xavier.

Reply: In the affirmative.

(Private); S. C. Prop. Fid., 24 Feb., 1958, Prot. No. 4795/57; reported in *The Clergy Monthly*, 22 (1958)-190.

Note: For ten other induits requested at the same time, cf. this volume under canons 2; 818; 1094; 1148; 1252.

**Additional Bination Faculties for Suppressed Feast Days
and for the Week Days of Lent (S. C. Sacr., 6 March,
1958) Private.**

In response to a petition from the Archbishop of Kansas City-in-Kansas, the Sacred Congregation of the Sacraments granted a rescript permitting the priests of the said Archdiocese to binate on suppressed feast days and twice a week during the Lenten season. The faculty was granted for a three year period of time.

(Private); S. C. Sacr., 6 March, 1958, Prot. No. 1101/58.

Note: This rescript to binate is in addition to other bination faculties which were already granted to the same Archbishop in 1956 and renewed 26 July, 1958, Prot. No. 4523/58, and which are identical with those reported for Washington, D. C., 20 April, 1954, in the *Canon Law Digest*, 4, p. 258. With regard to the present rescript, no interpretation was given as to what is meant by "suppressed feast days." The Archbishop has not granted this provision of the rescript to his priests. The terms of the rescripts as well as the explanatory information were kindly sent us by the V. Rev. William T. Curtin, Chancellor, with permission from His Excellency to publish the same.

**Bination on Every Day During Lent (S. C. Sacr., 26 March,
1960) Private.**

In response to a petition of the Archbishop of San Antonio, the Sacred Congregation of the Sacraments granted an induit enabling the priests of the archdiocese to binate every day during

Lent in order that they might have one Mass in the morning and one in the evening. The conditions of the induit are the same as for other bination permissions on weekdays.

(Private); S. C. Sacr., 26 March, 1960; terms of the rescript kindly sent us by the Rt. Rev. J. L. Manning, Vicar General.

Induit Moderating Eucharistic Fast, for priests binating. See c. 858; Holy Office, 13 Oct., 1960.

CANON 814

Celebration of Mass by "Alcoholic" Priests (Holy Office, 27 June, 1960) Private.

The Holy Office has been informed of your interest and concern over the problem of alcoholism as it presents itself from time to time among the Reverend Clergy.

A particular aspect of this problem has to do with the celebration of Holy Mass by so-called "alcoholic" priests, while undergoing a series of treatments. Consequently, I am pleased to inform Your Excellency that priests under treatment for alcoholism may use, for the offering of the Holy Sacrifice, a minimum quantity of wine of low alcoholic content; further, the}" may while under hospital care use water alone for the ritual ablutions after Holy Communion.

If, after leaving the hospital, they have further need of such a dispensation, they must request the same through Your Excellency, presenting also a doctor's certificate concerning the case.

(Private); Holy Office, 27 June, 1960, Prot. N. 345/60; copy of the original English rescript kindly sent us by the Most Rev. Joseph Burke, Bishop of Buffalo.

Clarification of Reply Concerning "Alcoholic" Priests (Holy Office, 14 June, 1961) Private.

The Holy Office has received your further inquiry of the 24 March, 1961, concerning priests undergoing hospital treatment for alcoholism and hence given permission, in a letter dated the 27 June, 1960,¹ to use water alone for the ritual ablutions in the celebration of Holy Mass.

¹ Reported above under this same canon.

Your Excellency now inquires whether this faculty may be used by such priests, even though not hospitalized, and secondly, whether the aforementioned reply of the Holy Office was a general declaration or a particular induit.

After careful consideration, this Supreme S. Congregation desires to inform Your Excellency that priests undergoing treatment for alcoholism, even though not hospitalized, may in offering Holy Mass avail themselves of the faculty granted in the letter of the 27 June, 1960.

This permission constitutes a particular induit and is not to be considered a general declaration.

(Private); Holy Office, 14 June, 1961, Prot. N. 345/60; copy of the original English rescript kindly sent us by the Most Rev. Leo R. Smith, Auxiliary Bishop of Buffalo.

CANON 815

Wine Treated With Very Small Percentage of Chemicals
(Holy Office, 16 Dec., 1958) Private.

The Very Reverend Umberto Giannini, S.M., Procurator General of the Marist Fathers in Rome, obtained the following Rescript from the Holy Office, dated 16 Dec., 1958 (Prot. N. 529/58):

Your Very Reverend Paternity, by letter of 17 November, sent to this Sacred Congregation a question proposed by the Very Reverend M. H. Flanagan, Superior of the Theologate of your Society in New Zealand.

Father Flanagan, after explaining that in those countries, "in order to prevent the action of a microbe which produces gaseous acidity in the wine even before fermentation begins, it is necessary and sufficient to add to the wine, approximately every three months during the period of maturation either 0.01% of potassium metabisulphide or 0.005% of sulphur dioxide, so that the concentration of these chemicals remains constant at the degree indicated," goes on to ask whether, in view of the grave difficulty of providing another wine by another process, it is licit for those Fathers to use the wine that has been chemically treated as above explained, for celebrating Holy Mass.

Reply: In view of the circumstances as explained, this Su-

preme Sacred Congregation holds that the Fathers should not be in the least uneasy (*“non sunt prorsus inquietandi”*).

(Private); Holy Office, 16 Dec., 1958. This rescript was kindly offered to us by the Very Reverend James Lambert, S.M., Assistant General of the Marist Fathers, for publication in the *Canon Law Digest*.

Note: The following extracts from a letter of Father Flanagan explain the background of this reply. He writes:

“Sulphiting can be done at two distinct stages in wine-making:

a) *before fermentation begins*, i.e., at the must stage. The purpose of this is to inhibit the action of wild yeasts. The true wine yeasts are not affected, so that the fermentation is a true wine fermentation. We do this sulphiting, and it is certainly licit. It is the sulphiting referred to in the reply sent to the Bishop of Tarragona, 2 Aug., 1922;

b) *after fermentation is completed*, i.e., during the period when the wine is maturing. It is this second sulphiting that our Dubium deals with. Now this second sulphiting, done during maturation, is not covered by the Tarragona reply, which speaks only of ‘*vinum ex musto sulphurato*’ (Regatillo, *Interpretatio et Jurisprudencia Codicis Iuris Canonici* [ed. 1949], p. 262).

Cf. *Canon Law Digest*, 1, p. 353: “the juice of the grape, treated with sulphurous anhydride.”

CANON 818

Priest Infirm or With Failing Sight: Votive Masses (S. C. Rit., Instruction, 15 Dec., 1957) AAS 50-51.

An Instruction of the S. C. of Rites, entitled: “For a Priest who is Infirm or with Failing Sight, concerning the Celebration of Masses Permitted to him by Apostolic Indult,” is as follows:

1. Preliminary Remarks

1. A priest who is infirm or with failing sight, that is, whose sight is so weak either accidentally or habitually that he can read only very large type, can obtain from the Sacred Congregation of Rites a dispensation to celebrate either a votive Mass of the Blessed Virgin or the daily Mass of Requiem, according to the norms more exactly stated below.

2. The conditions of this privilege must be exactly observed.

3. If while the privilege is in effect the petitioner becomes completely blind, he must abstain from celebrating Mass until he has

obtained a new induit from the S. C. of the Sacraments; and having obtained it he is gravely obliged to have the assistance of another priest.

2. Rules Concerning the Votive Mass of the Blessed Virgin Mary

I. Which Votive Mass of the Blessed Virgin Mary Is to Be Said

1. The infirm or weak-sighted priest so dispensed is to say the *fifth* of the votive Masses of the Blessed Virgin Mary assigned respectively to various seasons of the year, always in white vestments.

2. But if he has enough sight to read also any of the other four votive Masses of the Blessed Virgin Mary according to the different seasons, he may celebrate these Masses.

II. When the Votive Mass of the Blessed Virgin Mary Is to Be Said

1. The votive Mass of the Blessed Virgin Mary *may* be said at any time of the year. It *must* be said on all days on which daily Masses for the deceased are not permitted according to the calendar of the church in which the priest is celebrating; without prejudice, however, to further privileges regarding Masses for the departed as explained below in Section 3.

2. During the sacred triduum of Holy Week he must abstain entirely from celebrating.

3. On the feast of the Nativity of our Lord he may say three Masses.

III. In what Rite the Mass Is to Be Celebrated

1. If the votive Mass of the Blessed Virgin Mary is celebrated for a grave and public reason, the priest who is infirm or with failing sight always says: one oration, the *Gloria in excelsis*, the *Credo*, the Preface in the solemn tone, the *Ite Missa est*, and the last Gospel of Saint John *In principio*, even though priests who have not this privilege would on that day have to make some commemoration or say some collect prescribed by the Ordinary.

2. In all other cases:

a) The *Gloria* is said:

I. Whenever it should be said in the Mass of that day according to the calendar of the church in which the Mass is celebrated;

II. On the jubilee of the priest's own ordination;

III. On Saturday.

b) As regards orations, one only is to be said.

c) The *Credo* is said:

I. Whenever it should be said in the Mass of that day according to the calendar of the church in which the Mass is celebrated;

II. On the jubilee of the priest's own ordination.

d) In the Preface, the words are: *et te in veneratione*, except on feasts of the Blessed Virgin Mary, in which case the Preface is said just as if the Mass of the feast were being celebrated.

e) The last Gospel is always that of Saint John, *In principio*.

f) In private oratories the celebrant follows his own calendar.

3. Rubrics in the Mass of the Deceased

1. On days when the Rubrics permit it according to the calendar of the church in which the Mass is celebrated, or in a private oratory on days when it is permitted according to the priest's own calendar, the priest who is infirm or with failing sight can celebrate the daily Mass of the deceased, with or without singing.

2. He celebrates this Mass also (and three times if he chooses) on All Souls' Day, and then he says only one oration, namely, *Fidelium*; observing (if he says two or three Masses on this day) the Constitution of Pope Benedict XV, *Incruentum Altaris sacrificium*, in virtue of which one Mass only may be applied to any intention chosen by the celebrant, and for this he may receive a stipend; but the other Masses, without any stipend, must be applied respectively for all the faithful departed and according to the intention of the Supreme Pontiff, just as other priests are obliged to do.

3. Only one oration is said in this Mass.

4. The priest with failing sight is never obliged to say the Sequence, *Dies irae*. However, if he sings the Mass, even though he himself does not read the Sequence, the choir must not fail to sing it.

R O M A N A

This Instruction for the celebration of the Holy Sacrifice of the Mass by priests who are infirm or with failing sight and who have obtained an apostolic indult for this purpose, already formerly approved by His Holiness Pope Benedict XV, and now

revised, is published by order of the undersigned Cardinal Prefect of the Sacred Congregation of Rites. All things to the contrary notwithstanding.

AAS 50-51; S. C. Rit., 15 Dec., 1957. Annotations, *Monitor Ecclesiasticus*, 83 (1958)—448 (Mattei); *Commentarium pro Religiosis*, 37 (1958)—128 (Ochoa). The earlier Instruction, dated 3 Sept., 1942, is reported in *Canon Law Digest*, 3, p. 352. The present instruction was again revised, 15 Apr., 1961. See this volume, p. 427.

New or Obsolete Orations and Lessons Not to Be Introduced in Liturgical Functions (Holy Office, *Commonitio*, 14 Feb., 1958) AAS 50-114.

A warning *{Commonitio}* of the Holy Office:

It has been reported to this Supreme Sacred Congregation that certain persons, under the pretext of returning to the ancient liturgy or of promoting the participation of the faithful in divine services, are conducting a campaign in writing, to have new or obsolete oration or prayers or readings from Scripture inserted in liturgical functions and even in the celebration of Mass, or to have some such parts deleted from the same services.

Accordingly this Supreme Congregation, with the approval of the Supreme Pontiff, recommends to local Ordinaries, whose right and duty it is to see that the prescriptions of the sacred canons on divine worship be faithfully observed (c. 1261, § 1), that they do not allow without consulting the Apostolic See any new rites and ceremonies or readings and prayers to be introduced in divine services, nor anything to be detracted from them.

The Ordinaries should also remind clerics both secular and religious that it is the business exclusively of the Holy See to arrange the sacred liturgy, to approve liturgical books and new litanies for public recitation (cc. 1257, 1259, §2); and that prayers and exercises of piety in churches or oratories cannot be permitted without previous examination by and the express permission of the local Ordinary, who in more difficult cases is bound to submit the whole matter to the Holy See (c. 1259, § 1).

Given at Rome, from the Holy Office, on the 14th of February, 1958.

AAS 50-114; Holy Office, *Commonitio*, 14 Feb., 1958. Annotations, *Commentarium pro Religiosis*, 37 (1958)—121 (Antonana); *Monitor Ecclesiasticus*, 83 (1958)-605 (Noirot).

Use of the Vernacular Permitted for Various Parts of the Mass (S. C. Prop. Fid., 24 Feb., 1958) Private.

Although Latin is not the chief barrier between the people and the liturgy, still "the use of the mother tongue in connection with several of the rites may be of much advantage to the people" (Pius XII: Encyc. *Mediator Dei*; America Press edition, par. 60). The mind of the Holy See is manifested by the many induits granted in recent years.¹ The following induits were requested by the Ordinaries of the ecclesiastical province of Agra, India.

1. That in parish Masses, whether sung or read, competent servers or the celebrant himself may read the Epistle and Gospel facing the people and in the vernacular immediately after they have been sung or read in Latin.

Reply: In the affirmative.

2. That in sung parish Masses, the *Kyrie*, *Gloria*, *Credo*, *Sanc-tus* and *Agnus Dei* may be sung in the vernacular by the congregation after the celebrant in a proper case has intoned the *Gloria* and *Credo* in Latin.

Reply: In the affirmative.

3. That all the lessons from Sacred Scripture in the Masses of the last three days of Holy Week be done in the vernacular with the exception of the solemn chanting of the Passion when it is had.

Reply: In the affirmative.

4. If it does not seem expedient to grant the induit requested in n. 3, that at least the reading of the Prophecies on the paschal vigil be done once in the vernacular by the celebrant or a competent server.

Reply: Nothing is to be added since the matter was included in the third petition.

(Private); S. C. Prop. Fid., 24 Feb., 1958, Prot. No. 4795/57; reported in *The Clergy Monthly*, 22 (1958)—189.

Note: For seven other induits requested at the same time, cf. this volume under canons 2; 806; 1094; 1148; 1252.

¹ Cf. Canon Law Digest, 3, p. 301; 4, pp. 190, 251, 261.

Omission of Words "*Mysterium Fidei*" in Consecration of Chalice (Holy Office, *Monitum*, 24 July, 1958) AAS 50-536.

A *Monitum* of the Holy Office:

This Supreme Sacred Congregation has learned that in a certain translation of the New Order of Holy Week into the vernacular, the words "*mysterium fidei*" in the form of the consecration of the chalice are omitted. It is also reported that some priests omit these words in the very celebration of Mass.

Therefore this Supreme Congregation gives warning that it is impious (*nefas*) to introduce a change in so sacred a matter and to mutilate or alter editions of liturgical books (cf. can. 1399, 10°).

Bishops therefore, in accordance with the warning of the Holy Office of 14 Feb., 1958/ should see to it that the prescriptions of the sacred canons on divine worship be strictly observed, and they should be closely watchful that no one dare to introduce even the slightest change in the matter and form of the Sacraments.

Given at Rome from the Holy Office, the 24th of July, 1958.

AAS 50-536; Holy Office, *Monitum*, 24 July, 1958.

Reading Epistle and Gospel in the Vernacular After They Have Been Pronounced in Latin by the Celebrant or Sacred Ministers (Holy Office, *Induit*, 11 Feb., 1959) Private.

An *Induit* of the Holy Office, 11 Feb., 1959 (N. 592/58):
To His Eminence Joseph Cardinal Frings, Archbishop of Cologne:
Your Eminence:

By a letter to the Sacred Congregation of Rites, of 23 November, 1958, which was referred by reason of competency to the Holy Office, Your Eminence asked in the name of the Bishops belonging to the Episcopal Conference of Fulda, that an *induit* be granted to proclaim in the vernacular the Gospel and Epistle, after they have been pronounced in Latin by the celebrant or the sacred ministers, either in sung or low Masses.

In reply I inform Your Eminence that this Supreme Sacred Congregation after mature consideration has granted the *induit* and decreed "*pro gratia iuxta preces.*"

1 AAS 50-114; reported above under this same canon.

Will Your Eminence please communicate this faculty in whatever way you think best to the other members of the Conference and invite them to watch carefully that in the vernacular reading no versions be used which are not approved by competent authority.

Joseph Cardinal Pizzardo, Secretary.

(Private); Holy Office, 11 Feb., 1959. Reported in *Periodica*, 48 (1959)-195, from *Kirchliches Amstblatt jür die Diozese Mainz*, 101 (1959)-33.

Omission of Leonine Prayers After Low Mass (S.C. Rit., Decree, 9 March, 1960) AAS 52-360.

Following is *a decree concerning the recitation of the prayers after the celebration of Mass*.

Some local Ordinaries have inquired of the Sacred Congregation of Rites whether the decree n. 4305, of 20 June, 1913, which permitted the omission of the prayers after Mass when the Mass is celebrated "with some solemnity," can be extended also to the so-called "dialog" Masses which take place in accord with n. 31 of the Instruction of the S. Congregation of Rites, 3 Sept., 1958.¹

After hearing the opinion of the Liturgical Commission, the Sacred Congregation of Rites judged it should reply: *In the affirmative, and according to its mind*:

Its mind is: The so-called Leonine Prayers may be omitted:

1. when Mass is celebrated for a wedding, or on the occasion of First Communion, a General Communion, Confirmation, Ordination, or Religious Profession;
2. when some other function or pious exercise immediately and properly follows Mass;
3. when within the celebration of Mass a homily is had;
4. when a dialog Mass is had, on Sundays and feasts only.
5. Moreover, local Ordinaries can permit the aforesaid prayers to be recited in the vernacular after the text has received their approval.

Finally, after a report was made on all these matters by the undersigned Cardinal Prefect of the S. Congregation of Rites

¹ Reported in this volume under canon 1264.

to His Holiness, Pope John XXIII, His Holiness graciously deigned to approve and confirm the rescript of this Sacred Congregation.

All things to the contrary notwithstanding.

AAS 52-360; S. C. Rit., Decree, 9 March, 1960. In his annotations in *Ephemerides Liturgicae*, 74 (1960)-459-460, Bugnini points out that the enumeration in this decree is not laxative and lists other "solemnity" occasions which justify the omission of the Leonine prayers.

Requiem Mass: Permitted When Perpetual Exposition Is in a Separate Side-Chapel (S. C. Rit., 16 Nov., 1960) Private.

A Provincial of an exempt Order, one of whose churches is a minor basilica in which there is perpetual adoration of the Most Blessed Sacrament, presented a petition in the following terms:

N.N., prostrate at the feet of Your Holiness, humbly asks for a dispensation from the prescription of n. 393 of the new Rubrical Code, so that in the Minor Basilica of the Sacred Heart of Jesus, although there is perpetual adoration of the Most Blessed Sacrament, the Mass of the deceased may be celebrated, observing the rubrics. The altar of exposition is in a chapel of the Basilica which is quite distinct and as it were separate.

Reply: The Sacred Congregation of Rites, in virtue of the faculties granted to it by His Holiness Pope John XXIII, in view of the peculiar circumstances, graciously grants the favor according to the petition; but in the chapel of exposition itself, Masses of the Departed are forbidden. All things to the contrary notwithstanding.

(Private); S. C. of Rites, 16 Nov., 1960. Translation from the authentic rescript.

Note: Although both the petition and the rescript in this case are formally for a dispensation, we were told privately at the S. C. of Rites that n. 393 of the Rubrical Code does not forbid a Mass of the departed under these circumstances.

Priest Infirm or With Failing Sight: Votive Masses (S. C. Rit., Instruction, 15 April, 1961) Private.

A revision of the “Instruction for a Priest who is Infirm or with Failing Sight, concerning the Celebration of Masses Permitted to him by Apostolic Induit”¹ was necessitated by the new Code of Rubrics² and is as follows.

I. Preliminary Remarks

1. A priest who is infirm, or going blind, or suffering from failing sight, either accidentally or habitually, can obtain from the Holy See a dispensation to celebrate either some one of the votive Masses or the “daily” Mass of Requiem according to the norms stated below.

2. The conditions of this privilege must be exactly observed.

3. If while the privilege is in effect, the priest going blind becomes completely blind, he must obtain a new induit from the S. Congregation of the Sacraments; when the induit is obtained, he is gravely obliged to have the assistance of another priest or of a deacon.

II. Norms Regarding Votive Masses

A) Which votive Masses may be said

4. The dispensed priest may say:

g) either the Mass, *Salve, sancta Parens*, as set down in the Common of Feasts of the Blessed Virgin Mary, at any time of the year;

b) or the votive Mass of the Blessed Virgin Mary assigned to the various seasons of the year;

c) or another Mass whose celebration as a votive Mass is permitted according to nn. 306-316 of the Code of Rubrics.

B) When a votive Mass must be said

5. A votive Mass may be said at any time of the year; how-

¹ S. C. Rit., 15 Dec., 1957, reported above under this same canon. A still earlier induit, S. C. Rit., 3 Sept., 1942, is reported in *Canon Law Digest*, 3, p. 352.

² Reported under canon 2 of this volume.

ever, it must be said on each and every day on which Masses for the deceased are not permitted.

6. During the sacred Triduum, the priest will abstain entirely from celebrating.

7. On the feast of the Nativity of our Lord, he may say three Masses.

C) *What color is to be used*

8. If the priest who is infirm or going blind celebrates privately, he may always use the white color.

If, however, he celebrates in a church or oratory, whether public or semipublic, he may use the color either of the votive Mass or that conforming to the Office of the day.

D) *How the Mass must be arranged*

9. The hymn, *Gloria in excelsis Deo*, may always be said unless violet vestments are used.

10. Ordinarily, only one *oration* is said. Nevertheless, the priest has the right to add orations which are prescribed or permitted by the rubrics.

11. The *Credo* is said:

a) whenever it must be said in the Mass of the current day:

b) if the Mass is celebrated after the manner of a votive Mass of the I class.

12. In every votive Mass the common preface is said, except in Masses of the Blessed Virgin Mary, in which case the proper preface is taken, always, however, using the words *Et te in Veneratione*.

13. If the Mass is a high Mass, the solemn or ferial tone is used as required by the rank of the current day or of the votive Mass.

III. Norms Regarding Requiem Masses

14. Requiem Masses may be said on days allowed by the rubrics. On the other hand, the “daily” Mass may always be used, even though the Mass be of the I, II or III class.

15. In the “daily” Mass, only one oration is ever said, namely, *Fidelium*. Nevertheless, another more appropriate oration may be chosen, and, if there is question of a low Mass of the IV class, another oration, chosen at will, may be added.

16. The “daily” Mass may be used, even three times if de-

sired, on the Commemoration of all the Faithful Departed.

17. The priest is never obliged to the sequence, *Dies irae*. But if he sings a Mass of the I class, even though he himself does not read the sequence, the choir should not omit singing it.

The Supreme Pontiff, Pope John XXIII, in the audience of 12 April, 1961, deigned to approve this Instruction in its entirety, and ordered that it be faithfully observed by all to whom it pertains.

All things to the contrary notwithstanding.

Given at Rome, from the S. Congregation of Rites, the 15th day of April, 1961.

(Private); S. C. Rit., Instruction, 15 April, 1961; reported with annotations in *Ephemerides Liturgicac*, 7S (1961) 362.

Assisting at Low Mass: Privileges for Germany. Sec c. 1264, Holy Office, 23 Dec., 1958, private.

Good Friday: Prayer for Jews amended. Sec c. 2, John XXIII, 17 March, 1959.

Holy Week: Gospel and Prophecies in vernacular. Sec c. 2; S. C. Rit., 9 March, 1959.

Mass of Our Lady "Star of the Sea." See c. 248, ref.

New Rubrical Code: See c. 2; John XXIII, 25 July, 1960.

Parts of the Mass in Chinese: The following decree of the Holy Office (12 Apr., 1949; Prot, N. 3/49), published by Cardinal Costantini in *Ultime Foglic*, pp. 376-377, has remained relatively unknown and entirely unused because of the tardy translation of the texts and the supervening disturbances in China:

"In the plenary session of Wednesday the 9th of March, 1949, the Eminent Fathers of this Supreme Sacred Congregation examined the question of granting a broader permission to use the Chinese language in the sacred liturgy, in view of the benefits which may be hoped for from it for the evangelization of the infidels in that vast country. . . . As for the celebration of holy Mass, a Missal may be composed for the Chinese people, in which are printed in literary Chinese all those parts which occur from the beginning of the Mass up to the beginning of the Canon, and from the Postcommunion to the end of the Mass. As for the Canon, it should remain in Latin, except those parts which are recited aloud (*Pater Noster*, *Pax Domini* and *Agnus Dei*).

The Holy Father, in the Audience of Thursday the 10th of March, 1949, deigned to approve this resolution, and ordained that the Sacred Congregation for the Propagation of the Faith shall, through its proper departments, provide an exact translation of those texts of the Mass which are to be said in the Chinese language."

Prayers After Low Mass: Text of nine authentic documents from 1884

to 1930 on the prayers to be recited after low Mass. *Periodica*, 47 (1958)—177 to 183 (Hürth).

Sacred Music and the Liturgy. See c. 1264; AAS 5E-630.

Saint Joseph: To be named in *Communicantes* in Mass. S. C. Rit., 13 Nov., 1962 (AAS 54-873).

Wine Treated With Chemicals. See c. 815, Holy Office, 16 Dec., 1958, private.

CANON 821

Evening Mass Permitted Under Certain Conditions to Priests for Personal Benefit (Holy Office, 7 Nov., 1958) Private.

On 23 October, 1958, Valerian Cardinal Gracias, Archbishop of Bombay, India, sent the following letter to the Pro-Secretary of the Holy Office.

In pursuance of my conversation with you yesterday, I am making the following application.

I fully realise that the privilege of Evening Mass on Sundays and week-days, according to the Decree, is for the necessity or convenience of the faithful, the judgment of the justifying circumstances being left to the Ordinary of the place.

The case I have in view is that of the priests, the Bishops, the Cardinal in the Missions, who, having to undertake, at times, long journeys owing to circumstances not under their control, are forced to deprive themselves of the spiritual benefit of their daily Mass. They would naturally desire to say Mass in the evening in such circumstances, at any hour, conforming of course to the new regulations of the Eucharistic fast. It must be borne in mind that in countries like India climatic conditions are not favourable.

I appeal therefore to the Holy Office to grant the privilege to all Bishops in India, and to them only, to permit priests, secular and religious under their jurisdiction, to say Mass in the evening for their own spiritual benefit in the circumstances narrated above.

The reply is as follows:

In Your letter of 28 [sic] October, 1958, Your Eminence requests for Yourself and the other Ordinaries of India the faculty to permit Your priests to celebrate Mass also in the evening hours (*horis vespertinis*) when they are not able to offer the Sacrifice in the morning because of a journey required by the ministry.

In this regard I communicate to You the decree passed by the Holy Office after having considered all the circumstances of the case:

The favor is granted whereby the local Ordinaries of India, excluding Vicars General, can grant to priests subject to them permission to celebrate Mass even though there is no verification of the conditions prescribed by the *Monitum* of the Holy Office of 19 March, 1957,¹ provided that these circumstances are verified:

a) there is question of journeys undertaken by reason of the mission apostolate;

b) there was not time to celebrate in the morning; with observance as regards the Eucharistic fast of the norms set down in the *Motu Proprio*, "*Sacram Communionem*," of 22 March, 1955?

(Private); Holy Office, 7 Nov., 1958, Prot. No. 404/46-271; reported with annotations in *The Clergy Monthly*, 23 (1959)–28 (Nazareth and Sanders).

Evening Mass Permitted to Priests for Personal Benefit for Any Good Reason (Holy Office, 13 March, 1959) Private.

The Ordinaries of Burma were granted the induit:

To celebrate Mass in the afternoon hours *{horis postmeridianis}* when Mass could not be said in the morning because of a journey required by the ministry or *for another reasonable cause*.

(Private) ; Holy Office, 13 March, 1959; reported in *The Clergy Monthly*, 25 (1961)–26.

Note: Cardinal Gracias of India asked that the induit previously granted for all the Ordinaries of India (cf. above under this canon, Holy Office, 7 Nov., 1958), be extended to be the same as that for Burma. The Holy Office, 10 Nov., 1960, answered by granting the extended faculty for the Archdiocese of Bombay *only* (reported in *The Clergy Monthly*, 25 [1961]–26).

¹ These are the dates as given in the text of the rescript but, evidently, they have been mistakenly interchanged since the *Monitum* was issued on 22 March, 1955, and the *Motu Proprio* on 19 March, 1957. Both documents are reported in the *Canon Law Digest*, 4, pp. 263 and 286 respectively.

CANON 822

Requests for Privilege of the Portable Altar (Apostolic Delegate, U. S., 25 Jan., 1960) Private.

The following notice was sent to the local Ordinaries of the United States by the Apostolic Delegate of that country.

In the recent past there has been a notable increase in the number of petitions received at the Apostolic Delegation for the privilege of the portable altar. One of several reasons may be alleged for the request but the most common by far is the desire of a priest to offer the Holy¹ Sacrifice while he is on vacation.

At the same time there has been a growing concern over the manner in which the privilege is being used, particularly because the Apostolic Delegation has reason to believe that in some cases the permission of the Ordinary in whose diocese the privilege was being used, was not obtained. I would therefore request the Most Reverend Ordinaries to keep in mind the following norms:

1. The request for the privilege of the portable altar should be personally recommended by the proper Ordinary of the petitioner because of a true necessity and evident utility, which should be mentioned.

2. There should be assurance that the Holy Sacrifice will not be offered "in cubiculis in quibus aliquis dormire solet neve alio loco tanti Sacrificii dignitati incongruenti."¹

3. In the application to the Apostolic Delegation the place and diocese where the priest intends to use the privilege should be indicated. At the same time assurance should also be given that the Ordinary of the place will be duly notified and his permission sought.

In this connection may I recall at this time the instruction of the Sacred Congregation of the Sacraments of 1 October, 1949, "De Postulando Privilegio Altaris Portatilis" (Acta Apostolicae Sedis, XXXXI, p. 501)¹ which describes in detail the attitude of the Holy See toward petitions for and use of the privilege of the portable altar.

(Private); Apostolic Delegate, U. S., 25 Jan., 1960, Prot. N. 70/59; copy kindly sent to the Canon Law Digest.

¹ Canon Law Digest, 3, p. 331.

² Canon Law Digest, 3, pp. 328-334.

Mass Aboard Planes Not Authorized. A Vatican Radio report states that the S. C. Sacr. has given absolutely no authorization for Masses aboard airplanes. The reasons given were that, because of the short time involved in flights, priests can easily celebrate Masses before or after a flight, and that sudden motions of aircraft would hamper the celebrant. The S. C. Sacr. points out that special permission is required under Canon Law for Masses on sea voyages. Vatican Radio, 20 Nov., 1948; copy of the report kindly sent us by the N.C.W.C. News Service.

CANON 824

Stipends May Be Accepted for Both the Easter Vigil Mass and the Easter Morning Mass (S. C. Prop. Fid., undated) Private.

The following question was sent to the Sacred Congregation for the Propagation of the Faith.

Whether it is permissible for the priest who has celebrated the Easter Vigil Mass to accept a stipend also for the Mass which he may eventually celebrate on Easter day?

The matter was referred to one of the Consultors whose reply was communicated by the Sacred Congregation and is as follows:

A stipend may be accepted because it is not a binated Mass but the first Mass of Easter day which, with the reformed Vigil, has two Masses, one during the night and one in the morning. Hence it should be considered in the same way as the three Masses on Christmas.

(Private); S. C. Prop. Fid., undated; reported in *The Clergy Monthly*, 21 (1957)-307.

Induit to Accept Stipends in Case of Bination and Trination (S. C. Cone., 31 May, 1960) Private.

The Cardinal Archbishop of Chicago humbly requests of Your Holiness the faculty to permit the acceptance of stipends in the case of binated and trinated Masses which are celebrated in the archdiocese on Sundays, feast days, or ferial days. These stipends are to be used for the needs of the same archdiocese. He also requests the faculty to use for the same purpose stipends already offered.

The Sacred Congregation of the Council, having attended to

the recitals, graciously grants the requested faculty to His Eminence, the Cardinal Archbishop, for five years.

(Private); S. C. Cone., 31 May, 1960, Prot. N. 52765/D; copy kindly sent us by the Rt. Rev. Msgr. E. M. Burke, Chancellor.

Note: For another induit to accept a second stipend in cases of bination, see c. 806, S. C. Sacr., 31 July, 1956; S. C. Cone., 10 Sept., 1956.

Stipends for Binated or Trinated Masses: See c. 267; faculties of Ap. Nunciature of Indonesia.

CANON 852

Communion Allowed Under Species of Wine Only (Holy Office, 12 Dec., 1959) Private.

The Holy Office has received the petition of .Anne T., who desires to receive Holy Communion, but finds it difficult to do so because she suffers from a severe allergy to wheat in all its forms.

After careful consideration of all the circumstances of the case, this Supreme Sacred Congregation has decreed:

“Favor granted whereby the petitioner may receive Holy Communion in the Oriental rite under the species of wine only; opportune safeguards are to be used to avoid wonderment on the part of the faithful.”

(Private); Holy Office, 12 Dec., 1959; reported by the Rt. Rev. Msgr. Paul V. Harrington, Chairman of the Committee on Research, to the 1960 National Convention of the Canon Law Society of America; it can also be found in *The Jurist*, 21 (1961)-! 14.

CANON 858

Induit Allowing Evening Mass Earlier Than 4:00 P.M. (Holy Office, 24 Feb., 1960) Private.

The Archbishop of New Orleans presented the following petition to the Holy See.

Prostrate at the feet of Your Holiness and asking Your Apostolic Blessing upon ourselves and the flock entrusted to our care, we present this petition in behalf of our little children.

Desirous of leading the children of his parish to the Lord's table frequently and wishing to instill in them at an early age a love for our Eucharistic Lord, the Pastor of the Church of the Ascension in Donaldsonville, Louisiana, in our Archdiocese, has sought from us permission to celebrate Holy Mass on the First Friday of each month at two-thirty in the afternoon. This is the only hour at which a large number of the children of the Parish can be brought to Church after observing the Eucharistic fast.

The Parish of the Ascension serves one of our larger rural communities and while there are eight hundred and thirty-six children in its parochial schools, yet almost three hundred and fifty children attend the public schools. The favor of celebrating Mass at an hour earlier than that which appears to be allowed by the Apostolic Constitution, "Christus Dominus"¹ and the *Motu Proprio*² of His Holiness, Pope Pius XII, dated March 19, 1957, was asked in behalf of these latter children who do not attend the parochial schools. These children are not able to attend the morning Masses which are offered before school begins or the Mass in the forenoon which is offered for the benefit of the children in the parochial schools.

Most of these children live at such a distance from school and Church that they must be brought to and from the school by transportation supplied by the public authority. While this transportation brings them near Church early enough for the morning Masses, there is no way of providing breakfast for them after observing the Eucharistic fast, and thus they are not able to receive Holy Communion. The public school authorities are unable to release them from their classes during school hours so that they are unable to assist at the Mass in the forenoon.

The public school authorities have agreed to transport the children from the school to the Church at the end of classes at two-thirty in the afternoon on the First Friday of each month and after Mass to transport them home as usual. The authorities have also agreed to arrange the children's lunch at an hour to allow them to observe completely the Eucharistic fast.

¹ Canon Law Digest, 4, p. 275, ¶. VI; p. 280, n. 13.

² Canon Law Digest, 4, p. 286.

Having inquired carefully into the circumstances and conditions as outlined above and finding no other manner of arranging for these children to assist at Mass and receive Holy Communion on the First Friday, we presume to bring to the attention of Your Holiness the plight of these little children. If it please Your Holiness we humbly ask for the faculty to permit the celebration of Holy Mass before four o'clock in the afternoon and at any hour after midday in this Parish and in any other Parish within our jurisdiction where it is necessary for the spiritual welfare of a considerable number of our children.

Reply: The favor is granted whereby the Ordinary of New Orleans can permit the celebration of an evening Mass before 4:00 P.M. according to the recitals; however, the provisions regarding the Eucharistic fast are to be observed.

(Private); Holy Office, 24 Feb., 1960, Prot. N. 404/46-308; copy of petition and rescript kindly sent us by His Excellency through his vice-chancellor, Rev. R. A. Wegmann.

Induit Permitting Moderation of Eucharistic Fast for Priests Binating (Holy Office, 13 Oct., 1960) Private.

The Ordinaries of Indonesia asked for the faculty to dispense their priests from the eucharistic fast when they are unable without grave inconvenience to observe it even according to the provisions of the Constitution *Christus Dominus*, in cases of bination or trination.

Reply: His Holiness Pope John XXIII, through faculties granted to the Supreme S. C. of the Holy Office, graciously deigned to grant that the Ordinaries of Indonesia, acting themselves in person, to the exclusion of any subdelegation and with a grave responsibility in conscience as to the real necessity, may give to the priests subject to them, who have the care of souls and who in case of bination or trination cannot observe the natural fast without certain and grave inconvenience, permission to take something by way of drink, excluding entirely alcoholic drinks or others in any way inebriating, before the second and third Mass, on Sundays and other feasts of obligation.

The Ordinaries can use this faculty for two years, with the understanding that the dispensation given in individual cases shall be good also for two years from the date of its conces-

sion. When the date of expiration of this faculty is imminent, each Ordinary of Indonesia shall send an accurate report to the Holy Office, in which is slated, together with the circumstances of the individual priests, the dispensation which was granted to them. Only after this report is received will this S. C. renew the faculty, in case renewal is asked.

All things to the contrary notwithstanding.

(Private); Holy Office, 13 Oct., 1960; Prot. N. 404/46-318/403. Translated from a copy of the original rescript kindly supplied by His Excellency the Most Reverend Tarcisius van Valenberg, Titular Bishop of Comba, Consultor to the S. C. de Propaganda Fide. Cf. *Periodica*, 50 (1961)–308 (Buijs).

Induit to Take Solid Food up to an Hour Before Communion (S. C. Sacr., 17 Dec., 1960) Private.

The following case was not initially processed through the Chicago Chancery but was sent directly to the Holy See by the priest consulted by the interested party. The S. C. of the Sacraments then asked the Chicago Chancery about the facts in the case. Following is the reply of the chancery and the decision of the S. Congregation.

There is question in the case of a certain good Catholic woman of the Archdiocese of Chicago, who suffers from such a disease (commonly called, diabetes) that it is absolutely necessary for her to take solid food up to half an hour before receiving Holy Communion. Since there is doubt whether or not, in these circumstances, the sick petitioner may take solid food as true and properly-called medicine (because it is not taken as true nourishment) so that she may take it without limitation of time before receiving the Eucharist, a petition is directed to the Sacred Congregation of the Sacraments for a special dispensation, if the case warrants it. We earnestly commend the petitioner's request.

Reply: In the audience of 17 December, 1960, after having heard the report of the undersigned Cardinal Prefect of the Sacred Congregation of the Sacraments and having attended to the recitals and recommendation of the Ordinary of Chicago, His Holiness, Pope John XXIII, graciously commissioned the same Cardinal to grant the favor to the petitioner according to

her request three times a week on these conditions: observance of the fast for one hour from solid food; removal of all scandal and occasion of wonderment; observance of proper conditions of body and soul as well as all other requirements of law.

All things to the contrary notwithstanding.

The present grant is valid for three years.

(Private); S. C. Sacr., 17 Dec., 1960; copy of original documenti sent us by the Chicago Chancery through the Rev. Raymond Goedert.

Another indult in identical terms, except that frequency of reception is limited to *twice* a week, was granted to an epileptic; issued by S. C. Sacr., 8 March, 1963, Prot. No. 6010/62; copy of the original rescript kindly sent us by the V. Rev. Msgr. Cornelius B. Sweeney, Chancellor of Indianapolis.

Faculty of Prison Chaplains to Dispense From Eucharistic Fast (S. C. Sacr., 13 March, 1961) Private.

The Bishop of Gary, adviser to the National Association of Catholic Prison Chaplains in the United States of North America, prostrate at the feet of Your Holiness, humbly petitions the faculty whereby prison chaplains can dispense from the law of the Eucharistic fast those faithful detained in prison, so that they, in view of their special circumstances and the discipline obtaining in prisons, may take something by way of solid food before Holy Communion.

In the audience with His Holiness on 13 March, 1961, after he had heard the report of the undersigned Cardinal Prefect of the Sacred Congregation of the Sacraments and attended to the recitals, our Holy Father, Pope John XXIII, graciously deigned to grant the Bishop of Gary the favor according to his petition, provided, however, that: a fast of one hour from solid food is observed; all danger of wonderment, scandal, and irreverence to the Holy Mysteries is removed; proper dispositions of body and soul are had; and the other requirements of law fulfilled.

All things to the contrary notwithstanding.

The present grant is valid *for two years* and can be used twice a week.

(Private); S. C. Sacr., 13 March, 1961, Prot. N. 428/61; copy of the original kindly sent us by the Rev. Robert J. Kelly, S.J.

Another indult in identical terms, except that a fast of *two* hours is

required, was granted to chaplains in Germany; issued by S. C. Sacr., 13 Nov., 1961, Prot. No. 5970/61 — 238/61; reported in *Archiv für Katholisches Kirchenrecht*, 130 (1961)–487.

Faculty of Chaplains of Mental Hospitals to Dispense From Eucharistic Fast (S. C. Sacr., 19 Jan., 1963) Private.

Petition. His Eminence, Cardinal Richard Cushing, moderator of the Catholic Chaplains who are assigned the spiritual care of the faithful in mental hospitals in the United States of North America, prostrate at the feet of Your Holiness, humbly requests the faculty of permitting the aforesaid chaplains to dispense the faithful from the law of the Eucharistic fast at any time of day so that, in view of the special discipline obtaining in the above-mentioned hospitals, the patients may take something by way of solid food before Holy Communion.

Reply. In the audience of 19 January, 1963, our Holy Father, Pope John XXIII, having heard the report of the undersigned Cardinal Prefect of the Sacred Congregation of the Sacraments and having attended to the recitals, graciously deigned to grant to the Most Eminent Petitioner the favor as requested, *once a week*, provided, however, that: a fast of one hour from solid food is observed; all danger of wonderment, scandal, and irreverence to the Holy Mysteries is removed; the other dispositions of body and soul are had; and the other requirements of law are fulfilled.

All things to the contrary notwithstanding.

The present grant is valid *jor three years*.

(Private); S. C. Sacr., 19 Jan., 1963, Prot. No. 46/63; copy of the original rescript kindly sent us by the Rev. Robert J. Kelly, S. J.

Note: An accompanying letter, dated 1 March, 1963, from the committee elected by the priest-members of the Association of Mental Hospital Chaplains, was sent to all priest-chaplains and noted that this privilege is “limited to the U. S. and [docs] not include either V. A. or Military facilities.”

Persons Sick at Home for Over a Week may, under certain other conditions, receive Holy Communion in the afternoon. See c. 867; Holy Office, 21 Oct., 1961.

CANON 867

Holy Communion in the Afternoon (Holy Office, 21 March, 1960) AAS 52-355.

A Decree of the Holy Office entitled: on distributing Holy Communion in the afternoon, is as follows:

Canon 867 § 4 provides that Holy Communion is not to be distributed outside the hours when Mass can be celebrated, *unless there is a reasonable cause for doing so* — “*nisi aliud rationabilis causa suadeat.*”

The Constitution, *Christus Dominus* of 6 January, 1953¹ mitigated the discipline concerning the Eucharistic fast and granted to local Ordinaries the faculty to permit the celebration of Mass in the evening on certain days (n. VI); and the Instruction attached to that Constitution by the Holy Office² declared that the faithful could freely approach the Holy Table *during that Mass or immediately before or after it*, observing the norms given in that Constitution for the eucharistic fast (n. 15).

Then the *Monitum* of 22 March, 1955³ made it clear that this concession had been made *for the common good of the faithful*, and should therefore be held within the scope of the common good.

Afterward by the *Motu proprio, Sacram Communionem* of 19 March, 1957⁴ local Ordinaries were given the faculty to permit the celebration of evening Mass *daily, if the spiritual good of a notable part of the faithful demanded it*.

Upon comparing these provisions with the text of the canon cited above, the question has been asked whether the last clause of that paragraph remains in full force, so that any reasonable cause is sufficient for asking and distributing Holy Communion in the afternoon, even independently of the celebration of Mass.

To this question this Supreme Sacred Congregation decided to reply that the said clause, although not formally abrogated, can now be more rarely applied, because, with the mitigation of the law of eucharistic fast, such a reasonable cause will more rarely occur; however, as the occurrence of such a cause cannot

¹ Canon Law Digest, 4, p. 269.

² *Ibid.*, p. 277.

³ *Ibid.*, p. 263.

⁴ *Ibid.*, p. 286.

be entirely excluded, and evening Masses cannot always be celebrated everywhere, local Ordinaries may permit that the provisions of those papal documents regarding the distribution of Holy Communion at evening Masses be applied, when such Masses cannot be had, to some sacred function to be determined by the local Ordinary himself, to be celebrated in the afternoon in churches, parochial or non-parochial, or in oratories of hospitals, prisons, and colleges.

While this concession provides more amply for the common good, it also counsels pastors of souls not to allow frequent requests from the faithful to prevent them [the pastors] from satisfying the needs of the modern apostolate.

His Holiness by Divine Providence Pope John XXIII, in the Audience granted on Friday the 18th of March to the Eminent Cardinal Secretary of the Holy Office, confirmed this decision of the Eminent Fathers of the Supreme Sacred Congregation of the Holy Office, which had been issued in the Plenary Session of Wednesday the 16th of March, 1960, and ordered its publication.

Given at Rome, from the Holy Office, 21 March, 1960.

AAS 52-355; Holy Office, Decree, 21 March, 1960. Annotations, *Periodica*, 49 (1960)-322 (Hürth); *The Clergy Monthly*, 24 (1960)-226-227 (Timmermans).

Holy Communion to the Sick in the Afternoon (Holy Office, 21 Oct., 1961) AAS 53-735.

A question entitled: "Concerning the giving of Holy Communion to the sick in the afternoon."

This Supreme Sacred Congregation has been asked whether those who are sick but not in danger of death nor confined to bed and yet unable to leave the house, may receive Holy Communion in the afternoon as often as they cannot receive the Holy Eucharist in the morning because of the absence of a priest or because of any other reasonable impediment.

On Thursday (instead of Wednesday) the 19th of October, the eminent and most reverend Cardinals in charge of safeguarding matters of faith and morals decided to answer the Doubt: *In the affirmative*, provided:

1) there is question of sick persons who have not been able to leave the house for a week;

2) the time and frequency for reception of Holy Communion are determined by the pastor or other priest having the spiritual care of the sick person;

3) the regulations already set down regarding the Eucharistic fast are observed.

On the following Friday, the 20th of October, 1961, in the audience granted to His Eminence, the Cardinal Secretary of the Holy Office, His Holiness, by Divine Providence, Pope John XXIII, confirmed this decision and ordered that it be made part of public law.

Given at Rome, from the Holy Office, the 21st of October, 1961.

AAS 53-735; Holy Office, 21 Oct., 1961. Annotations in *Nouvelle Revue Theologique*, 83 (1961)-1092-1093 (Bergh); *Periodica*, 51 (1962)-248-260 (Navarretc).

CANON 873

Military Chaplains: Faculty for confessions enlarged. Sec c. 451; S. C. Consist., 27 Nov., 1960.

CANON 912

Blessing After Pontifical Mass with Throne: Indulgences increased: Cardinal 15 years; Archbishop 10 years; Bishop 7 years. S. Paen., 31 Oct., 1962 (AAS 54-874).

CANON 924

Cord Rosary Can Be Blessed and Enriched With Indulgences (S. Paen., 15 May, 1948) Private.

The Secretary of State to His Holiness inquired whether a cord rosary could be blessed and enriched with indulgences.

Our Office gave an affirmative answer provided that such rosaries verify the essential condition required for rosaries in general, namely, that "they be made of solid material, that is, material which cannot be easily broken or worn out."

His Holiness was asked to signify that he had nothing contrary to such a response to the Secretary of State.

In the audience of 15 May, 1948, His Holiness replied: *In the affirmative*.

(Private); S. Paen., 15 May, 1948, Prot. N. 2287/48; copy of original rescript provided by the Rt. Rev. Msgr. Henry Frank, St. Cloud, Minn., who also sent along the following notation written from Rome, Italy, 10 March, 1959, by the Rev. Dr. Jerome Gassner, O.S.B.: “This morning I went to the S. Penitentiaria and asked about the rosary. I was shown the decree of May 15, 1948, wherewith the Holy Father upon the request of Cardinal Canali has approved such rosaries (cord) forever and for anybody. The Officialis was not sure whether or not that decree has been published or not. /fnyway, *it is in force*. Upon the cross can be given the papal indulgences and the indulgences of the Stations. Upon the cord rosary all the indulgences of any rosary.”

On this subject see also S. de Angelis: *De Indulgentiis*, ed. 2, n. 225. De Angelis is *substitutus* for indulgences in the Sacred Penitentiary and notes in his book that cord rosaries nearly always are more solid than those which are made from other materials and yet are blessed and enriched with indulgences.

Apostolic Indulgences of Pope John XXIII (S. Paen., 22 Nov., 1958) AAS 51-48.

APOSTOLIC INDULGENCES

which the Supreme Pontiff John XXIII in an Audience with the undersigned Cardinal Major Penitentiary on November 22, 1958, granted to the faithful who possess a pious or religious article blessed by the Pontiff or by a priest having the competent power and who fulfill certain prescribed conditions.

The Indulgences

1. Whoever is accustomed to recite at least once a week the Lord's chaplet (*coronam Dominicam*)', or one of the chaplets of the Blessed Virgin Mary; or a rosary or at least a third part of it; or the Little Office of the same Blessed Virgin Mary; or at least Vespers or a nocturn together with Lauds of the Office of the Dead; or the penitential or gradual psalms; or is accustomed to perform at least once a week one of those works which are known as the “works of mercy,” for example, to help the poor, to visit the sick, to catechize the uninstructed, to pray for the living and the dead, and so forth; or to attend Mass;

may, provided the conditions of sacramental confession, Holy Communion, and some prayer for the intentions of the Supreme Pontiff are observed, gain a plenary indulgence on the following days: the Nativity of our Lord, Epiphany, Easter, the Ascension, Pentecost, Trinity Sunday, Corpus Christi, the feast of the Sacred Heart, Christ the King; the Purification, Annunciation, Assumption, Nativity, Immaculate Conception, Maternity, and Immaculate Heart of the Blessed Virgin Mary, and the feast of her Queenship; the Nativity of St. John the Baptist; both feasts of St. Joseph, the Spouse of the Mother of God (March 19 and May 1); the feasts of the Holy Apostles Peter and Paul, Andrew, James, John, Thomas, Philip and James, Bartholomew, Matthew, Simon and Jude, Matthias; and the feast of All Saints.

If, however, a person does not make a sacramental confession and go to Holy Communion but nevertheless prays with a contrite heart for some time (*aliquantisper*) for the intentions of the Supreme Pontiff, he may gain on each of the above-mentioned days a partial indulgence of seven years.

Moreover, whoever performs one of the aforementioned works of piety or charity may gain, each time he does so, a partial indulgence of three years.

2. Priests who, if they are not prevented by a legitimate impediment, are accustomed to celebrate daily the holy sacrifice of the Mass may gain a plenary indulgence on the above mentioned feasts, provided they confess sacramentally and pray for the intentions of the Supreme Pontiff.

Moreover, as often as they say Mass they may gain a partial indulgence of five years.

3. Whoever is bound to the recitation of the Divine Office may, when he fulfills this obligation, gain a plenary indulgence on the feast days mentioned above, provided the conditions of sacramental confession, of Holy Communion, and of prayer for the intentions of the Holy Father are fulfilled.

Whoever does this at least with a contrite heart may gain each time a partial indulgence of five years.

4. Whoever recites at dawn, at noon, and at evening, or does so as soon as he can after those times, the prayer which is popularly called the Angelus and during the Paschal Season the Regina Caeli; or whoever, being ignorant of these prayers, says the Hail Mary five times: likewise whoever around the first part of the night recites the psalm De Profundis, or, if he does

not know this, says an Our Father, Hail Mary, and Eternal Rest Grant unto Them, may gain a partial indulgence of five hundred days.

5. The same indulgence may be gained by one who on any Friday piously meditates for a time *{aliquantulum}* on the passion and death of our Lord Jesus Christ and devoutly recites three times the Our Father and the Hail Mary.

6. Whoever, after examining his conscience, sincerely detesting his sins, and resolving to amend himself, will devoutly recite an Our Father, a Hail Mary, and a Glory Be to the Father in honor of the Most Blessed Trinity; or recites five times the Glory Be to the Father in memory of the five wounds of our Lord Jesus Christ, may gain an indulgence of three hundred days.

7. Whoever prays for those in their agony by reciting for them at least once an Our Father and a Hail Mary may gain a partial indulgence of one hundred days.

8. Finally whoever in the moment of death will devoutly commend his soul to God and, after making a good confession and receiving Holy Communion, or at least being contrite, will devoutly invoke, if possible with his lips, otherwise at least in his heart, the most holy name of Jesus, and will patiently accept his death from the hand of the Lord as the wages for sin, may gain a plenary indulgence.

Cautions

1. The only articles capable of receiving the blessing for gaining the apostolic indulgences are chaplets, rosaries, crosses, crucifixes, small religious statues, holy medals, provided they are not made of tin, lead, hollow glass, or other similar material which can be easily broken or destroyed.

2. Images of the saints must not represent any except those duly canonized or mentioned in approved martyrologies.

3. In order that a person may gain the apostolic indulgences, it is necessary that he carry on his person or decently keep in his home one of the articles blessed by the Sovereign Pontiff himself or by a priest who has the requisite faculty.

4. By the express declaration of His Holiness, this concession of apostolic indulgences in no way derogates from indulgences which may have been granted at other times by Supreme Pontiffs for the prayers, pious exercises, or works mentioned above.

Given at Rome, in the palace of the Sacred Apostolic Penitentiary, on November 22, 1958.

AAS 51-48: S. Pacn., 22 Nov., 1958.

Note: Published with the express permission of the Sacred Penitentiary' for the *Canon Law Digest*, 4 March, 1960 (N. 1874/60). The translation is the same which appeared in *Review for Religious*, 18 (1959)—129, in virtue of a special permission also obtained from the Sacred Penitentiary through us, 10 March, 1959 (N. 1676/59).

CANON 925

Rosary on the Air: Indulgences (S. Paen., 8 Oct., 1958)
AAS 50-973.

The Sacred Penitentiary was asked:

Questions: 1. Whether the faithful can gain the Indulgences attached to the Rosary of the Blessed Virgin if they recite it with a companion who is present only radiophonically; and if so,

2. Whether the faithful can gain the aforesaid Indulgences if they recite the Rosary of the Blessed Virgin Mary alternately while part of the prayers are transmitted radiophonically and are not being recited here and now by any person but were previously recorded on a disc or transmitting wire or other instrument.

Reply: The Sacred Apostolic Penitentiary replied to these questions on 9 May, 1952:

1. In the affirmative;
2. In the negative.

Given at Rome from the Sacred Penitentiary, 8 Oct., 1958.

AAS 50-973; S. Pacn., 8 Oct., 1958. These same questions and the same reply, obtained from a private source, were published as of the original date, 9 May, 1952, in *Canon Law Digest*, 3, p. 390.

Both Cross and *Corpus* May Be Made of Plastic (S. Paen., 6 May, 1959) Private.

A reply of the Sacred Penitentiary (N. 3178/59):

Matthew Miller, priest of the Order of Friars Minor, prostrate at the feet of Your Holiness, presents the following question for solution: Whether the indulgences of the Way of the

Cross, for those who are legitimately prevented from making the Stations, can be attached to Crucifixes whose crosses are made of the material called “plastic.”

Reply: In the affirmative.

(Private); S. Paen., 6 May, 1959; published in the *Acta Ordinis Fratrum Minorum*, 78 (1959)–287, and sent to us by the Rev. Walter Bedard, O.F.M., for the Canon Law Digest. On inquiry at the Sacred Penitentiary we were told *orally* that the response could be safely applied to the *corpus* as well as to the cross of the crucifix. It is essential, however, that the *corpus* stand out in relief (though it need not be detachable) from the cross, and be not merely stamped on the material of which the cross is made.

Indulgence for Kissing Wife's Wedding Ring (S. Paen., 23 Nov., 1959) AAS 51-921.

In order to encourage conjugal love and fidelity, especially in these times when the natural and divine rights of married life are the object of such frequent and such disgraceful attacks, His Holiness John XXIII by divine Providence Pope, willingly acceding to the petition presented to him by the undersigned Cardinal Major Penitentiary in the Audience granted to him on the 21st of November of this year, graciously deigned to grant, that:

Married couples who on piously kissing the wife's wedding ring either separately or both together, devoutly recite with at least a contrite heart the invocation: “Grant us, Lord, that loving Thee we may love each other and live according to Thy holy law,” or another similar invocation, can gain a partial Indulgence of three hundred days once on their wedding day? All things to the contrary notwithstanding.

Given at Rome from the Sacred Penitentiary, the 23rd day of November 1959.

AAS 51-921; S. Paen., 23 Nov., 1959.

¹ These words, “on their wedding day” (referring to the very day of the celebration of the marriage) were by mistake omitted from the original report of the indulgence in AAS 51-921. A Notification issued by the Sacred Penitentiary on 22 Dec., 1959 (AAS 52-62), corrects the typographical error and makes it clear that this indulgence can be gained only on the wedding day itself.

New Indulgences Attached to Acts in Favor of the Dying
(S. Paen., 21 Oct., 1960) AAS 53-56.

A decree of the Sacred Penitentiary:

His Holiness John XXIII by Divine Providence Pope, in order the better to provide for the salvation of souls about to leave this life, in the Audience granted to the undersigned Cardinal Major Penitentiary on the 15th of October of this year (1960), graciously deigned to grant the following Indulgences: a *partial Indulgence of ten years* to be gained with at least a contrite heart by the faithful who devoutly offer the fruits of the Sacrifice of the Mass of which they can dispose, in favor of the dying; a *plenary* Indulgence to be gained under the usual conditions by the faithful who do this every day for a whole month. The present decree is to be effective *in perpetuum* without the sending of any Apostolic Letter in the form of a brief; all things to the contrary notwithstanding.

Given at Rome from the Sacred Penitentiary, the 21st of October, 1960.

AAS 53-56; S. Paen., 21 Oct., 1960.

Offering the Day's Work to God: Indulgences (S. Paen.,
25 Nov., 1961) AAS 53-827.

His Holiness John XXIII by Divine Providence Pope, desiring that human labor by being offered to God be ennobled and elevated, in the Audience granted to the undersigned Cardinal Major Penitentiary on the seventh of October of the present year (1961), graciously deigned to grant the following Indulgences:

1. a *plenary* Indulgence, on the usual conditions, to be gained by the faithful who, using whatever formula they choose, offer to God in the morning the manual or intellectual work of the whole day;

2. a *partial indulgence of five hundred days*, to be gained by the faithful every time they, at least with a contrite heart, likewise devoutly offer their present work, manual or intellectual, by any pious invocation.

The present provision to be valid *in perpetuum*. All things to the contrary notwithstanding.

Given at Rome from the Sacred Apostolic Penitentiary, the 25th of November, 1961.

AAS 53-827; S. Paen., Decree, 25 Nov., 1961.

**Unusual Indulgences Attributed to Certain Rosaries
Declared Invalid (S. Paen., 6 Feb., 1962) AAS 54-117.**

A decree of the Sacred Penitentiary:

It has been reported to the Sacred Penitentiary that certain rosaries are being distributed to the faithful, which some persons claim to have been enriched with altogether unusual indulgences, so that several plenary indulgences are attached to each Hail Mary.

Now since it is not the practice of the Church of Rome to exceed definite limits of discretion in granting indulgences, this Sacred Tribunal, whose business it is to decide questions as to the concession and practice of indulgences, in order to prevent false interpretations and to avoid indiscreet devotion on the part of the faithful, declares that these indulgences which are attributed to these rosaries are of no validity.

His Holiness John XXIII by Divine Providence Pope, in the Audience granted to the undersigned Cardinal Major Penitentiary on the 3rd of February of this year, approved this decree and ordered that it be published.

Given at Rome, from the Sacred Apostolic Penitentiary, 6 February, 1962.

AAS 54-117; S. Paen., 6 Feb., 1962.

Prayer for Success of Ecumenical Council Recited Before the Divine Office (S. Paen., 16 Feb., 1962) AAS 54-118.

Original Latin text of prayer composed by His Holiness John XXIII:

Acceptum tibi sit, Domine Deus, sacrificium laudis, quod divinae maiestati tuae offero pro felici exitu Concilii Oecumenici Vaticani secundi, et praesta, ut quod simul cum Pontifice nostro Ioanne suppliciter a te petimus, per misericordiam tuam efficaciter consequamur, Amen,

The decree of the Sacred Penitentiary:

His Holiness John XXIII has graciously deigned to grant to clerics who devoutly recite the above prayer before offering the Divine Office, the following indulgences: 1. a partial indulgence of 500 days to be gained with at least a contrite heart: 2. a plenary indulgence on the usual conditions, to be gained once a month, if they have made this recitation every day for a whole month. This grant to be valid until the close of the said Ecumenical Vatican Council.

All things to the contrary notwithstanding.

AAS 54-118; S. Paen., 16 Feb., 1962.

Note: This indulgence was extended to religious nuns and sisters reciting this same prayer before saying the Divine Office, or the Little Office of the Blessed Virgin Mary, or any Office prescribed by their Constitutions, S. Paen., 24 July, 1962; AAS 54-686.

Auto Drivers: Prayer for, composed by His Holiness John XXIII; partial, three years for drivers who recite it with contrite heart. S. Paen., 5 June, 1959 (AAS 51-489).

Boy Scouts: Prayer to be recited by Italian Boy Scouts, composed by His Holiness, John XXIII; indulgences, S. Paen., 19 Aug., 1962 (AAS 54-744).

Christ, Eucharistic King: Prayer in honor of the Eucharistic King, composed by His Holiness John XXIII. Partial, ten years; plenary once a month if recited daily, on usual conditions. S. Paen., 21 Feb., 1959 (AAS 51-163).

Church of Silence: Prayer for the Church of Silence composed by His Holiness John XXIII. Partial, three years. S. Paen., 23 Jan., 1959 (AAS 51-112). English text, *The Pope Speaks*, 5 (1958-59)-414.

Communion: Five points to be recited before or after Holy Communion: 1) hatred of sin; 2) approval of all good works; 3) intention to do all for the glory of God in union with the Saints; 4) forgiveness of all injuries of whatever kind; 5) willingness to offer one's life for the salvation of all men.— These acts devoutly recited according to the formulas given are enriched with indulgences: partial, three years; plenary under usual conditions if recited daily for a whole month. S. Paen., 5 May, 1962 (AAS 54-409).

Consecration of Human Race to Christ the King: Indulgence. S. Paen., 18 July, 1959 (AAS 51-595).

Ecumenical Council: Prayer to the Holy Spirit for the success of the Council: indulgences. S. Paen., 23 Sept., 1959 (AAS 51-832).

Faculty to Grant a Plenary Indulgence was given to priests who are members of the Association of Priest Adorers for penitents who receive Communion at least five times a week if they also fulfill the other conditions for gaining a plenary indulgence. The indulgence can be

gained once a week. Priests having this faculty can grant it to the same penitent for several weeks or months at one time. The faculty was granted in 1906 to members of the Priests' Eucharistic League and is now given for *seven years* to the Association of Priest Adorers. S. Paenit. 14 Mar., 1957, Prot. No. 265/57; reported with annotations in *Irish Ecclesiastical Record*, 90 (1958)—134.

Holy Hour: Privately, in church, public oratory, or (for those legitimately using it) semi-public oratory: besides partial indulgence (Ench. Indulg. 1952, n. 168), a plenary indulgence now granted. Conditions: confession, Communion, prayers for intentions of Pope. S. Paen., 13 Aug., 1959 (AAS 51-656).

Litany of the Most Precious Blood: Indulgences. See c. 1257; S. C. Rit., 24 Feb., 1960, note.

Newly Established Churches: A prayer to be said by members of newly founded churches, composed by His Holiness John XXIII, indulgenced; S. Paen., 13 Aug., 1959 (AAS 52-61).

Offering to God in the Morning the Sufferings of the Day, using any formula. Indulgences: *plenary*, on the usual conditions (with power to commute according to canon 935), for offering in the morning *all* the sufferings of soul or body of that day to God in union with Christ; *partial*, 500 days, to be gained by the faithful as often as they offer *any present suffering* of this sort in the same manner. S. Paen., 4 June, 1962 (AAS 54-475).

Our Lady of Good Hope: Prayer to be recited by seminarians, composed by His Holiness John XXIII. Indulgences: partial, seven years; plenary on usual conditions if recited daily for one month. S. Paen., 7 Apr., 1961 (AAS 53-231). *The Pope Speaks*, 7 (1961)-165.

Portiuncula Indulgence: Those attending the International Eucharistic Congress in Munich from July 31 to August 7, 1960, were granted the privilege of gaining this Indulgence on the 14th of August instead of the 2nd of August or the following Sunday, observing the required conditions according to the Decree of 10 July, 1924 (AAS 16-345; Canon Law Digest, 2, p. 543). S. Paen., 12 May, 1960 (AAS 52-421).

Prayer for Missionaries: Composed by His Holiness John XXIII; partial, 500 days, plenary under usual conditions for daily devout recital during month. S. Paen., 4 Apr., 1960 (AAS 52-421).

Prayer for the Necessities of Others: Indulgences: partial, 3 years, plenary if recited daily for a whole month. S. Paen., 5 May, 1962 (AAS 54-410).

Prayer of Pope Clement XI, recited after Mass: Indulgences. See c. 1257; S. C. Rit., 24 Feb., 1960, note.

Prayer of Prisoners: Composed by His Holiness Pius XII: three years, when recited by a prisoner devoutly with contrite heart. S. Paen., 10 Apr., 1958 (AAS 50-336). English text, *The Pope Speaks*, 4 (1957-58)-454.

Prayer of Seminarians for Their Parents: Indulgences: partial, 500 days; plenary under usual conditions if recited daily for one month. S. Paen., 13 Aug., 1959 (AAS 51-655). Annotations, *Commentarium pro Religiosis*, 39 (1960)-54.

Prayer of Young Women: Composed by His Holiness Pius XII: partial,

three years. S. Paen., 7 March, 1958 (AAS 50-334). English text, *The Pope Speaks*, 5 (1958-59)-38.

Prayer to Be Recited by Catholic Men Who Are Legislators or in Politics: Composed by His Holiness Pius XII: three years *each time* it is recited by them devoutly with contrite heart. S. Paen., 27 Jan., 1958 (AAS 50-121). English text, *The Pope Speaks*, 4 (1957-58)-434.

Prayer to Be Recited by Members of Christian Family: Composed by His Holiness Pius XII: one thousand days for those reciting it devoutly with contrite heart. S. Paen., 30 Dec., 1957 (AAS 50-119). English text, *The Pope Speaks*, 5 (1958-59)-48.

Prayer to Be Recited During Popular Missions: Composed by His Holiness Pius XII: three years when recited by priest giving the mission or by people making it. S. Paen., 21 May, 1958 (AAS 50-490).

Prayer to Saint Joseph the Workman: Composed by His Holiness Pius XII: three years when recited by workman devoutly with contrite heart. S. Paen., 11 March, 1958 (AAS 50-335). English text, *The Pope Speaks*, 4 (1957-58)-411.

Prayer to the Blessed Virgin, Queen: Composed by His Holiness Pius XII, to be recited by Christian women (Italian text): three years. S. Paen., 2 Aug., 1957 (AAS 50-599).

Priestly Vocations: Primary' Work; new Summary of Indulgences. S. Paen., 9 June, 1961 (AAS 53-521).

Statue of Saint Peter in the Vatican Basilica: Indulgence for kissing foot, with invocation, "Saint Peter, pray for us." S. Paen., 5 June, 1961 (AAS 53-521).

Teachers' Prayer: Composed by His Holiness Pius XII: one thousand days *each time*, with contrite heart. S. Paen., 28 Dec., 1957 (AAS 50-118). English text, *The Pope Speaks*, 4 (1957-58)-380.

CANON 951

Sacred Orders Conferred by Heretically Consecrated Bishop. See c. 2315 (AAS 51-484).

CANON 973

Careful Selection and Training of Candidates for the States of Perfection and Sacred Orders (S. C. Rel., 2 Feb., 1961).

An Instruction, *Religiosorum institutio*, to the Superiors of Religious Communities, Societies without vows, and Secular Institutes on the careful selection and training of candidates for the states of perfection and Sacred Orders is as follows.

PURPOSE, BINDING FORCE, AND EXTENT
OF THIS INSTRUCTION

1. The Instruction *Quantum Religiones*

The training of religious and of others pursuing perfection and aspiring to the ranks of the clergy in the states of perfection has always been particularly close to the heart of the Sacred Congregation for Religious. Thus, in the Instruction *Quantum Religiones*, of 1 December, 1931, the Sacred Congregation instructed the superiors general of religious communities and clerical societies on the proper religious and clerical training of their subjects, and on the investigation to be carried out before profession and the reception of Sacred Orders.¹

The main purpose of this Instruction was, in so far as human frailty may permit, to forestall serious cases of defection not only from the religious state but likewise from the sacred ranks in which religious had been enrolled through the reception of Orders.

2. *The purpose of this Instruction and its binding force*

Now, however, without any change in the chief directives and criteria contained in the aforesaid Instruction, this Sacred Congregation proposes to take up this same question again and to treat it anew (can. 22), especially as regards the selection and training of candidates and the investigation to be made prior to professions and Sacred Orders in order that the aforesaid Instruction may be in complete harmony with subsequent developments and with later pertinent pontifical documents.

3. *The principal sources of this Instruction*

In the Jubilee Year of 1950 there was held at Rome an International Congress of the States of Perfection, in which specialists summoned from all over the world on the basis of their knowledge and experience, spoke and wrote on the selection, nurturing, and perfecting of religious and clerical vocations. These discussions were published in the four-volume *Acta et Documenta*

¹ AAS 24 (1932)—74—81; *Enchiridion de Statibus Perfectionis*, Rome, 1949, n. 363, pp. 471-479. Cf. also the Instruction *Illud saepius, De Qualitatibus recipiendorum*, 18 August, 1915, in *Enchiridion de Stat. Per.*, n. 286, pp. 340-344. English version of *Quantum Religiones* in *Canon Law Digest*, 1, pp. 473-482.

of the Congress. Later, congresses were held in various nations and in them the same topics were taken up.

During this same period other documents of the utmost importance appeared. These were the encyclical letter of Pope Pius XI, of immortal memory, *Ad Catholici Sacerdotii*, of 20 December, 1935,² and various others published by Pope Pius XII, of venerable memory, to whom the states of perfection are so indebted, such as his Exhortation to the Clergy, *Menti Nostrae*, of 23 September, 1950,³ his encyclical letter, *Sacra Virginitas*, of 25 March, 1954/⁴ his allocution, *Sollemnis Conventus*, of 24 June, 1939, to all clerical students and their superiors,⁵ his allocution, *Haud Mediocri*, of 11 February, 1958, to the superiors general of religious orders and congregations resident in Rome,⁶ and especially the Apostolic Constitution, *Sedes Sapientiae*, of 31 May, 1956, on religious, clerical and apostolic training of clerics in the states of perfection.⁷ Nor of any lesser value are those documents which the Sovereign Pontiff, John XXIII, happily reigning, has issued on the priesthood and priestly formation, both in his solemn allocution on the occasion of the first Roman Synod and likewise in the Synodal Constitutions.⁸ There was also published a reserved *Circular Letter* of the Sacred Congregation of the Sacraments on 27 December, 1955,^{8*} addressed to local Ordinaries for secular clerics, imposing an investigation of candidates before their promotion to Orders.

Certainly it was most opportune for, and even the duty of,

² AAS 28 (1936)-5-533 ; *Ench. de Stat. Per/.*, n. 367, 481-521.

³ AAS 42 (1950)-657-702.

⁴ AAS 46 (1954)-161-191.

⁵ AAS 31 (1939)-245-251 ; *Ench. de Stat. Pcrf.*, n. 373, pp. 530-537; Canon Law Digest, 2, pp. 427-433.

⁶ AAS 50 (1958) 153-161; Canon Law Digest, 5, pp. 365-374.

⁷ Cf. the doctrinal section in AAS 48 (1956) 354-365. The *Statuta Generalia* appended to this same Apostolic Constitution were printed and promulgated separately from the AAS. The references in the Instruction are to the second edition published under the direction of the Sacred Congregation for Religious. English version of doctrinal section in Canon Law Digest, 4, pp. 169-182; English version of the *Statuta* is available from the Catholic University of America Press.

«These documents of Pope John XXIII can be consulted in AAS 52 (1960)-179-309, and in the *Printa Romana Synodus*, A.D. 1960, Vatican Press.

^{6*} English version in Canon Law Digest, 4, pp. 303-315.

this Sacred Congregation to incorporate the fruits of this long-standing and rich experience and evolution into a new Instruction, which would likewise serve as a particularized commentary on the Apostolic Constitution, *Sedes Sapientiae* (cf. n. 40 and the *Statuta Generalia*, art. 17).

4. *To whom this Instruction is addressed*

This Instruction is addressed to the superiors of religious communities, societies living the common life, and secular institutes, especially as far as the last are concerned, if their members are incorporated into the institute as clerics. Therefore, although frequently, for the sake of convenience, only religious will be mentioned, the norms and criteria set forth in this Instruction are also applicable to the members of the other states of perfection (cf. *Stat. Gen.*, art. 16, §§ 1-2).

Likewise, although the Instruction refers especially to candidates for the clerical state, nevertheless those points which by their very nature deal with the selection and training of candidates for the states of perfection are, with due adaptations, to be applied also to lay religious, including religious women (*Ibid.*, §3, 2°).

I. THE MORE COMMON CAUSES OF DEFECTION

5. *An inquiry into the causes of defections*

It is necessary at the very outset to set down the most frequent grounds alleged for defections and to lay before superiors the reasons which religious priests claim to be the causes why they lose interest in the life they have embraced and ask the Holy See for secularization or even for “laicization,” i.e., reduction to the lay state. Attention must be drawn also to the pretexts under which these same religious priests presume to leave the religious life and return to the world on their own initiative, or even make so bold as to question before the Apostolic Dicastries their clerical obligations, especially celibacy. Once the causes of defections are known, superiors will be able to exercise more experienced care and vigilance either in examining the divine vocation of candidates or in strengthening and preserving it by their devoted efforts.

In general, the aforesaid religious claim either that they en-

tered on this way of life and continued in it without a genuine divine vocation, or that they lost the genuine divine vocation during the period of their formation or in the early years of their ministerial life.

6. *Undue family influence*

Frequently such religious claim undue influence from parents and members of their family, inasmuch as they were born into a large or poor family and thus were advised either by their parents or by other relatives to leave the paternal home and go to the seminary as a happy solution of family difficulties and were even at times pressured by request, persuasion, or even disguised threats, into embracing the life of perfection and the priestly life and continuing in it. As a result, they allege that their repugnance or reluctance to accept the religious clerical state, for which they had an aversion, was broken down.

7. *Undue influence of superiors and directors*

There were also those who lay at the door of their religious superiors and their spiritual directors the responsibility for their most difficult situation, claiming that these latter, although they had noticed in them no happiness in the religious clerical life, no spirit of piety, and no zeal as they grew older, nevertheless did not hesitate to urge them on, either because they hoped the subjects would do better in the future or because they were more interested in the number than in the quality of vocations, or because, blinded by a false sense of kindness toward the candidates, they threatened them with the danger of loss of eternal salvation if they left the religious clerical state.

8. *Ignorance of obligations and lack of liberty in accepting them*

Not infrequently religious priests plead insufficient knowledge of religious and clerical obligations, especially celibacy, or uncertain will in advancing to perpetual profession or Sacred Orders. If they entered a religious seminary as young boys or in their early adolescent years with only a confused knowledge of the religious and ecclesiastical vocation or with a very uncertain will, these unfortunate religious and priests claim that they never got over this state of mind, once they had completed their studies and their years of formation. Nevertheless, they did not

withdraw from the path on which they had entered either because they heedlessly followed their companions according to custom, or because, being bashful and incapable of any serious decision, they unwillingly went along with the urgings and counsels of their superiors. Hence they affirm that in making profession or receiving Orders they were not sufficiently aware of the obligations of the priestly life or did not accept them with full freedom.

9. *Fear of an uncertain future*

At times such candidates, on the verge of Sacred Orders or perpetual profession and somewhat mature in age, finding themselves without academic degrees and untrained in any art or liberal profession, were afraid to leave the religious life, feeling deep down in their hearts that if they returned to the world, they could not make an upright living unless by manual labor, or would be obliged to make difficult and uncertain efforts to acquire a liberal profession. Therefore they regarded the decision to continue in the religious clerical life as a lesser evil.

10. *Difficulty with chastity*

Sometimes these religious priests affirm that it is now impossible for them to observe chastity, first because of bad habits contracted in youth, which were sometimes corrected but still never completely eradicated, and secondly because of sexual tendencies of a pathological nature, which they feel cannot be brought under control either by ordinary or extraordinary means, even those of a spiritual order, in such a way that they frequently fall into the solitary sin.

11. *Loss of the religious spirit*

Lastly, not infrequently there is adduced as a cause the loss of the religious spirit either because, under the insidious impact of present-day naturalism, these priests become incapable of discipline and religious observance, or because, living in religious houses an indolent and unproductive life, deceived by the desire of life outside and ill-regulated pseudo-apostolic activism and neglecting the interior life, they fall victims to dangers of all kinds, which they do not avoid and do not even recognize.

12. *Weakness and subjective character of such arguments*

Unfortunate religious priests bring forth these and other similar arguments, at times even attempting to make the Church responsible for their deplorable condition, as though the Church, through her ministers, had admitted them to the religious and priestly life without the necessary qualifications, or did not know how to train and protect them once they had been called unto the portion of the Lord. But, as the Sacred Congregation of the Sacraments states in the above-mentioned *Circular Letter*: "it cannot be denied that these charges made by the priests during the trials have only a shadowy appearance of truth, for often the only proof is the statement made by the plaintiff alone, a very interested party, and not by witnesses or documents proved in court."⁸ Nor is this surprising since these unfortunate religious priests not infrequently take their present state of mind and psychic crisis, which has gradually evolved over a period of years, and unconsciously transfer it to the time of their profession and ordination, being unaware of the inner change which has taken place within themselves.

13. *Removal of all appearance of justification for these claims; superiors' obligation in conscience*

And yet the honor of the Church, the welfare of religious communities and the edification of the faithful demand of superiors most accurate diligence and untiring zeal in order not to provide even a vestige of foundation for priests advancing such claims.

Superiors should see to it that they be not responsible for the mistakes or errors of those in charge of selecting and training young men. This will be the case if they are culpably uninformed of the norms laid down by the Church, or ignore them, or apply them carelessly; if, ignoring the necessary discernment of spirits, they admit into religious life and allow to remain therein those who have not been called by God, or if they neglect to give proper formation to those who are evidently called and to safeguard them in their divine vocation. Therefore, this Sacred Congregation regards it as its duty to exhort superiors most earnestly always to keep before their eyes the norms herein set forth, being mindful of the grave warning of this Sacred Con-

⁸ Canon Law Digest, 4, p. 308.

gregation in its Instruction, *Illud Saepius*, of 18 August, 1915: "When a religious leaves his order, the superior of that same order, if he has diligently examined his conscience before God, will very frequently be well aware that he himself is not without fault and has failed in his duty. This neglect of duty is often verified either in the admission of candidates or in training them to the religious life, or, after they have made vows, in keeping watch over them."⁹

II. THE CARE TO BE TAKEN IN THE SELECTION OF CANDIDATES FOR THE STATE OF PERFECTION AND THE CLERICAL STATE

A) GENERAL WARNINGS

14. *Quality before quantity*

First of all, although vocations to the state of evangelical perfection and to the priesthood are to be promoted by every means (*Stat. Gen.*, art. 32), still care must be taken lest an immoderate desire to increase numbers should interfere with quality and selection.

Let all be convinced that, unless great zeal for an abundance of students is closely bound up with proper care for their formation, such zeal does not produce the desired effects, and even does just the contrary. For just as it is evident that, with the help of God's grace, nothing contributes more to inspiring vocations than the exemplary life of those who have been properly formed, in the same way nothing is more conducive to impeding the growth of vocations or to suffocating them than the example of mistakes which are unfortunately beheld in those who are without proper solid formation.

"Seek ye first the kingdom of God and His justice and all these things will be added unto you. We can say, and all superiors should repeat: Let us seek out quality first of all, because then, if we may use such an expression, quantity will automatically be present by itself. This will be the concern of Divine Providence. It is not our task to look for numbers, since it is not given to us to inspire vocations in souls. In this truth there

⁹ *Encli. de Stat. Pcrj.*, n. 286, p. 341.

is contained the whole of the theology of a vocation: it comes from God and only God can give it. It is our task to nurture this vocation, to enrich it, and to adorn it. . . . This is the guarantee and promise of your future prosperity.”¹⁰

As a matter of fact, experience teaches us that God favors with an abundance of vocations those religious communities which flourish with the rigor of discipline and carry out their own proper role in the Mystical Body of Christ, and that, on the contrary, those communities suffer a lack of candidates, whose members do not comply faithfully with His divine counsels.

Wherefore, those who are suffering from a shortage of vocations and anxiously devote themselves to collecting them, using at times methods and procedures which are certainly not to be recommended, would do well to exert the greatest care in training in the best way possible the candidates who spontaneously come to them or are drawn to them by prudent means and are already entrusted to them by the Church and Divine Providence.

For the rest, let us not be unmindful of the teaching of Holy Scripture, which the Sovereign Pontiff recalls to us in such timely fashion: “Gedeon, who had at his disposal an immense multitude of men apparently ready and prepared to fight all battles and conquer all difficulties, heard the voice of the Lord declaring that to accomplish hard and difficult tasks, rather than large numbers, the courage of a few was sufficient.”¹¹

15. *Positive signs of a vocation*

It will be helpful to recall, then, that only those candidates can be admitted who are free of any canonical impediment and who, at the same time, show positive signs of a divine vocation, conformably to the prescriptions of the Apostolic Constitution, *Sedes Sapientiae*, and the *Statuta Generalia*, art. 31, § 2, 1°, 2°.

¹⁰ Allocution of Pius XI to the General Chapter of the Oblates of Mary Immaculate, 14 September, 1932. Allocution of Pius XII to the Superiors General, 11 February, 1958, in AAS 50 (1958)–160; Canon Law Digest, 5, p. 373.

¹¹ John XXIII, allocution of 28 January, 1960, to the clerical students of the Diocese of Rome or residing in Rome, in AAS 52 (1960)–263; English version in *The Pope Speaks*, 6 (1960)–364. *Prima Romana Synodus*, p. 436. Cf Pius XI, encyclical *Ad Catholici Sacerdotii*, AAS 28 (1936)–44; *Ench. de Stat. Perl.*, n. 367, p. 513,

Let this be the first and absolute principle in selecting vocations. For, as we are clearly admonished by the same Apostolic Constitution, *Sedes Sapientiae*: "A call from God to enter the religious or the sacerdotal state is so necessary that, if this is lacking, the very foundation on which the whole edifice rests is wanting. For whom God has not called, His grace does not move nor assist."¹²

The canonical fitness of the candidate for bearing the obligations of the institute (can. 538; *Stat. Gen.*, art. 31, § 1) must be evinced by *positive arguments* (can. 973, §3), and it must consist in all the requirements and, according to differences in age, all the physical, intellectual and moral qualities, either of nature or of grace, whereby a young man is rightly prepared for the worthy acceptance and performance of religious and priestly obligations (*Stat. Gen.*, art. 33).

16. *Moral certainty of the fitness of candidates*

Candidates should not be admitted to religious seminaries except after careful investigation and the securing of detailed information on each individual. In seminaries and novitiates the necessary proofs and investigations are to be repeated with faithful observance of the General Statutes of the Apostolic Constitution *Scdes Sapientiae*, art. 31-34. Doubtful fitness is not enough but "as often as there still remains some prudent doubt as to the fitness of a candidate, it is wrong to permit him to contract obligations (can. 571, § 2), especially if they be definitive, (can. 575, § 1; 637).¹³ Still greater care must be exercised in this regard if there be question of Sacred Orders.¹⁴ The period of trial is to be continued as provided for in canon law, and all possible means must be employed which may be useful in acquiring this moral certitude" (can. 571, § 2; 574, § 2; *Stat. Gen.*, art. 34, § 2, 1°, 2°, 3°). Appropriately, therefore, all due proportion being guarded as to the different degrees of probation and selection, should superiors and all those engaged in deciding vocations apply to themselves the canonical prescriptions whereby the bishop is warned "that he should confer Sacred

¹² Apostolic Const. *Scdes Sapientiae*, nn. 12-13; Canon Law Digest, 4, p. 173.

¹³ *Stat. Gen.*, art. 34, § 2, 1e.

¹⁴ *Ibid.*, n. 2°.

Orders on no one unless he is morally certain, by positive arguments, of the candidate's canonical fitness; otherwise, he not only sins most grievously himself but exposes himself to the danger of sharing in the sins of others" (can. 973, § 3). For the selection and training of a religious candidate is a step toward sacred ordination and in the ordination of religious, as Pius XI wisely warns, the Bishop "always places full confidence in the judgment of their superiors."¹⁵ Consequently, in case of doubt as to fitness, it is certainly unlawful to proceed further for there is involved something on which the welfare of the Church and the salvation of souls depend in a special manner, and in which, consequently, the safer opinion must always be followed. "This safer opinion in the question now before us, does more to protect the best interests of ecclesiastical candidates since it turns them aside from a road on which they might be led on to eternal ruin."¹⁸

17. *The responsibility of the internal and external forum; both should use the same principles*

In this most important task the chief responsibility lies with major superiors. It is their work to organize and direct this entire activity, to be acquainted thoroughly with the norms set down by the Apostolic See, and to make sure they are faithfully carried out. On them, consequently, in this matter lies the greatest burden of responsibility (*Stat. Gen.*, art. 27, § 1).

But major superiors need the helpful cooperation of all who are in charge of selecting and training candidates, whether they be superiors and directors in the external forum or confessors and spiritual prefects, each within the limits of his office. For some of the signs of a divine vocation or lack of it, by their very nature, come to the knowledge of superiors in the external forum, while others, since they belong rather to the intimate realm of mind and conscience, can oftentimes be known only by confessors and spiritual directors. All these individuals accept a burden in conscience in the choice of priests and religious and in their admission to profession and to ordination, and through their

¹⁵ Pius XI, Encyclical *Ad Catholici Sacerdotii*, AAS 28 (1936)-44; *Ench. de Stat. Perf.*, n. 367, p. 513.

¹⁸ Pius XI, *ibid.*, AAS 28 (1936)-11; *Ench. de Stat. Perf.*, n. 367; p. 511. Cf. also the Encyclical *Sacra Virginitas*, AAS 46 (1954)-180-181.

ignorance or negligence they may have a share in the sins of others.

Nevertheless, they must use different methods in discharging their duties. Directors in the external forum must do their duty exteriorly according to the norms of common and particular law. The case is different with confessors who are bound by “the inviolable sacramental seal,” and with spiritual directors in the stricter sense (cf. *Stat. Gen.*, art. 28, § 2, 9°), who are likewise bound to secrecy “by virtue of the religious office they have accepted.” Confessors and spiritual directors should strive, but only in the internal forum, to see that those who either are not called by God or who have become unworthy should not go farther.

But although the procedure in the internal and the external forum is different, it is of the utmost importance that “all should use the same principles in testing vocations and taking appropriate precautions to the end that young men may be prudently admitted to profession and to Orders.”¹⁷

18. *The role of the confessor and the spiritual director*

Confessors have the grave duty of warning, urging, and ordering unfit subjects, privately and in conscience, with no regard for human respect, to withdraw from the religious and clerical life. Although they may appear to have all the dispositions required for sacramental absolution, they are, nevertheless, not for that reason to be regarded as worthy of profession or ordination. The principles governing the sacramental forum, especially those pertinent to the absolution of sins, are different from the criteria whereby, according to the mind of the Church, judgment is formed on fitness for the priesthood and the religious life. Consequently, penitents who are certainly unworthy of profession and ordination can be absolved if they show proof of true sorrow for their sins and seriously promise to drop the idea of going on to the religious or clerical state, but they must be effectively barred from profession and ordination.

Likewise spiritual directors are under obligation in the non-sacramental internal forum, to judge of the divine vocation of those entrusted to them and are also under the obligation to warn and privately urge those who are unfit, to withdraw voluntarily from the life they have embraced.

¹⁷ *Prima Romana Synodus*, 484, § 3.

19. *The careful choice of confessors and spiritual directors*

Lastly, using this occasion, this Sacred Congregation earnestly stresses for superiors both the importance and the necessity of carefully choosing as confessors and spiritual directors in religious seminaries men properly trained and gifted with great prudence and perspicacity in understanding the minds of the young (*Stat. Gen.*, art. 24, § 2). Superiors themselves must encourage a watchful and uniform policy among all those dedicated to the formation of the young lest they allow unqualified candidates to ascend to Orders.

20. *The cooperation of candidates; recommendation of sincerity and docility*

Finally, candidates should be prudently urged to cooperate in the formation of a correct judgment on their vocation, for to them this is of the utmost importance. They should understand correctly that leaving the religious life and the ranks of the clergy is not always and for everyone an evil. It is not an evil but is actually something good for those who are not called or are not properly disposed. Indeed, infidelity resulting in the loss of a divine vocation is certainly dangerous, but the situation would be still more serious if those who are not called or who are unworthy were blindly to take on religious and clerical obligations. Therefore, they are especially urged to practice simplicity and sincerity in opening their hearts, and docility and perfect obedience to the counsels and precepts of their confessors, directors, and superiors: "According as young men will be known for their integrity and sincerity, all the more effectively can they be assisted by their superiors, when the time comes to decide if they are divinely called to enter upon the way of perfection and to receive Sacred Orders."¹⁸

Consequently, all candidates should be well aware of the mind of the Church on the manifestation of conscience as set forth in canon 530, § 2, and as explained in the *Statuta Generalia*.⁹

21. *The time for definitive selection*

As for the time when the definitive selection is to be made, every means should be diligently employed to insure that this¹⁰

¹⁸ Cf. *Prima Romana Synodus*, 477.

¹⁰ Cf. *Stat. Gen.*, art. 28, § 3, 1°.

selection takes place within the time limits determined by law. Superiors shall bear well in mind that only rarely should a further extension of probation be requested (cf. *Stat. Gen.*, art. 34, §3). The excellent norm laid down in the encyclical letter, *Ad Catholici Sacerdotii*, should be observed: "And although it is better not to postpone this selection unduly, since in this matter delay usually leads to error and causes harm, nevertheless, whatever may have been the motive for the delay, just as soon as it is evident that there has been a deviation from the right path, then, with no trace of human respect, the remedy must be applied."²⁰

B) THE REQUIRED FREEDOM

22. *Freedom: a sign of a divine vocation*

Among the requisites for a genuine divine vocation there is rightly listed the free will of the candidates or a choice free of all moral pressure along with perfect knowledge of the obligations of their state. Full freedom is prescribed by ecclesiastical law for the reception of Orders and for the validity of the novitiate and profession²¹ and, in virtue of art. 32, § 3 of the *Statuta Generalia*, in the recruitment of vocations everything must be avoided which could diminish the freedom of the candidates or improperly affect it. Particularly in the free acceptance of this counsel there is discerned the special call from God or the movement of the Holy Spirit, who interiorly enlightens and inspires a person, who has the other qualifications, to pursue the evangelical counsels or to embrace the priesthood. For the divine inspiration required by St. Pius X²² in a true vocation, or that marked attraction for sacred duties mentioned by Pius XI in his encyclical letter, *Ad Catholici Sacerdotii*,²³ is discerned in their right propensity and intention of mind or the choice of their free will (cf. can. 538), rather than in an inner urging of conscience and sensible attraction which may be lacking.

²⁰ Pius XI, Encyc. *Ad Catholici Sacerdotii*, AAS 28 (1936)–39; *Ench. de Stat. Perf.*, n. 367, pp. 509–510.

²¹ Cf. canons 971; 542, 1°; 572, § 1, 4°; 2352.

²² St. Pius X, Apostolic letter, *Cum primum*, 4 Aug., 1913, in AAS, 5 (1913)–388; *Ench. de Stat. Perf.*, n. 279, p. 331.

²³ Pius XI, Encyc. *Ad Catholici Sacerdotii*, AAS 28 (1936)–39; *Ench. de Stat. Perf.*, n. 367, p. 510.

23. *Superiors should seek out supernatural motives*

Since it is the task of superiors to pass judgment on the vocation of their candidates, they should the more carefully examine the spontaneous response of these candidates or the decision of their free will. Let them examine very frequently into the supernatural motives of vocations in their students, especially if they come from poor families, or are without the means of leading an upright life in the world, or are lacking academic degrees, or if they are known for narrow-mindedness, anxiety or ambivalence, worried by scruples, or completely incapable of facing up to anything important. To provide fuller knowledge of candidates, they can request of them an "historical sketch" of their vocation in so far as this may be possible. Thus they can be brought face to face with genuine personal reflection on their own vocation.

24. *Fatherly help for those who suffer interior or exterior trials*

Superiors should not fail to remind candidates in a fatherly way that if any one, as the result of undue influence from parents or relatives, or because of financial difficulties, feels himself being forced into profession or ordination against his will, he should confidently make the situation known to his superiors or confessor. These latter should show themselves ready to provide assistance to enable the candidate to escape this danger unscathed, providing ways and means, if possible, to help him conveniently obtain a respectable livelihood in the world.²⁴

25. *Acquiescence to the judgment of directors of the, internal forum*

When any student, on the advice of his confessor or spiritual director, informs his superiors that he does not have the qualifications for the priesthood, then the superior should accept this statement and make no further investigation. If the candidate in question is a subdeacon or deacon, then, with his consent, the superior should take up with the Apostolic See his reduction to the lay state.²⁵

²⁴ *Circular Letter* of the Sacred Congregation of the Sacraments, n. S; Canon Law Digest, 4, p. 311.

²⁵ *Ibid.*, n. 6; Canon Law Digest, *loc. cit.*

26. *How to handle the hesitant*

In the case of candidates who are undecided and apprehensive and who cannot make up their minds either to accept or leave the religious life or to receive or decline Orders, superiors should dismiss those whom they recognize as unworthy. Those whom they deem qualified should be exhorted to make vows or to agree to be ordained. Nevertheless, they should refrain from forcing profession or ordination on them and should leave the final decision to their own free will, avoiding all undue influence which could give the impression of drawing them on to profession or ordination by coaxing or by threatening spiritual disaster and the pains of hell which they would incur if they withdrew from profession or ordination.²⁰

C) NECESSARY KNOWLEDGE OF THE OBLIGATIONS

27. *Candidates should be taught the obligations to be assumed*

Candidates must make vows and receive Orders deliberately; otherwise they would not be free. Superiors are seriously obliged in conscience to make sure that aspirants and novices as well as students throughout the entire period of their studies be carefully instructed on the duties and obligations of the religious and clerical life.

The duties and obligations of the religious and clerical life should be discussed frequently by novice masters and spiritual prefects, each in his own field, by means of timely warnings and the usual instructions and exhortations. Preachers should likewise take up this subject in retreats before perpetual profession and sacred ordinations. Lastly, in their explanation of the tract on Orders, professors of moral theology should provide lectures on clerical duties and obligations, and candidates for Orders should be questioned on these points in their examinations.

28. *Denunciation of temerity in embracing the religious and clerical life*

It is commendable to keep the sanctity of the religious life and

M Stat. Gen., art. 32, §3. Cf. *Prima Romana Synodus*, 467, §2. *Circular Letter* of the Sacred Congregation of the Sacraments, n. 7; *Canon Law Digest*, 4, p. 311.

the dignity and excellence of the priesthood frequently placed before candidates from the very beginning and throughout the whole period of their formation, and defection from a genuine divine vocation is justly censured. But similarly, and even more severely, should rashness in embracing the religious and priestly state be denounced and its manifold dangers pointed out for those who either were not called by God or have become unworthy of a divine vocation, but who venture to make vows or to receive Sacred Orders. Superiors should form the conscience of candidates, carefully avoiding all error and confusion in their teaching on the religious and priestly vocation, and on virginity and Christian marriage. Let all be firmly convinced that the time for sounding out a vocation does not lapse completely with the first admission of the candidate, but continues on to perpetual profession and ordination to the priesthood.²⁷

D) THE REQUIRED CHASTITY

29. *Importance of this point; young persons are to be properly instructed and warned of its dangers*

Among the proofs and signs of a divine vocation the virtue of chastity is regarded as absolutely necessary “because it is largely for this reason that candidates for the ranks of the clergy choose this type of life for themselves and persevere in it.” Consequently:

a) “Watchful and diligent care is to be taken that candidates for the clergy should have a high esteem and love for chastity, and should safeguard it in their souls.

b) “Not only, therefore, are clerics to be informed in due time on the nature of priestly celibacy, the chastity which they are to observe (cf. can. 132), and the demands of this obligation, but they are likewise to be warned of the dangers into which they can fall on this account. Consequently, candidates for Sacred Orders are to be exhorted to protect themselves from dangers from their earliest years.”²⁸

c) Although virginity embraced for the kingdom of heaven is

« Cf. *Slat. Gen.*, art. 39, § 1, 1°.

²⁸ Pius XII, Exhort. *Afenti Nostrae*, AAS 42 (1950)-69Q-691 ; cf. Encyc. *Sacra virginitas*, AAS 46 (1954)-164, 170, 174, 179, 182.

more excellent than matrimony, nevertheless, candidates for Sacred Orders should not be unaware of the nobility of married life as exemplified in Christian marriage established by the plan of God. Therefore, let them be so instructed that, with a clear understanding of the advantages of Christian matrimony, they may deliberately and freely embrace the greater good of priestly and religious chastity.

d) But should superiors find a candidate unable to observe ecclesiastical celibacy and practice priestly chastity, then, completely ignoring any other outstanding qualities, they should bar him from the religious life and the priesthood (cf. *Stat. Gen.*, art. 34, § 2, 4°), conforming to the following directives and using all prudence and discretion in the application of the same, namely:

30. *Those to be excluded; practical directives*

1. A candidate who shows himself certainly unable to observe religious and priestly chastity, either because of frequent sins against chastity or because of a sexual bent of mind or excessive weakness of will, is not to be admitted to the minor seminary and, much less, to the novitiate or to profession. If he has already been accepted but is not yet perpetually professed, then he should be sent away immediately or advised to withdraw, according to individual cases, no matter what point in his formation he has already reached. Should he be perpetually professed, he is to be barred absolutely and permanently from tonsure and the reception of any Order, especially Sacred Orders. If circumstances should so demand, he shall be dismissed from the community, with due observance of the prescriptions of canon law.

2. Consequently, any candidate who has a habit of solitary sins and who has not given well-founded hope that he can break this habit within a period of time to be determined prudently, is not to be admitted to the novitiate. Nor can a candidate be admitted to first profession or to renewal of vows unless he has really amended his ways. But if a novice or a temporarily professed religious gives evidence of a firm purpose of amendment with good grounds for hope of success, his probation can be extended as provided for in canon law (canons 571, § 2; 574, § 2; 973, § 3; *Stat. Gen.*, art. 34, § 2, 3°).

Well-grounded hope of amendment can be provided by those youths who are physically and psychically normal or endowed with good bodily and mental health, who are noted for solid piety and the other virtues intimately connected with chastity, and who sincerely desire the religious and priestly life.

3. A much stricter policy must be followed in admission to perpetual profession and advancement to Sacred Orders. No one should be admitted to perpetual vows or promoted to Sacred Orders unless he has acquired a firm habit of continency and has given in every case consistent proof of habitual chastity over a period of at least one year. If within this year prior to perpetual profession or ordination to Sacred Orders doubt should arise because of new falls, the candidate is to be barred from perpetual profession or Sacred Orders (cf. above, no. 16) unless, as far as profession is concerned, time is available either by common law or by special indult to extend the period for testing chastity and there be question of a candidate who, as was stated above (no. 30, 2) affords good prospects of amendment.

4. If a student in a minor seminary has sinned gravely against the sixth commandment with a person of the same or the other sex, or has been the occasion of grave scandal in the matter of chastity, he is to be dismissed immediately as stipulated in canon 1371, except if prudent consideration of the act and of the situation of the student by the superiors or confessors should counsel a different policy in an individual case, sc., in the case of a boy who has been seduced and who is gifted with excellent qualities and is truly penitent, or when the sin was an objectively imperfect act.

If a novice or a professed religious who has not yet made perpetual vows should be guilty of the same offense, he is to be sent away from the community or, should the circumstances so demand, he is to be dismissed with due observance of canon 647, §2, 1°. If a perpetually professed religious is found guilty of any such sin, he is to be perpetually excluded from tonsure and the reception of any further Order. If the case belongs to the external forum, he is to receive a canonical warning unless, as provided for in canons 653 and 668, there be grounds for sending him back to the world (cf. *Stat. Gen.*, art. 34, § 2, 4°).

Lastly, should he be a subdeacon or deacon, then, without prejudice to the above-mentioned directives and if the case should

so demand, the superiors should take up with the Holy See the question of his reduction to the lay state.

For these reasons, clerics who in their diocese or religious who in another community have sinned gravely against chastity with another person are not to be admitted with a view to the priesthood, even on a trial basis, unless there be clear evidence of excusing causes or of circumstances which can at least notably diminish responsibility in conscience (*Circular Letter* of S. C. of the Sacraments, n. 16; *Canon Law Digest*, 4, p. 314).

Advancement to religious vows and ordination should be barred to those who are afflicted with evil tendencies to homosexuality or pederasty, since for them the common life and the priestly ministry would constitute serious dangers.

5. Very special investigation is needed for those students who, although they have hitherto been free of formal sins against chastity, nevertheless suffer from morbid or abnormal sexuality, especially sexual hyperesthesia or an erotic bent of nature, to whom religious celibacy would be a continual act of heroism and a trying martyrdom. For chastity, in so far as it implies abstinence from sexual pleasure, not only becomes very difficult for many people but the very state of celibacy and the consequent loneliness and separation from one's family becomes so difficult for certain individuals gifted with excessive sensitivity and tenderness, that they are not fit subjects for the religious life. This question should perhaps receive more careful attention from novice masters and superiors of scholasticates than from confessors since such natural tendencies do not come out so clearly in confession as in the common life and daily contact.

31. *Care of psychopathic cases*

In addition, special attention must be paid to those who give evidence of neuropsychosis and who are described by psychiatrists as neurotics or psychopaths, especially those who are scrupulous, abulic, hysterical, or who suffer from some form of mental disease (schizophrenia, paranoia, etc.). The same is true of those who have a delicate constitution or, particularly, those who suffer from weakness of the nervous system or from protracted psychic melancholia, anxiety or epilepsy (can. 984, 3°), or who are afflicted with obsessions. Similarly, precautions are needed in examining the children of alcoholics or those tainted with some

hereditary weakness, especially in the mental order (cf. *Stat. Gen.*, art. 33; 34, § 1). Finally, those young men are in need of special attention who manifest exaggerated attachment to the comforts of life and worldly pleasures. Superiors should carefully examine all these types and subject them to a thorough examination by a prudent and expert Catholic psychiatrist who, after repeated examinations, will be in a position to determine whether or not they will be able to shoulder, with honor to that state, the burden of religious and priestly life, especially celibacy.

III. CARE IN TRAINING AND STRENGTHENING VOCATIONS

32. *Experienced directors should be appointed and sought out wherever they may be*

After the accurate selection of vocations, superiors should have as their second principle the task of appointing excellent and experienced directors for the education of young religious conformably to art. 24 of the *Statuta Generalia*. "To these religious houses," advises Pius XI, "assign priests adorned with excellent virtue, and do not be afraid to take them away from other tasks which may be apparently more important but which cannot match this work of capital importance, which can be replaced by no other. Look for them also in other fields, wherever you find men capable and fit for this most noble task."²⁰ Only if this advice is heeded will this Instruction produce any real fruit; if this counsel is not heeded, then the entire Instruction will be to no purpose.

33. *The qualities and appointment of those in charge of formation*

Let all superiors, each one within his own jurisdiction, exactly carry out all the pertinent prescriptions of the Apostolic Constitution, *Sedes Sapientiae*, articles 24 and 25. Two points call for special emphasis in this Instruction:

1. *Responsibility for formation should not be entrusted to younger religious.* It should be observed, first of all, that it is extremely dangerous to turn over to younger priests the very

²⁰ Pius XI, Encyc. *Ad Catholici Sacerdotii*, AAS 28 (1936)–37; *Ench. de Stat. Perf.*, n. 367, p. 508.

difficult work of religious and priestly formation and especially the task of training minds, since these younger religious have not yet fully completed their own personal formation nor achieved the maturity of age required by canon 559, § 1, nor acquired any measure of experience in the ministry.³⁰

2. *Nor should they be assigned without preparation.* Secondly, superiors should beware of directors who are chosen haphazardly or who are unprepared. A natural disposition is not enough but, presupposing all the natural and supernatural gifts needed for this difficult task, they usually have a real need to study ecclesiastical pedagogy because, in this sacred discipline, those in charge of formation learn the principles, criteria, and the practical norms of clerical and religious training according to the words and the mind of the Church. On the other hand, ignorance of these principles gives rise to many lamentable evils.

34. *Avoiding false humanism*

The Apostolic Constitution, *Sedes Sapientiae*, with the accompanying *Statuta Generalia*, deals with religious, clerical, and apostolic formation. Nothing needs to be added to this Constitution lest we fall into unnecessary repetitions, but some points having a particular bearing on our purpose need to be mentioned.

In the first place, those charged with the training of youth should never lose sight of the warning of Pius XII, formulated in the Apostolic Constitution, *Sedes Sapientiae*, n. 23 (Canon Law Digest, 4, p. 176), where he states: "Nevertheless, though all should make much of the human and natural training of the religious cleric, the supernatural sanctification of the soul undoubtedly has the first place in the entire course of his development."

Therefore, the religious life must be defended against any appearance of false humanism or naturalism, and its supernatural character and sanctity must be safeguarded by all available means. "This is necessary particularly today, if at any time, when so-called naturalism has worked its way into the minds and souls of men."³¹

³⁰ Cf. *Stat. Gen.*, art. 51.

³¹ Pius XII, Exhort. *Menti Nostrae*, AAS 42 (1950)-673.

35. *Natural considerations are not to be made light of but supernatural ones are to be preferred*

Consequently, supernatural reasons for embracing religious vows and the priestly life should be stressed and they should be preferred to the natural virtues in the training of young religious. For rightly, in this matter, does Leo XIII warn: "It is truly difficult to understand how those imbued with Christian wisdom can prefer natural to supernatural virtues and attribute to the former greater efficacy and fecundity. Will nature, with the help of grace, be weaker than if left to its own powers? Did those most holy men whom the Church admires and openly honors show themselves weak and incompetent in the order of nature because they were outstanding for Christian virtue?"³²

And Pius XII in the Apostolic Constitution, *Sedes Sapientiae*, teaches as follows: "With regard to the resources and methods of education, those which nature itself supplies and those which are offered by the human ingenuity of the present age, if they are good, are clearly not to be neglected, but to be highly esteemed and wisely employed. However, there is no more fatal mistake than to rely exclusively or excessively on these natural means and to relegate supernatural aids and resources to a secondary place or in any way to neglect them. Because in order to attain religious and clerical perfection and apostolic results, the supernatural means, the sacraments, prayer, mortification, and the like, are not merely necessary but altogether primary and essential."³³

36. *Training in obedience and self-sacrifice*

On more than one occasion in these modern times the Roman Pontiffs have spoken on religious obedience and abnegation of the will, and they have enlightened us on their supernatural nature, the diligence and perfection with which religious should

³² Leo XIII, Letter *Testem benevolentiae*, 22 Jan., 1899, in *Acta Leonis XIII*, vol. XIX, pp. 15-16.

³³ Pius XII, Apost. Const. *Sedes Sapientiae*, n. 21 ; cf. also Pius XII, Alloc. *Haud Mediocri*, 11 Feb., 1958, to superiors general resident in Rome, AAS 50 (1958)-153 ff. Cf. respectively Canon Law Digest, 4, pp. 175-176; 5, pp. 365 ff.

practice them, on dangerous doctrines on these subjects and, in particular, on the false concept of personality and a certain popular or democratic spirit which is making its way into men's minds and which makes obedience as taught and practiced by Christ our Lord altogether void of meaning.

Attention should be called to the pernicious effects on the religious life of that practical "system" which, ignoring more or less the obligations of the religious life, gives in to all the inclinations and pleasures of nature, which are not only not regarded as unlawful but are even looked upon as a postulate of our times and as a perfecting of human nature and, as a result, as something owed to nature or at least altogether permitted. Whence, upon the pretext of progress, bodily comforts and pleasures of all kinds are sought out as well as freedom for the internal and external senses, the satisfaction of one's faculties, and the indiscriminate indulgence of curiosity in regard to books, newspapers, radio, movies, television,³⁴ profane worldly spectacles, and, lastly, a life without subjection, with ample free play for one's will and activity. All these endanger even the essential obligations of the religious life since they preclude any spirit of humility, self-sacrifice, and mortification which, on the contrary, according to the words of Christ, "If any one wishes to come after Me, let him deny himself, and take up his cross and follow me," (Matt. 16:24), must be taken as the foundation of the entire Christian life³⁵ and which can be achieved only through crucifixion to the world (Gal. 6:14).

"He who is half-hearted or slothful," the Sovereign Pontiff exhorts, "who wishes to loll around in the comforts of this life, who burns with excessive thirst for human things and human knowledge, and who wants to experience all that earth can give, can neither be nor be called a true soldier of the kingdom of God. Beloved sons, take careful note of this, namely, that the secret and fruitful power of your future apostolate lies particu-

34 Cf. Sacred Congregation for Religious, Letter to the Superiors General of the Institutes of Perfection on the use of radio and television, 6 August, 1957; Canon Law Digest, 4, pp. 206-209.

35 Cf. Alloc. of Pius XII, *Haud Mediocri*, as quoted above in note 33; Alloc to the Superiors General, 11 Feb., 1958, in AAS 50 (1958)—156; Canon Law Digest, 5, p. 368.

lady in the necessary right detachment of soul from the things of earth.” “The man who, shying away from the austerity of religious discipline, would want to live in a religious community just as if he were a man of the world, who seeks out according to his own will whatever seems to be to his own advantage, whatever pleases and satisfies him — would that man be worthy of Christ his Head?”³⁸

Consequently, superiors have a grave obligation to implant the following rule of the life of perfection in the souls of their young subjects: religious may use these comforts and pleasures of life only in so far as they contribute to the pursuit of evangelical perfection and the proper exercise of the apostolate according to one's own constitutions. This norm differs not a little from the one used as a standard for the common state of the Christian life.

However, this does not prevent the acceptance of today's fine, useful discoveries when they are regarded as aids to a fuller formation, or as helps in multiplying apostolic activities and advancing perfection, carefully shunning all the extras which please and satisfy nature but which are not at all necessary for the achieving of the scope of the religious life and the apostolate.

Wherefore, buildings intended for seminaries should be built and furnished according to the norms of religious simplicity and poverty, which demand that these houses be so organized that the minds of the students will be imbued with that spirit of austerity and self-sacrifice which, by its very nature, is required both by the state of the evangelical counsels and likewise by their future apostolic life.

37. Students should be trained for the apostolate, but especially for a spiritual and deeply religious and priestly life

Lastly, it is an all too clear fact that many young men at the present time are more interested in the external activity of the apostolate, which falls in well with their particular bent of mind, than in the religious perfection of their own souls, of which they

³⁸ Quotations from John XXIII and Pius XII respectively: John XXIII, Alloc, to the ecclesiastical students in Rome, AAS 52 (1960)–264; *The Pope Speaks*, 6 (1960)–364; *Prima Romana Synodus*, p. 437; Pius XII, Alloc, to the Society of Jesus assembled in General Congregation, 10 Sept., 1957, in AAS 49 (1957)–SOS; *The Pope Speaks*, 4 (1957–58)–449.

have only vague ideas and little esteem. Because of this, after some years in the active life, they are bored by religious practices whose real value they do not understand, or which they regard as hindrances to the apostolate. Then they want to be free of these observances and wish to enter the secular clergy. In order to forestall this danger, superiors, in training their students, should take very special care that the life of evangelical perfection is kept before them and explained in its various phases that they may be attracted to the religious life and be strengthened in perseverance therein, not merely out of the desire of engaging in the apostolate, but particularly from a sincere determination to pursue evangelical perfection unwaveringly through the observance of the evangelical counsels and their own constitutions (can. 593) out of an intense love of God in imitation of Jesus Christ and a supernatural desire of sanctifying their souls, because, as Pius XII notes, "the priest is by his very office an instrument for the sanctification of others, so much so that the salvation of souls and the growth of the Kingdom of God depend in a considerable degree upon his holiness."³⁷

IV. DECLARATIONS AND INVESTIGATIONS REQUIRED BEFORE PROFESSION OR INCORPORATION, AND BEFORE ORDERS

38. *Attestation of one's own vocation to Sacred Orders in the religious life*

Since in the acceptance of religious or clerical obligations it is most important to safeguard and foster the liberty and spontaneous freedom of the candidates and to avoid completely the weakness which may be called the "follow-the-crowd" attitude, and since it is altogether proper that in serious decisions in matters affecting their own life they form the habit of thinking for themselves, the following directives shall henceforth be observed by all superiors of clerical Religious Communities, Societies and Secular Institutes.

³⁷ Pius XII, Apost. Const. *Sedes Sapientiae*, n. 23; Canon Law Digest, 4, p. 176; also his Allocution to Superiors General, 11 Feb., 1958, in AAS 50 (1958)—157; Canon Law Digest, 5, p. 370. Cf. *Stat. Gen.*, art. 37; 40, § 2, 1°, 2°; 3.

Before temporary profession, which absolutely must precede promotion to tonsure and Minor Orders, novices are to present to their superiors a written declaration in which they attest explicitly to their vocation to the state of perfection and the clerical state, and at the same time declare their firm intention to bind themselves forever to the ranks of the clergy in the state of perfection.³⁸ This declaration can again be demanded of temporarily professed candidates before perpetual profession. These petitions and attestations are to be preserved in the archives. Lest the students sign approved printed formulas mechanically, they should write out these declarations in their own hand and, before they sign their name, should carefully consider, in consultation with their spiritual director, each and every one of the points contained therein.

39. *Above all, the fitness of the candidate is to be established clearly*

Superiors should not allow any one to be advanced to Orders, even only Minor Orders, without clear evidence, secured through careful examination, regarding his conduct, piety, modesty, chastity, inclinations for the clerical state, progress in ecclesiastical studies, and religious discipline.³⁹ To obtain this with greater certainty, superiors should get the opinion of the spiritual prefect, if he is directly responsible for the training of the students, and that of others who, because of their special association with the students, may be in a position to have a thorough knowledge of their life and conduct.⁴⁰ These opinions should not be accepted lightly but should be carefully weighed, with all due consideration of the prudence, sincerity, and maturity of judgment of those who have given them.

An authentic report of these investigations and of the outcome of these inquiries should be drawn up and kept in the archives.

Finally, the superiors, either personally or through some other experienced and prudent priest likely to win the confidence of

³⁸ Cf. can. 973, § 1; Sacred Congregation for Religious, Instruction *Quantum Religiones*, 1 Dec., 1931, in AAS 24 (1932)–79; *Ench. de Stat. Perl.*, n. 363, p. 477; Canon Law Digest, 1, pp. 479–480.

³⁹ Cf. can. 973, § 1 and can. 1357, § 2.

⁴⁰ Cf. *Stat. Gen.*, art 28, § 2, 3°, 9°, 10°, and the Instruction *Quantum Religiones*, n. 14, as quoted above in note 38.

the students, should question them carefully in order to acquire still greater certainty that they are aspiring to Orders in the religious state freely, deliberately, and for supernatural motives.

40. *The best time for conferring Sacred Orders; Major Orders should not be conferred before perpetual or definitive profession*

As regards ordination itself, this Sacred Congregation adopts the timely directives formulated by the Sacred Congregation of the Sacraments in no. 14 of its *Circular Letter*, namely: For the more careful and immediate preparation of candidates for Orders, especially Sacred Orders, provision should be made that sacred ordinations be had at the time more fit for them, at a date well known ahead of time and never unexpectedly. As a result, it seems very appropriate to exclude the time immediately preceding or following the end of the scholastic year. At this time, as a rule, the students, tired by work and preoccupied in mind because of the examinations recently taken in sacred studies or because of those soon to be taken, lack the necessary peace of mind for being properly able to ponder the very serious business of their ordination.

As for the reception of Major Orders, superiors of the states of perfection should bear in mind that they may not promote their students to these orders before perpetual profession or incorporation (can. 964, 3°, 4°). In those states of perfection which do not have perpetual obligations or vows, superiors are likewise forbidden to promote their candidates to Sacred Orders before these vows or obligations have become definitive.*1

41. *New inquiry before subdiaconate*

Before candidates are admitted to the subdiaconate, superiors must make a new inquiry on the above-mentioned points (n. 39). To this end, the records of the investigation already made and preserved in the archives are to be examined anew and further testimony on the conduct and spiritual qualities of the student is to be compared with previous reports in order to see clearly what

41 Cf. *Stat. Gen.*, art. 8, § 1, 2°; Sacred Congregation for Religious, Instruction *Quantum Religiones*, n. 15, in AAS 24 (1932)–SO; *Ench. de Stat. Perf.*, n. 363, p. 478; *Canon Law Digest*, 1, p. 480.

progress these young men have made since their first profession both in religious discipline and in clerical studies. After all this, if the candidates are found worthy and fit, and if there is no canonical reason for withholding them from the reception of Orders, the superiors may issue dimissorial or testimonial letters for their ordination, with due observance of the prescriptions of canon law and their own constitutions.²

42. *Oath to be signed before the subdeaconate*

In all the states of perfection, before presenting candidates for the subdeaconate, superiors must, in view of the sacred ordination which is to follow in proper time and in addition to the inquiry prescribed above, demand an attestation written personally by the candidates and confirmed under oath before the superior in the following terms:

“I, the undersigned,, a member of the (Order, Congregation, Society, Institute ~~of~~.....), in presenting this petition to Superiors for the reception of the Order of the Subdeaconate, after having carefully considered the matter before God, do hereby testify under oath: 1) that in the reception of the said Sacred Order I am moved by no coercion, compulsion, or fear, but am seeking it of my own accord, and do of my own full and free will desire to embrace it together with the obligations that are attached to it. 2) I acknowledge that I am fully informed of all the obligations that flow from the aforesaid Sacred Order, and I freely embrace them, and resolve with the help of God to keep them faithfully during my entire life. 3) I declare that I clearly understand all that the vow of chastity and the law of celibacy prescribe, and I firmly resolve with the help of God to observe these obligations faithfully until the end of my life. 4) Finally, I sincerely promise that I will always, according to the sacred canons, most respectfully obey in all things which are commanded me by my Superiors according to the discipline of the Church, and am prepared to give good example both in work and in word, so that in the reception of this great office I may be worthy to receive the reward which God has promised.

⁴² Sacred Congregation for Religious, Instruction *Quantum Religiones*, n. 16; Canon Law Digest, 1, pp. 480-481.

To all this I testify and swear upon these sacred Gospels which I touch with my hand.

This..... day of....., 19. .Z8
(Signed)

43. *Before dcaconate or priesthood superiors should carefully inquire into the fitness of candidates*

Although for the Order of deaconate and priesthood it is not necessary to gather such detailed information and to require new testimonials, nevertheless, superiors should be watchful and determine whether, in the interval between the conferral of one sacred ordination and the next, any new factors may have emerged which might raise doubts on their vocation to the priesthood or show they have no vocation. In this case, after a most careful investigation and after seeking the advice of prudent men. superiors should strictly forbid the reception of any new Order and should refer the case to this Sacred Congregation, which, according to the requirements of individual cases, will decide what seems most opportune in the Lord.443

44. *In general, dispensations are not to be requested*

Superiors should bear in mind the prescription of the *Statuta Generalia*, art. 34, § 3, 2°, 3°, namely: “Only in individual cases and for causes which are proportionately really serious should superiors venture to ask for dispensations concerning: 2° age and the other requirements for Orders, especially Sacred Orders; 3° the organized course of studies, either as regards the individual disciplines, attendance at class, or passing examinations.” Superiors of religious orders who have the faculty of anticipating sacred ordinations beyond the limits laid down by common law should, in the use of this privilege, as long as it remains in force, follow the same restrictive criterion as that formulated in art. 34. In addition, as is proper in the use of other privileges, they should comply with the practice and rules customarily observed by the S. Congregation for Religious in granting similar induits to those subject to common law.

43 *Ibid.*, n. 17; Canon Law Digest, 1, p. 481.

44 *Ibid.*, n. 20; Canon Law Digest, 1, p. 482.

When there is question of age, superiors should lean more toward postponing rather than anticipating ordination.

45. *Superiors' obligation in conscience in issuing dimissorial or testimonial letters*

As regards the ordination of religious, in virtue of canon law major superiors either issue dimissorial letters to the ordaining Bishops (can. 964, 2°, 3°; 966, § 1) or at least they present their candidates for ordination with testimonial letters (can. 993, 5°). By these testimonial letters the religious superior not only testifies that the candidates belong to his community but also certifies that they have completed the prescribed studies, have taken the oath, and have complied with the other requirements of law (can. 995, § 1). Hence it is clear that the very serious obligation which binds Bishops to train, test, and choose their secular candidates who wish to receive Sacred Orders, likewise extends to religious superiors to whom it pertains to permit their subjects to advance to Sacred Orders. And although, as canon law provides (can. 997, § 2), Bishops are free to disregard the declarations of superiors and to examine religious ordinands personally, nevertheless, they are not bound to do so but, before God and the Church, they may accept the testimony of superiors and throw back on them the full responsibility in conscience for the training and the worthiness of their candidates (can. 970; 995, § 2).

V. THE CARE OF NEWLY ORDAINED PRIESTS

46. *Precautions to be taken in the first years of the priesthood; the dangers of inexperience*

After they have completed their course of studies and the pastoral year and have received Sacred Orders, young priests should start their ministry with all due precautions, aware of the very special dangers confronting them in the first years of their priesthood, during which, not infrequently, as Pius XII observed in his exhortation to the clergy, the great hopes entertained for young priests have apparently faded away.⁴⁵

At the outset of their ministry, both because of the passions besetting their youth and because of their more frequent contacts

■ Pius XII, Exhort. *Menti Nostrae*, AAS 42 (1950)-692. Cf. also the Instruction *Quantum Religiones*, n. 10; Canon Law Digest, 1, p. 478.

with the world, many serious difficulties usually arise along with new kinds of temptations. And since new priests experience a certain sense of independence and feel that they must do their work in their own way in the ministry entrusted to them, they easily tend to shake off all restraint and, because of their inexperience, can fall into numerous errors and failings which may rightly be feared to lead to deplorable defections. This is why young priests sometimes think they must act on their own and introduce many reforms, disregarding the methods and systems of older priests. Lastly, they frequently are either left without any fruitful occupation or else are overloaded with self-assigned work or work which has been given to them by their superiors, not without danger to their spiritual life.

47. *The danger of the "heresy of action"*

On this spiritual danger Pope Pius XII, of venerable memory, has warned us in the following most serious words: "We cannot refrain from expressing Our concern and Our anxiety for those who, because of special circumstances of our day and age, have too frequently so engulfed themselves in a whirl of external activity as to neglect the first duty of priests, that is to say, procuring their own personal sanctification. We have already publicly stated (cf. A.A.S., 36 [1944] — 239, Letter *Cum proxime exeat*) that 'those men must be recalled to the right path who rashly hold that man can be saved by what is rightly and deservedly called the "heresy of action," that kind of action, We say, which is not based on the assistance of Divine Grace and does not make constant use of the necessary means for the pursuit of sanctity provided by Jesus Christ.'"⁴⁰

48. *The danger of imitating worldly conduct*

It happens that the sacred ministry, which should be an instrument for personal sanctification, at times becomes for some people, through their own fault, an occasion for relaxation of discipline and harm to their religious spirit. Not rarely in the exercise of this ministry religious priests adopt the habits of people in the world in speech, conduct, and comportment; they violate poverty through uncontrolled use of material things; they lose esteem for regular discipline and the exercises of piety through prolonged

⁴⁰ Pius XII, Exhort. *Menti Nostrae*, AAS 42 (1950)—677.

absence from their religious house. Such priests quickly go seeking outside their religious house activities which provide stable and permanent work in order to have a pretext for withdrawing from religious discipline.

49. *Young priests should be introduced into the ministry gradually under the direction of an experienced guide*

Superiors will forestall these difficulties if, in the first place, they effectively put into practice the excellent advice, based on experience, of the *Statuta Generalia*, art. 51, namely: that “the young priest should not be regarded as definitively formed and put to the test in his religious and apostolic life until, after the completion of about his thirtieth year and through personal contact with the ministry,” he has rounded out his formation. In the meantime, according to the directives contained in the aforementioned exhortation of Pope Pius XII/⁴⁸ young priests should be introduced gradually into the apostolic ministry, safeguarded with wise and watchful care, and paternally directed in their activities. For this reason, contact with the world should not be either abrupt, frequent, or awkward; rather it should be moderate, humble, and gracious while the young priests devote themselves to study and prayer under the direction of a skilled spiritual director and, as far as possible, the guidance of some other experienced priest assigned to assist them. For “just as long periods of time are necessary for oak trees to put down solid roots, in the same way long-standing patience is always required for the formation of a man of God. Consequently, restraints should be placed on the generous self-assurance of youth whereby they would be plunged into activity before their time, since undue haste in activity scatters rather than builds, and is both for him who indulges in it and for the apostolic ministry itself a source of harm.”^{48*}

50. *Young priests should not be assigned to small houses; interest in those who are absent*

As a general rule, young priests should not be assigned to small houses but should rather be assigned where religious discipline is

Ibid., p 692.

⁴⁸ Pius XII, Alloc. *Quamvis Inquieti*, 17 Sept., 1946, in AAS 38 (1946)-383; *Ench de Stat. Per/.*, n. 385, p. 574.

easily reconciled with moderate exercise of the apostolate and where the prescriptions of the preceding article can be conveniently complied with.

In addition, superiors should see to it that the aforesaid priests do not spend unduly long periods away from their religious house and, in every case, that they return to the community for the monthly day of recollection and for their retreat.

Finally, they shall exercise special vigilance over those who are absent from the religious house in what concerns their life, conduct, comportment, and the use and administration of temporal goods.⁴⁰

51. *Vacations with relatives, at spas and other worldly centers*

Superiors should not allow religious priests to spend long periods with relatives or friends for vacation or rest since this practice causes surprise to people of the world and becomes a source of criticism among their fellow-religious. Nor for purposes of health should they be permitted to make frequent visits to the homes of relatives nor given easy access to spas and other public places, which are indeed places for convalescence but are likewise centers of unrestrained and worldly satisfactions, contrary to religious decorum and spirit. If there be question of sojourns at beaches or if religious must spend time outside their house at warm springs, "they should carefully conform to the prescriptions laid down by local Ordinaries."⁵⁰ For the rest, the directives enumerated by this Sacred Congregation for Religious for superiors general⁵¹ on the fréquentation of spas are confirmed and once again it is recommended that religious houses be located in healthful climates where those in need of rest and treatment may occupy themselves and at the same time live their religious life.

THE READING OF THIS INSTRUCTION

52. It is of the greatest importance for the Church that the

⁴⁰ Cf. the Instruction of the Sacred Congregation for Religious on religious military chaplains, in AAS 47 (1955)-93-97, and the decree on religious in military service, especially articles IV and V, 30 July, 1957, in AAS 49 (1957)-871-874. For these documents respectively, see Canon Law Digest, 4, pp. 152-157; 90-93.

⁶⁰ Cf. *Prima Rontana Synodus*, 87.

⁸¹ Sacred Congregation for Religious, Circular Letter of 15 July, 1926; Canon Law Digest, 3, p. 216.

criteria and directives here set down should, first of all, be known and that they should be kept in mind and constantly put into practice. It is no less important that there should be a uniform policy in all the states of perfection and, especially, that within the same institute there should be concerted action on the part of all those dedicated to the training of youth.

Wherefore, let superiors see to it that at the beginning of each school year, in place of the Instruction *Quantum Religiones*, this Instruction be read or at least summarized before the superiors, masters, spiritual prefects and their assistants, confessors, and professors, as well as in monastic, general, and provincial councils.

At the same time there should be read or made known to the young candidates the prescriptions which touch them directly, such as those referring to freedom and the conditions to be complied with in embracing the religious and clerical life, the sworn declaration mentioned in n. 42, and other similar provisions.

By the faithful observance of all these directives, the task of investigating the canonical fitness of candidates for the state of perfection and Sacred Orders will meet with success; those who are not fit will be barred in time and at the very outset, and only those worthy and fit will be admitted to Sacred Orders. These, in turn, properly instructed and trained, will effectively promote the glory of God and the salvation of souls to the honor of the Church and the state of evangelical perfection.

In the audience graciously granted on 23 January, 1961, to the undersigned Cardinal Prefect of the Sacred Congregation for Religious, our Holy Father, Pope John XXIII, deigned to approve this Instruction and ordered that it be communicated to superiors of institutes of evangelical perfection.

Rome, the 2nd day of February, feast of the Purification of the Blessed Virgin Mary, in the year 1961.

S.C. Rel., 2 Feb., 1961; translated from the original Latin text; references to English versions were, of course, entered by us.

Note Although this Instruction was not published in AAS or any other public form but was privately circulated, it is, nevertheless, referred to by the S. C. Rel. itself as “a matter of *public law*” (cf. below: S. C. Rel., 28 April, 1961).

New Practice of S. G. Rel. Regarding Early Ordination
to the Priesthood (S. C. Rel., 28 April, 1961) Private.

The following communication was sent to all superiors general of religious institutes of men by the Cardinal Prefect of the S. C. for Religious.

In the Instruction "On the Careful Selection and Training of Candidates for the States of Perfection and Sacred Orders,"¹ recently made a matter of public law by this Sacred Congregation, it is indicated in no. 44 that, in general, dispensations should not be requested from the Holy See, sc., "as regards age and the other requirements for Orders, especially Sacred Orders; the organized course of studies, either as regards the individual disciplines, . . . When there is question of age, superiors should lean more toward postponing rather than anticipating ordination."

Relative to this very important matter, the following practice will be followed by the Sacred Congregation after the end of the year 1961, that is, beginning with the first day of January, 1962:

1° Only for truly serious reasons should superiors venture to request ordination to the Sacred Order of the Priesthood at the outset of the fourth year of the theology curriculum.

2° Ordination to the Sacred Order of the Priesthood at the end of the third year of the theology curriculum will no longer be granted unless the case is very exceptional and a most serious reason is had. However, Religious Communities, Societies, or Secular Institutes which already possess such a privilege, may not use it unless the candidate has completed the twenty-sixth year of his age and a true need is had on the part of the Church or the Religious Community, Society, or Secular Institute.

3° Economic difficulties will never be considered a valid reason.

Our Holy Father, Pope John XXIII, in the audience of 23 January, 1961, deigned to confirm and approve all the above.

(Private); S. C. Rel., 28 April, 1961, Prot. N. S. R. 1398/59; translated from the original notice.

Certain Problems of Formation of Candidates for Orders. A Letter of the S. C. Scm. to all Bishops presenting St. John Mary Vianney to seminarians as an inspiring model of priestly virtues on the occasion of

¹ Reported above under this same canon.

the first centenary of the saint's death. The Letter, dated 5 June, 1959, Prot. N. 541/59, was not published in AAS, but the Italian text appeared in *Commentarium pro Religiosis*, 38 (1959)–237; English version in *Review for Religious*, 18 (1959)–321–327.

A second Letter of the S. C. Sem., continuing the same subject, was sent to all Bishops on the occasion of the third centenary of the death of St. Vincent de Paul, presenting him as an example to all those engaged in preparing students for the priesthood and discussing many of the problems in ecclesiastical formation. The Letter, dated 27 Sept., 1960, Prot. N. 2121/60, was not published in AAS. English version in *Review for Religious*, 20 (1961)–161–179.

Annotations on both of the above letters can be found in *The Jurist*, 22 (1962)–27–38 (O'Donohoe).

CANON 975

Canonical Age for Major Orders: Induit of S. C. Sacr. to all archbishops and bishops of Ireland permitting them to dispense in all cases where the discrepancy does not exceed one year; renewed for five years, 22 April, 1959; reported in *Irish Ecclesiastical Record*, ser. 5, 91 (1959)–460.

CANON 976

Ordination in Third Year of Theology: Special Faculty for Shanghai (S. C. Prop. Fid., 9 Apr., 1954) Private.

The Ordinary of Shanghai asked for the faculty of promoting to the priesthood students of the regional Seminary of Shanghai during the third year of Theology, on condition that after their ordination they continue their studies through the fourth year of Theology.

The reason adduced was: fear that in the future there will be no one to confer the order.

The Reply: *S. C. de Propaganda Fide . . . attentis expositis, benigne adnuit pro gratia iuxta preces, iisdem perdurantibus adiunctis, imposita tamen obligatione complendi quartum annum theologiae.*

(Private) ; S. C. Prop. Fid., 9 Apr., 1954, Prot. N. 1462/54.

New Practice of the S. C. Rel. Regarding Early Ordination to the priesthood. See c. 973; S. C. Rel., 28 April, 1961.

CANON 978

Interstices for conferring major Orders: Induit of S. C. Sacr. to all archbishops and bishops of Ireland permitting them to dispense; renewed for five years, 22 April, 1959; reported in *Irish Ecclesiastical Record*, ser. 5, 91 (1959)—460.

CANON 984

Request for Dispensation From Irregularity Arising From Epilepsy Deferred (S. C. Sacr.) Private.

The following case is interesting for its manifestation of the attitude of the S. C. of the Sacraments with reference to dispensing from the irregularity arising from epilepsy. The replies are undated but, as appears from the text, all were given between 1951 and 1959.

In 1951 Theophilus suffered two convulsive attacks, apparently epileptic, although the doctor denied they were such both because there was no epilepsy in the family and because the attacks did not show a true epileptic set of symptoms. Moreover, no new attacks had been had over a long period of time because small dosages of a certain drug had been taken.

dispensation from the irregularity set down in canon 984, 3° was petitioned, *ad cautelam*, from the S. C. of the Sacraments which, after having been given a medical certificate, granted the request but for minor Orders only. Later, the same S. C. gave a dispensation for the subdiaconate but, at the same time, added: “provided that Theophilus passes six months *without the drug* before he is to be promoted to the diaconate, new recourse is to be made to this S. Congregation and a certificate from a medical expert regarding his restoration to health must be presented.”

The drug was stopped and in fifteen days' time, in 1956, Theophilus suffered a new attack, which the doctor ascribed to the sudden withdrawal of the drug, which, he said, should have been withdrawn gradually. Then the use of the drug was resumed; the dosages were cut to half the amount; no further attacks were had over a period of 28 months. A new dispensation was requested but the S. C. of the Sacraments replied:

“Deferred.” For six months thereafter, the request was urged since the candidate had manifest control, was normal in his studies and activities, had a good spirit and aptitude for any ministry, and had been ordained a subdeacon for two and a half years. No further response came forth from the S. Congregation.

(Private); S. C. Sacr.; reported without dates in *Sal Terrae*, 49 (1961) 113. Regatillo comments that he was personally informed by the secretary of the S. C. Sem. in another case, that when the Roman Curia replies “Deferred” and silence thereafter follows, the answer is equivalently: “In the negative.” For an article on epilepsy and the dispensation from it as an impediment in laws of various states of the U. S. which may serve as a guiding norm in the case of the irregularity, cf. *Theological Studies*, 22 (1961)-209-227 (O'Donnell).

Dispensation From Irregularity of Illegitimacy (S. C. Sacr., 7 June, 1960) Private.

Petition: Holy Father: N.N., of the diocese of Miami, prostrate at the feet of Your Holiness, humbly asks a dispensation from the irregularity arising from illegitimate birth, as he is a natural child, so that he may be licitly promoted to first tonsure and to Orders.

Reply: On the 7th of June, 1960, the Sacred Congregation of the Sacraments, in virtue of faculties granted to it by His Holiness John XXIII, in view of the recommendation of the Ordinary of Miami, graciously commits to him the faculty of granting the favor of dispensation according to his judgment and conscience, from the aforesaid irregularity, for the purpose of receiving first tonsure and Orders up to the priesthood inclusive, taking care, however, that the petitioner, after he has received the priesthood, be assigned to a place where his condition is unknown, and that all scandal or wonderment on the part of the faithful be avoided, and that the instruction of this S. C., of 27 Dec., 1930,¹ and the circular letter of 27 Dec., 1955,² be observed, together with other provisions of law.

All things to the contrary notwithstanding.

¹ AAS 23-120; Canon Law Digest, 1, p. 463.

² Not in AAS; cf. Canon Law Digest, 4, p. 303.

(Private); S. C. Sacr., 7 June, 1960 (n. 3824/60); reported in *The Jurist*, 21 (1961)-113.

Note: A summary report of another case, from the diocese of Spokane, is given as follows (*ibid.*):

In a petition to the S. C. Sacr. for a dispensation from the defect of illegitimacy in favor of a seminarian, the first reply from the Congregation sought further information. The Congregation asked whether the person for whom the dispensation was sought was born of a sacriligious or adulterous union or from a simply natural illegitimate union.

Upon the submission of further evidence, the S. C. of the Sacraments granted the dispensation from the defect of illegitimacy with the following restrictions: that the petitioner for the dispensation not live with his parents, that after he is ordained a priest he be stationed in a place where his condition will be entirely unknown, that all scandal or *admiratio fidelium* be avoided. It also cautioned that the instruction of the S. C. Sacr. of 27 Dec., 1930, and the circular letter of 27 Dec., 1955, be observed.

Illegitimacy: Promotion to Sacred Orders. See c. 267; faculties of Ap. Nunciature of Indonesia.

CANON 987

Procedure for Admission of Son of Non-Catholic Parents to Seminary and Orders (S. C. Sem. et Univ., 10 Jan., 1961; 4 Feb., 1961) Private.

The bishop of Lafayette, Louisiana, on 27 December, 1960, requested the Holy See to grant a dispensation from the simple impediment set down in canon 987, 1°. The reply occasioned an inquiry by the bishop which, in its turn, was answered by the S. C. Sem. The series of documents is as follows: first reply of the S. C. Sem.; the inquiry of the Bishop; the second reply of the S. C. Sem.

We have received your letter of December 27 of last year, in which Your Excellency requested a dispensation from Canon 987, par. 1, in favor of N.N., so that he might be admitted to Orders.

We are happy to be able to inform Your Excellency of the practice which is followed in cases of this type.

In the beginning, the Sacred Congregation of Seminaries allows the young man to enter the seminary. Before admission of the candidate to the Sacred Tonsure, in the event that the Superiors find him worthy, recourse is to be had to the Sacred Congregation of the Holy Office, to ask for the dispensation from the above-mentioned canon, mentioning that the Sacred Congregation of Seminaries has already allowed the young man to begin his studies in the seminary.

Therefore, we hasten to include with this letter the necessary rescript, in order that Your Excellency might, when you find it opportune, present to the Supreme Congregation of the Holy Office a request for the admission of N.N. to first Tonsure.

(Private) ; S. C. Scm. ct Univ., 10 Jan., 1961, Prot. N. 52/61/3.

With reference to the letter of His Eminence, Joseph Cardinal Pizzardo, No. 52/61/3, dated January 10, 1961, may I humbly present to you a request for some clarifications.

His Eminence writes that "In the beginning, the Sacred Congregation of Seminaries allows the young man to enter the seminary."

Would Your Excellency be good enough to clarify: 1) Is it absolutely necessary to obtain permission of the Congregation of Seminaries, before admitting to the Major or Minor Seminary candidates who are from a mixed marriage, or who are converts to the faith from Protestant sects?

If the answer is affirmative, 2) please be good enough to indicate to me the source of this obligation, i.e., an instruction of the Congregation of Seminaries, or the Canon Law.

At present, in our Diocese, there are some seminarians from mixed marriages, and some converts, who are pursuing their studies in various seminaries.

In the past, the practice in the Diocese was to obtain the dispensation from the impediment mentioned in Canon 987 par. 1 from the Sacred Congregation of the Holy Office, immediately before admission to the Sacred Tonsure or the other Orders.

Is it now necessary to submit the names of these seminarians to the Sacred Congregation of Seminaries, to regularize their position?

A reply from Your Excellency will be greatly appreciated, and will serve as a sure guide for the future.

(Private) ; Letter, Bishop of Lafayette, La., 26 Jan., 1961.

I hasten to reply to your kind letter of January 26 instant, in which Your Reverence has asked me certain questions concerning the practice to be followed with regard to seminarians who have non-Catholic parents.

I shall answer your questions together. For some years, there has been in force an agreement between this Sacred Congregation of Seminaries and the Sacred Congregation of the Holy Office, by which, in dealing with young men who are under Canon 987, par. 1 of the Code of Canon Law, before the candidate enters the seminary, it is necessary to ask the relative dispensation from this Canon from the Sacred Congregation of Seminaries. And when the young man is to be admitted to the first Tonsure, the usual permission is to be asked from the Sacred Congregation of the Holy Office, mentioning that the Congregation of Seminaries has already granted permission for the young man to enter the seminary.

I would advise you to request the Most Reverend Ordinary of the Diocese to present a request for admission into the seminary, for the young men who are already there, and who are in the position mentioned in the above-mentioned Canon. Then, when there is question of having recourse to the Sacred Congregation of the Holy Office, that Sacred Dicastery will be able to attend to the matter much more quickly.

(Private); S. C. Scm. ct Univ., 4 Feb., 1961, Prot. N. 52/61/5; copies of documents kindly supplied by the Rt. Rev. Msgr. R. Arlanti, Chancellor of Lafayette, La.

Modified Procedure for Admission of Son of Non-Catholic Parents to Seminary and Orders (U. S. Apost. Del., 10 Jan., 1962) Private.

Subsequent to the series of documents reported above, the following letter was sent to all local Ordinaries of the United States by the Apostolic Delegate.

In recent months the Apostolic Delegation has had inquiries about the practice to be observed for the admission to the semi-

nary and orders of candidates who are the offspring of non-Catholic parents who are still living (cf. Can. 987, 1°).

I referred this matter to the Holy See and now have been informed that the Most Reverend Ordinaries do not have to seek the permission of the Sacred Congregation for Seminaries to admit to the seminary candidates with this impediment. It is sufficient to recur to the Supreme Sacred Congregation of the Holy Office for the dispensation from Canon 987, 1° when the young men are ready for First Tonsure and Minor Orders.

The Sacred Congregation for Seminaries has directed me to bring the above to the attention of Your Excellency.

(Private); U. S. Apost. Del., 10 Jan., 1962, Prot. N. 189/50, a copy of which was kindly sent us.

CANON 1006

Ordinations *Extra Tempora*: Induit for Ireland (S. C. Sacr., 4 June, 1936) Private.

His Eminence, the Cardinal Archbishop of Armagh, on behalf also of all the Bishops of Ireland, humbly requests of Your Holiness the faculty whereby he may have sacred ordination outside the times stipulated in law because everything has been prepared to have ordination at the usual time.

On the 4th day of June, 1936, the Sacred Congregation for the Discipline of the Sacraments, in virtue of faculties granted to it by His Holiness, Pope Pius XI, graciously acceding to the aforesaid petition because of the legitimate reasons given, grants the favor as requested, provided all the other requisites of the law are observed, especially the Instruction of this Sacred Congregation of 27 December, 1930,¹ regarding the testing of candidates, and provided the faithful are notified that Sacred Ordination will take place on a certain day, so that, if they wish to be present at the ordination, they can do so, complying with the mind and intention of the Church which wishes the faithful to pour out special prayers that those who are chosen to be ministers of God, may be worthy of so great a ministry.

The present grant is valid for this year only.

¹ Reported in the Canon Law Digest, 1, pp. 463-473.

(Private); S. C. Sacr., 4 June, 1936, Prot. N. 3369/36. Translated from the text given in the 1961-62 Kalendarium of St. Patrick's College, Maynooth, p. 274, a copy of which was kindly sent us by the Rev. Terence P. Cunningham. The induit was renewed on 18 Jan., 1937, for ten years; on 30 May, 1947, for five years; on 6 June, 1953, for five years; on 16 May, 1958, for three years; and again on 24 April, 1961, Prot. N. 1706/61, for three years. The latest renewal is also reported in the *Irish Ecclesiastical Record*, 95 (1961)-421.

Ordinations *Extra Tempora*: Induit for United States
Renewed (Ap. Del., 28 Jan., 1963) Private.

The following letter was sent to all local Ordinaries of the U. S. by the Apostolic Delegate.

No. 249/40

28 January, 1963

Your Excellency:

In virtue of special authorization from the Holy Father, Pope John XXIII, the Sacred Congregation for the Discipline of the Sacraments has granted to the Ordinaries of the United States the faculty "to have sacred ordinations outside the times fixed by law, to wit, on feasts of the first or second class, even though not of obligation, as well as on the last Saturdays of May and the first two Saturdays of June, observing moreover the requirements of the law and of the Instruction of this Sacred Congregation of 27 December, 1930, as well as the Circular Letter of this Sacred Congregation of 27 December, 1955.,ⁿ

This concession supersedes the one announced in my letter of 28 December, 1960,² and it will be in effect until 14 January, 1966.

(Private); U. S. Ap. Del., 28 Jan., 1963; copy of letter kindly sent us by His Excellency.

Days for Sacred Ordination: induit for the United States¹ renewed 16 December, 1960, for three years. Information kindly sent us by the U. S. Apostolic Delegate.²

¹ Both documents respectively reported in *Canon Law Digest*, 1, p. 463, and 4, p. 303.

² This letter had renewed for three years the induit reported in *Canon Law Digest*, 4, p. 316.

¹ For terms, see *Canon Law Digest*, 4, p. 316.

CANON 1012

Sanctity of Marriage and Family Life: Allocution of John XXIII to the Auditors, Officials and Advocates of the Sacred Roman Rota, 25 Oct., 1960 (AAS 52-898). *The Pope Speaks*, 6 (1960)-356-361.

CANON 1013

The Welfare of the Family is endangered by disorders in the economic and social fields. Annual statement of the Canadian Hierarchy, 15 Nov., 1958. *The Catholic Mind*, 57 (1959)-186.

CANON 1014

Documentum Libertatis Granted Where Previous Marriage Was Doubtfully Valid Because of Probable Impediment of *Ligamen* (Holy Office, 4 Feb., 1957) Private.

The marriage in question here could be considered doubtfully valid on two grounds. The first was disparity of cult, because it was contracted before the Code (in 1917) and the baptism of each party was doubtful — that of the man, Laurence, baptized in the Methodist sect, because of the method of sprinkling used on a group, and that of the woman, Louise, because of a doubt of fact as to her baptism in the Catholic Church. The second ground of doubt was the probable impediment of *ligamen* by reason of Louise's previous marriage with George, who was still alive at the time of her marriage with Laurence, but died before the investigation of this case began. Although Laurence had never established common life with Louise, he had lived with her occasionally when his work permitted. Their divorce came in 1930. Fourteen years later Laurence became a Catholic and shortly afterward presented his case in the Archdiocese of Chicago, so that he could be declared free to marry a Catholic woman.

On the religious status of George, Louise's first husband, no certain information could be obtained after painstaking investigation; but as he was of Irish extraction he may have been the child of Catholic parents or at least of one Catholic parent. Hence this first marriage may have been invalid for disparity of cult, the valid baptism of each party being insolubly doubtful.

Decision: On this state of facts the case was presented to the Holy Office on 8 Nov., 1955, and on 19 Feb., 1957, the formal rescript was received:

“An consilium praestandum sit SS. mo ut concedatur documentum libertatis Domino Hallett ita ut ipse, neo-conversus, coram Ecclesia valide et licite novas nuptias inire valeat cum catholica muliere.”

“Affirmative.”

The favor had been granted by the Holy Father on 4 Feb., 1957; the favorable reply was received in Chicago on February 9th and the formal rescript on February 19th, 1957.

(Private); Holy Office, 4 Feb., 1957. Reported by Right Reverend John S. Quinn of the Metropolitan Tribunal of Chicago, in *The Jurist*, Vol. 17 (1957)–441 to 442. The permissions of Monsignor Quinn and of *The Jurist* for the present adapted report are gratefully acknowledged.

Note: The title attached to this case in Monsignor Quinn's report is: “Case that could have been tried by a tribunal, using the Code Commission decision of 1947.”

This interesting suggestion is explained as follows. Since there was a positive and insoluble doubt of the validity of the first marriage (Louise-Gcorge), the second marriage (Louise-Laurence) should be declared invalid in virtue of canon 1014, “provided the case is handled according to the ordinary course of law” (Code Com., 26 June, 1947; Canon Law Digest, 3, p. 404).

**Insoluble Doubt as to Validity of Previous Marriage:
Tribunal Uses Code Commission Reply of 1947 to
Declare Nullity of Second Marriage (Holy Office, 30
April, 1957) Private.**

Facts: A Catholic woman contracted marriage in 1942 in the Church, with a man who presented himself as a Catholic but whose baptismal record could not be found, and who consequently was baptized conditionally before the marriage. The impediment of disparity of cult, therefore, does not enter into the case. But in the course of an inquiry by the Federal Bureau of Investigation for failure to register for the draft, it was revealed that this man had been married at least five times before, in 1933, 1936, 1938, and twice in 1940, using a different alias each time.

The woman petitioned the Tribunal of the Diocese of Worcester for a declaration of nullity on the ground of *ligamen*. It should

be noted that the marriage had not taken place in Worcester but in another diocese. The Worcester Tribunal after diligent search was unable to discover the whereabouts of any of the former wives of the defendant, nor anything about their religion or previous marital status at the time of their marriage.

Question: In this state of positive and insoluble doubt regarding the validity of the previous marriages of the defendant, the case was presented to the Holy Office.

Reply: The Holy Office replied on 30 April, 1957 (Prot. N. 2972/56m):

“Your Excellency is informed that in this case the procedure should be according to the interpretation given by the Pontifical Commission for the authentic interpretation of the Code of Canon Law, which, to the question: ‘Whether, when there is a positive and insoluble doubt of the validity of a first marriage, a second marriage should, in virtue of canon 1014, be declared invalid,’ replied: ‘In the affirmative, provided the case is handled according to the ordinary course of law.’ ni

The case was accordingly tried in the Worcester Tribunal with full judicial procedure and the marriage was declared invalid in this Court of first instance. At the time of the report it was pending on appeal in the court of second instance.

(Private) ; Holy Office, 30 April, 1957. Reported by Right Reverend Monsignor John S. Quinn in *The Jurist*, Vol. 17 (1957)-442–443. Permissions of Mons. Quinn and of *The Jurist* for the present adapted report are gratefully acknowledged.

Application of Code Commission Reply of 1947 to Declare Nullity of Second Marriage Sustained (Holy Office, 27 May, 1959) Private.

Subsequent to the decision of the Worcester Tribunal reported above, the court of second instance rendered a negative decision, sc., *non constat de nullitate*. Appeal was then made to the Holy Office for a decision which was given as follows.

The acts of the suit for nullity of the marriage of N. and N. have duly arrived at this Supreme Sacred Congregation. In its regard Your Excellency is informed that this Supreme Sacred Congregation, after subjecting the acts to mature examination

and having carried out all the case required, passed the decision: *Constat de nullitate* of the marriage entered into in 1952 between N., the Catholic woman, and N., the non-Catholic man.

Your Excellency will take care to commit to execution this decision of the Holy Office.

(Private); Holy Office, 27 May, 1959, Prot. N. 2972/56; copy of the decision kindly sent us by the Rev. Stanislaus Kubik of the Worcester Tribunal.

CANON 1015

Bona Fide but Invalid Marriages Between Infidels and Between Protestants Are Not Putative Marriages (Code Com., 18 Jan., 1957; 20 Mar., 1957) Private.

The following two replies clarify the precise meaning of the general reply given by the Code Commission, 26 Jan., 1949.¹

To the doubts proposed by Your Excellency regarding canon 1015, par. 4 of the Code:

I. Can the (invalid) marriage of infidels contracted in good faith be called putative.

II. If it can be called putative, can canon 1114 regarding the legitimacy of offspring be applied to it.

Reply: In the negative to both.

(Private); Code Com., 18 Jan., 1957, Prot. No. 2/55; reported in *The Clergy Monthly*, 21 (1957)—189 in an article by J. Sanders, S.J.

In a letter of February the 27th of this year Your Excellency asked whether the (invalid) marriage of Protestants can be called putative with a view to declaring legitimate the children born of such a marriage. I am to inform Your Excellency that, considering the answer given by this Pontifical Commission on Jan. 26, 1949 (A.A.S., 1949, p. 158), the answer to Your question is in the *negative*.

Note: The doubts proposed were formulated as follows:

I. Can the (invalid) marriage of Protestants contracted in good faith be called putative.

¹ Reported in *Canon Law Digest*, 3, p. 405.

II. If it can be called putative, can canon 1114 regarding the legitimacy of offspring be applied to it.

(Private); Code Com., 20 Mar., 1957; reported by J. Sanders, S.J., with annotations in *The Clergy Monthly*, 22 (1958)—259.

In relation to this subject of putative marriages between non-Catholics, cf. *Monitor Ecclesiasticus*, 82 (1957)—146 (Bender).

CANON 1016

Civil Law Impediment of Nonage: Has no force when marriage contracted with baptized non-Catholic. See c. 1067; Holy Office, 1 March, 1961.

CANON 1020

Interpretation of n. 11, d) of the S. C. Sacr. Instruction of 29 June, 1941 (S. C. Sacr., 1954) Private.

The pertinent passage of the instruction, *Sacrosanctum*' is as follows:

They [the Ordinaries] must see to it that, in case baptism was conferred outside the parish of origin, it be recorded in writing, not only in the parish where the baptism was actually conferred, or even in a nonparochial church which has only a cumulative right to a baptismal font according to canon 774, § 1, if the baptism was conferred there, but also in the registers of the parish of origin. So a written notice must be sent as soon as possible by the pastor or rector of the church of baptism to the pastor of the church of origin, containing a faithful account of all the elements which are required by law (c. 777) for duly making out the baptismal record.¹

This passage is usually interpreted by commentators as requiring a complete and formal act of registration not only in the baptismal record of the parish of baptism but also in that of the parish of origin. However, a private reply by the Sacred Congregation of the Sacraments to the French episcopate, seemingly in 1954, gives quite a different interpretation. The Sacred Congregation was asked to state precisely:

1. whether n. 11, d) of *Sacrosanctum* refers merely to the information of the priest of the parish of origin; or

¹ Reported in full in *Canon Law Digest*, 2, p. 253.

² *Canon Law Digest*, 2, p. 263.

2. whether he also has to make a formal entry in his baptismal register and, if so, whether he is thereafter qualified to issue certificates of baptism thus inscribed.

To the first question, the Congregation replied that there must not be two distinct registrations. "This should be taken as a rule: 'There should be only one record of the original baptism.' "

To the second question it replied that only the parish of baptism can issue an authentic certificate: "Whenever and for whatever cause there is need of a baptismal certificate, e.g., to contract marriage, it must be obtained only from the place of actual baptism."

(Private); S. C. Sacr., 1954; reported with comments by the Rev. L. L. McReavy in *The Clergy Review*, 43 (1958) 106.

Note: In connection with the first question and its answer, cf. the reply of S. C. Cone., 31 Jan., 1927, in *Canon Law Digest*, 2, p. 184.

CANON 1060

Mixed Religion in Oriental pre-Code Law was diriment impediment although this impediment had fallen into disuse in some rites. See c. 1; S. C. Eccl. Or., 1 Dec., 1959.

The Words *severissime Ecclesia prohibet* were invoked as a reason for requesting the local Ordinaries of the U. S. to abstain from accepting privilege of the faith cases involving marriages contracted with a dispensation from disparity of cult if a new mixed marriage is desired. Sec c. 1127; U. S. Apost. Del., 21 Dec., 1961.

CANON 1061

Sacred Penitentiary Grants Sanation of an Invalid Mixed Marriage With Dispensation From the Usual Cautiones (S. Paen., Prot. N. 1739/41) Private.

Petition. Caia, a Catholic, contracted an invalid marriage with Titius, a non-Catholic, before a non-Catholic minister. A daughter and two sons born of this union follow respectively the religion of the mother and of the father. Titius adheres tenaciously to his religion and can in no way be induced to give

the *cautiones* according to law. Caia's confessor, in order to obtain peace of conscience for his penitent, humbly prays for a *sanatio in radice* of this marriage.

Reply. The Sacred Apostolic Penitentiary, by special and express Apostolic Authority with the gracious consent of His Holiness Pius XII, heals *in radice* and validates the aforesaid marriage contracted invalidly as stated, provided the consent formerly given is continuing and provided the woman seriously *promises* that she will never cease as far as is possible from trying to obtain the conversion of her husband and sons. For the forum of conscience, with the understanding however that this favor be available also in the external forum. To this effect the present Letter, with a statement at the end giving, with the permission of the penitent, the names, surnames and nationality of the parties, is to be cautiously preserved in the secret archives of the Curia, so that in whatsoever future event the validity of the marriage may be proved. The petitioner is bound by a grave obligation to inform as best she can those persons who, thinking that she is living in an invalid marriage might take scandal from seeing her approach the sacraments, concerning both the favor granted by the Holy See and the conditions under which it was granted (S. Paen., N. 1739/41).

(Private); S. Paen.; reported without date in Bank, *Connubia Canonica*, p. 584.

CANON 1064

Privilege of the Faith Cases Are Not to Be Accepted where a marriage was contracted with a dispensation from disparity of cult and a new mixed marriage is desired. See c. 1127; U. S. Apost. Del., 21 Dec., 1961.

CANON 1067

Nonbaptized Person Marrying Baptized Non-Catholic Not Held by Civil Law Impediment of Nonage (Holy Office, 1 March, 1961) Private.

Case. Edward, non-baptized, age 17, contracted marriage with Dorothy, a baptized Presbyterian, age 21, in Youngstown,

Ohio, in the presence of a Protestant minister, on August 27, 1949. At the time of the marriage, Edward deceived the license clerk and indicated that his age was 24 instead of 17.

This couple separated after two or three months of cohabitation and a civil divorce was obtained on January 16, 1950 — before Edward had reached the age of 18 required by the civil law for a valid marriage.

Edward then married Fay, a baptized Episcopalian, in the presence of a minister, on December 12, 1952. This union terminated in divorce in February, 1958.

Our Tribunal succeeded in ruling out all impediments to the validity of the Edward-Dorothy union, except the possible impediment of non-age on the part of Edward, who, as a non-baptized person, was subject to the civil law in this matter. Edward, his father, and Dorothy all testify to Edward's non-baptism.

No dispensation was obtained from the civil authorities for this marriage. Accordingly, since renowned canonists disagree as to whether such a marriage would be invalid, i.e., a baptized non-Catholic who has the canonical age marrying an unbaptized person who has not the age required by civil law, we respectfully submit this *dubium iuris* to the Holy Office for the purpose of determining the solution of our Edward-Fay case.

Reply. After due study and consideration of all the acts of the matrimonial process Edward-Dorothy, their Eminences, the Cardinals of this Supreme Sacred Congregation, in their plenary session of Wednesday, 1 March, 1961, have decreed:

“The marriage in the case must be considered valid and the second marriage, Edward-Fay, must be considered invalid because of the impediment of ligamen.”

(Private); Holy Office, 1 March, 1961; reported by the Rev. Raymond Goddert to the 1961 Midwest Regional Meeting of the Canon Law Society of America; it can also be found in *The Jurist*, 22 (1962)-97-98.

CANON 1068

Formal Process Required to Prove Impotency After Orchiopexy (S. C. Sacr., 2 April, 1951) Private.

The tribunal of Worcester sent to the Sacred Congregation of the Sacraments an inquiry about the process for determining

whether or not a man was canonically impotent if he underwent an operation to fix in the scrotum undescended testicles. Such an operation is called orchiopexy. The Congregation turned the matter over to one of its consultors and sent his reply to the tribunal.

VOTUM CONSULTORIS

There is question of a marriage contracted before the Church in 1940 between S. G. and R. R.

The man is indeed unfortunate for he is described as unfit for marriage because of the fact that up to his twenty-fifth year his testicles had not yet descended into the scrotum and the concealed testicle was described as atrophied. As a result of operations during 1935-1936 the testicles were fixed in their proper place.

The woman, on the advice of a doctor, deserted the man after five months and lived with an adulterer to whom she bore a son. Moreover, she obtained from the civil authority a declaration of nullity of her marriage on the grounds of impotency on the part of her husband. Now the woman presents to the tribunal of the new Diocese of Worcester, Massachusetts (a suffragan of the Archdiocese of Boston) a *libellus* petitioning a declaration of nullity of her marriage because of impotency on the part of her husband. The husband, however, refuses to comply.

The bishop of Worcester affirms that all he has obtained are the exact reports of the doctor who performed the orchiopexies in 1935-1936. The said bishop reports the judgments of two doctors who claim that Mr. R. was impotent both before and after the operation. According to them testicles which have not descended into the scrotum before puberty must be considered as in nowise normal and capable of elaborating true seed.

The bishop now requests an answer to the following questions:

1. Is R. R. canonically impotent or sterile?
2. In as much as R. R. refuses to cooperate with any kind of process, what is to be done if he is impotent?
3. Is it possible to convalidate the civil marriage of S. G.?

In order to answer the three questions, it seems to me that the following points must be kept in view. Doctors generally hold that testicles which have not descended before puberty

remain atrophied and undeveloped with the result that one afflicted with such cryptorchism must be considered impotent, that is, incapable of elaborating and emitting true seed, even though he has erection and can discharge some kind of fluid. Nevertheless, to establish the truth in a concrete case a formal process is required. The judge in the process shall use every means at hand to arrive at certitude (cfr. Doheny: *Canonical Procedure*, p. 259; and Lega-Bartoccetti: *Commentarius in Indicia*, ed. 1950, vol. III, p. 181).

Wherefore, I think the bishop's questions should be answered:

To 1 and 2: The bishop should consult approved authors.

To 3: In the affirmative, but only after two concordant decisions of nullity which have not been appealed by the defender of the bond within ten days.

(Private); S. C. Sacr., 2 April, 1951, Prot N. 357/51 Vg; copy of the original kindly sent us by the Rt. Rev. Msgr. Timothy P. O'Connell, *Officialis* of the Diocese of Worcester.

Impotence and Nonconsummation: a Private Reply of 9 May, 1951, from the Holy Office Revealed (Rota, 26 March, 1957) Private.

A case decided by the Rota *coram* Felici, 26 March, 1957, and partially reported in *Monitor Ecclesiasticus*, 1957, pp. 267-274, is interesting chiefly for the following points.

1. *Consummation of marriage by copula effected through violence upon the wife.*

The question whether marriage is consummated by copula with the wife who is entirely unwilling, ignorant, asleep, intoxicated, insane, or coerced by grave fear, is a very ancient one. After summarizing the history of the controversy on this question and citing many authorities on both sides, the Court quotes Desmet as giving the correct doctrine, which is also concordant with the jurisprudence of the Rota: "*Ad consummationem non rejert quod coacta fuerit copula*" (*De Sponsal. et Matrim.*, 157).

If therefore the elements commonly regarded as essential for true copula were present, the existence of the above-mentioned circumstances does not prevent the marriage from being regarded as consummated.

2. *Impotence on the part of the man cannot be asserted after consummation accomplished with the aid of aphrodisiacs.*

This question occurs only as an *obiter dictum* in the decision. The Court brings it up in order to draw from it an indirect confirmation of the principle stated above in n. 1. Its interest lies in the fact that the discussion reveals a new private reply of the Holy Office.

It will be remembered that a private decision of the Holy Office had given a negative reply to the question: "Whether a marriage is to be regarded as nonconsummated, if the essential elements of copula were placed by the husband, who arrived at sexual union only by the use of aphrodisiacs which actually deprived him for the time being of the use of reason."¹ The present Rota decision reveals a further private reply of the Holy Office regarding the same case. The Holy Office was asked whether its first reply should prevent the same case from being considered from the standpoint of impotence on the part of the man.

Reply: To this question the reply, under date of 9 May, 1951, was: "The case cannot be tried from the standpoint of impotence on the part of the man."

(Private); Rota, 26 March, 1957; *Monitor Ecclesiasticus*, 82 (1957)-267. For a discussion of the question of impotence before this second reply was given, see the annotations by Hürth to the first reply, in *Periodica*, 38 (1949)-224 to 227.

Marriage Not to Be Prevented Because of Double Vasectomy (Holy Office, 28 Sept., 1957) Private.

To certain Ordinaries who were disturbed as to what their attitude should be regarding persons sterilized by double vasectomy, the Holy Office replied:

In a case of double vasectomy, marriage, according to the mind of canon 1068, § 2, must not be impeded.

(Private); Holy Office, 28 Sept., 1957; reported with annotations in *L'Année Canonique*, 5 (1957)-240-241 (Lefebvre); other annotations in *Sal Terrae*, 47 (1959)-292-295 (Regatillo).

Note: Regatillo in his annotations (p. 293) states that he had heard that the Holy Office recently notified the S. R. Rota that the marriages of vasectomized persons must not be declared null. He also states that the text of this notice is that given above to the bishops. It is worth noting

¹ Holy Office, 2 Feb., 1949; *Canon Law Digest*, 3, p. 473.

that the publication of the above text is made by Msgr. Lefebvre, an auditor of the S. R. Rota.

Impediment of Impotency Not Certainly Verified even though, for performing marital act, spouse had to use medications resulting in unconsciousness or semi-consciousness. Sec c. 1119; S. C. Sacr., 2 Aug., 1958, private Impotence in the Male Because of Occlusion of Seminal Ducts. A case decided by the Rota, *corain* Sabattani, 10 Apr., 1959, and partly reported in *Monit. Eccl.* contains an elaborate discussion of this entire subject from both the medical and canonical standpoints. *Monitor Ecclesiasticus*, 84 (1959)-616-634.

Impotence Supervening: Does not prevent sanation of antecedent marriage. Sec c. 1139; Holy Office, 12 May, 1953.

Sanation Granted When Total Impotence Occurred Subsequent to Attempted Marriage. Sec c. 1138; Holy Office, 12 May, 1953.

CANON 1069

Dissolution of Marriage Through Presumed Death (Holy Office, 9 April, 1962) Private.

Case. A Catholic man wishes to have his attempted marriage to a baptized Lutheran validated in the Catholic Church.

About 1912 this baptized Lutheran girl married and in about 1926 was divorced from him. She stated under oath that her brother-in-law, who died about fifteen years ago and who was a devout Catholic, met a friend who seemed to have known her husband, and that this friend stated that he had been dead for some time. When she heard about this, nothing was done to validate the marriage or to look into the truth of the above hearsay evidence.

Now her Catholic husband, 85 years of age this year and sickly, wishes to prepare his soul for death. Upon hearing of this, we immediately conducted an investigation to determine whether the first husband is actually dead. We could find no living relative of his or anyone else who could testify concerning his death, nor could the wife give us any helpful information. As a matter of fact, she now no longer wishes to be bothered with questions on this matter.

In view of the ailing health of this Catholic man, a frater-soror arrangement is being allowed by me.

The first husband would be about 75 years of age today if he were still living, and is reported to have been an habitual drunkard. This information, in addition to the hearsay evidence, tends to promote a state of moral certitude regarding this man's death. However, this decision cannot be made by me and I am, therefore, asking Your Holiness to consider granting a *documentum libertatis* so that this non-Catholic party and the Catholic party may validate their attempted marriage.

Reply. In due time there has arrived at the Holy Office the letter in which Your Most Reverend Excellency sets forth a case of the presumed death of a man who, about 1912, contracted marriage with a woman who is at present invalidly married to a Catholic.

Having subjected the matter to mature examination, this Supreme Sacred Congregation passed the following decree:

“A new marriage can be permitted to the petitioner because of the presumed death of her lawful spouse. Included also in this decree is a dispensation from the impediment mentioned in can. 1075, n. 1 and from the impediment of mixed religion and, as a precaution, disparity of cult, if the promises are given by the parties according to law.”

(Private); Holy Office, 9 April, 1962, Prot. No. 3761/61m; reported by the Rt. Rev. Msgr. Paul V. Harrington, Chairman of the Committee on Research, to the 1962 National Convention of the Canon Law Society of America; it can also be found in *The Jurist*, 23 (1963)—115-116; date and protocol number kindly supplied by the Rev. James C. McDonald, Officialis of the Diocese of LaCrosse.

CANON 1070

Disparity of Cult: Unusual Procedure (Holy Office, 12 Feb., 1958, on application sent through Sacred Penitentiary) Private.

A reply of the Holy Office (Prot. N. 308/57m) is as follows:
Your Excellency: —

The Rev. A. B., a priest of Your Excellency's diocese, in an undated letter, recently presented a petition to the Sacred Penitentiary on behalf of C. D., allegedly unbaptized, who had contracted marriage with E. F., said to be a baptized Catholic, before a Protestant minister in G., Canada, on 10 Sept. 1906.

The petitioner, after civil divorce, is now living in marriage with H. I., a Protestant, both of whom now desire to embrace the Catholic faith and regularize their marital position.

I am pleased to inform Your Excellency that this Supreme S. Congregation, after careful study and consideration of all the evidence, has decreed as follows:

Constat de nullitate matrimonii C. D- E. F. ob impedimentum disparitatis cultus.

(Private); Holy Office, 12 Feb., 1958.

Note: This interesting case was reported at the 1959 Annual Meeting of the Canon Law Society of America in Los Angeles, together with the following Commentary, which we reproduce just as we received it:

Commentary: The above response, as is evident from the text, was in answer to a letter describing the case sent to the Sacred Penitentiary. The remarkable thing is that the only proof for the presence of the impediment of disparity of worship was the woman's own statement that the man had informed her that he was a baptized Catholic bom of Catholic parents, and her statement that she herself had been told by her own parents that she had never been baptized.

The case had been submitted to the Brooklyn Tribunal, but could not be processed, as no proof of the Catholic baptism of the man or of the non-baptism of the woman could be obtained.

A parish priest then sent to the Sacred Penitentiary a one-and-a-half page letter describing the case. Deliberately, the names of the persons involved were given, perhaps in the hope that the case would be transferred to the Holy Office. This is what actually occurred, and the Holy Office then gave a declaration of nullity on the basis of the information contained in the letter.

It is evident that the Holy Office accepted as sufficient proof, in the circumstances, the word of the woman alone.

“Mohammedan” Means Any Moslem Whatever, by the simple fact of origin, even though he has given up or never practiced the Mohammedan religion. Sec c. 66; Holy Office, 10 Jan., 1962.

CANON 1071

Privilege of the Faith Cases Are Not to Be zVccepted where a marriage was contracted with a dispensation from disparity of cult and a new mixed marriage is desired. Sec c. 1127; U. S. Apost. Del., 21 Dec., 1961.

CANON 1072

Deacon Dispensed from All Obligations of Order. See c. 132; S. C. Sacr., 12 Jan., 1962.

CANON 1075

Impediment of Crime: Promise of Merely Civil Marriage (Rota, 30 Apr., 1957) Private.

A case partially reported in *Monitor Ecclesiasticus*, 1958, p. 39 (Rota, 30 Apr., 1957, *coram* Pinna) has a good brief summary of the history of the impediment of crime. Neither the facts nor the decision are given; but this cardinal point of doctrine is of interest. According to the jurisprudence of the Rota, the first form of the impediment of crime (adultery with *promise* of marriage) is not contracted by adultery with a promise of *merely civil* marriage; but adultery with an *actual attempt* at marriage, even by a merely civil act, incurs the impediment. This latter point is explicit in the text of canon 1075; the former point is disputed, but the Rota follows the doctrine that the impediment is not contracted in that case. A number of former Rota decisions are cited.

(Private); Rota, 30 Apr., 1957. *Monitor Ecclesiasticus*, 83 (1958)–39.

Mutual Formal Adultery' Required for the First Degree of Crime (Holy Office, 24 June, 1959) Private.

The Diocesan Tribunal of Peoria, Illinois, presented the following doubts.

I. Whether an infidel divorcee, who believes in good faith that her marriage bond was dissolved by civil divorce, and who attempts and consummates marriage with a Catholic, nevertheless indirectly contracts the impediment of crime in the second figure, regardless of her good faith about the dissolution of her previous marriage?

II. Whether a Catholic, living in a country where many Catholics falsely believe that civil divorce is lawful for non-Catholics

[Private] SPIRITUAL

and that it dissolves the marriage bond, who commits adultery with an infidel divorcee and promises marriage with her or attempts marriage with her, can be in good faith about the dissolution of the bond so as to be excused from formal adultery in the meaning of canon 1075, n. 1?

Reply: With regard to this matter, You are informed that this Supreme Sacred Congregation, after mature consideration, responds as follows to the proposed doubts:

I. *In the negative*, because, in the case, both parties have not committed formal adultery.

II. *In the affirmative*, that is, there can be good faith which, in the case, excuses from the mutual formal adultery of which there is question in canon 1075, n. 1.

(Private); Holy Office, 24 June, 1959, Prot. N. 1394/57; copy of the questions and rescript kindly sent us by Bishop Franz through his *Officialis*, the Rev. C. J. Hettinger.

CANON 1079

Impediment of Spiritual Relationship Not Contracted by Formal Adherents to Heretical Sect (Holy Office, 28 May, 1958) Private.

In a case submitted to the Holy Office by the Most Reverend Bishop of Fall River, Massachusetts, the petitioner, C. H., asserted that her marriage to F. M. was invalid by reason of the impediment of spiritual relationship. F. M., a baptized Episcopalian, had acted as sponsor at the petitioner's baptism in the Episcopal Church. The question was asked as follows:

Assuming that F. M. was validly baptized and also that the baptism at which he acted as sponsor was a valid one and that he fulfilled the duties of a sponsor at the actual pouring of the water (which, indeed, have not been proved), could F. M., as a baptized Protestant and a formal adherent to a heretical sect, validly act as a sponsor at a baptism administered by a minister in a non-Catholic sect, and therefore did he contract the impediment of spiritual relationship with C. H.? Or, on the other hand, does § 2 of canon 765 apply to a non-Catholic baptism as well as to one administered in the Catholic Church and therefore does it disqualify F. M. as a valid sponsor?

Reply: The marriage in question cannot be declared null under the heading of the impediment of spiritual relationship.

(Private); Holy Office, 28 May, 1958; reported by the Rev. F. R. Manus in *The Jurist*, 19 (1959)–391. The Holy Office gave the same reply in a similar case, 6 Oct., 1959, reported in *The Jurist*, 21 (1961)–125, and commented on by McRcavy in the *Clergy Review*, 46 (1961)–559.

CANON 1081

Artificial Onanism Condemned (Holy Office, 21 April, 1955)
Private.

The following English text was sent to the American Bishops by the Holy Office.

The Supreme Sacred Congregation of the Holy Office is seriously alarmed about the ever growing practice of so-called artificial onanism, which consists in having recourse to the use of various chemical and mechanical devices to rob the natural act of generation of its power to beget new life. In its solicitude to safeguard the sanctity of married life, it directs the attention of all Ordinaries to the duty of exercising constant vigilance, lest in speech or in writing in this regard the consciences of the faithful become perverted and purity of morals be contaminated by this depraved vice.

The Sacred Congregation particularly raises its voice utterly to condemn and reject as intrinsically evil the application of pessaries (sterilet, diaphragm) by married couples in the exercise of their marital rights.

Furthermore, Ordinaries shall not permit the faithful to be told or taught that no serious objection may be made according to the principles of Christian law, if a husband cooperates materially only with his wife who uses such a device.

Confessors and spiritual directors who hold the contrary and thus guide the consciences of the faithful are straying far from the paths of truth and moral righteousness.

Further publications, public discussion, conferences, etc., about the lawfulness of such cooperation on the part of the husband are strictly forbidden and Ordinaries shall take the necessary measures that this prohibition is religiously complied with.

(Private) ; Holy Office, 21 April, 1955; reported in *The Priest*, 12 (1956) · 758 with pastoral annotations (Marbach) ; *Theological Studies*, 23 (1962)–259-261 (Lynch).

CANON 1082

Progressive General Paralysis Affecting Mental Capacity to Contract Marriage (Rota, 3 Dec., 1957) Private.

A case decided by the Rota, 3 Dec., 1957, *coram* Felici, as reported in *Monitor Ecclesiasticus*, 1958, p. 46:

The man in this case was affected with progressive general paralysis (P.G.) of syphilitic origin. The graver symptoms of the disease had appeared chiefly after the marriage. There was testimony on the part of his relatives that nothing abnormal had been observed in him before the marriage, but this was contradicted by some of the other witnesses. A number of medical and psychological experts also testified, but neither was their testimony altogether in agreement. Consequently the Court had a difficult task in sifting and weighing the evidence.

Decision: The decision was that, although the man even now could scarcely be classified as simply insane, his mental powers even at the time of the marriage were so deficient that he was incapable of matrimonial consent. *Constare de nullitate, vetito tamen viro transitu ad aliud matrimonium.*

(Private); Rota, 3 Dec., 1957. *Monitor Ecclesiasticus*, 83 (1958)—16.

CANON 1084

Confirmed Atheism: Classified *per se* as simple error, not affecting matrimonial consent in religious marriage. Sec c. 1086, Rota, 18 Feb., 1959, private.

CANON 1086

Exclusion of the Obligation of Fidelity (Rota, 30 Oct. 1953) Private.

The man in this case was a degenerate scion of a good family of high position, once wealthy but now reduced to poverty. The

bride was a woman of high character and good family, and very wealthy. Both were Catholics and their marriage was celebrated *coram Ecclesia*. Within the year cohabitation, such as it had been, was terminated. This suit was brought by the wife on the ground of partial simulation on the part of the man, that is, *exclusion of the obligation of fidelity*. After two contrary decisions, one declaring nullity, the other on appeal denying it, the case comes to the Rota, *coram* Mattioli, with Jullien and Bonet on the *Turnus*.

The evidence clearly showed that the man for some time before the marriage had been deeply infatuated with another woman, his tennis partner, that he had had frequent relations with her and intended to continue them after the marriage, which in fact he did. It was also proved that his chief motive in going through with the marriage had been money, and that he had been strongly urged to do so by his father.

But the very serious question remained whether in the marriage contract he had excluded the *obligation* of fidelity itself or only the fulfilment of the obligation. In solving this question the Court did a remarkable piece of work in distilling the truth from the testimony, and reached the conclusion that the obligation itself had been excluded.

Some salient points from this most interesting decision:

1. Proof of simulation (total or partial), always extremely difficult since it concerns an interior act, usually consists in proof of an adequate cause for simulating consent, the testimony of the party admitting simulation, the proof of circumstances before, at the time of, and after the marriage, which support the fact.

Here the existence of an adequate cause (infatuation with the other woman) is clear, particularly when taken in connection with the pressure brought to bear upon the man to go through with the marriage. Even though the pressure was not sufficient as a ground of invalidity for coercion, it is relevant and important as evidence of an antecedent cause for simulating consent.

2. The *circumstances* were examined in the light of the testimony, with great care. They showed clearly *at least* the intention of *violating the obligation* of fidelity in the marriage. But that is not enough.

3. The *confession of simulation* on the part of the man was lacking. He had declared in court, not without some support from other witnesses, that he had intended to give true matrimonial

consent. It is here that the Court displayed notable industry and insight. It would have been easy, and perhaps plausible, to fall back on the well known rule that *in doubt* the presumption is that only the fulfilment of the obligation and not the obligation itself was excluded. But this Court succeeded in solving the doubt. Skillful scrutiny of the man's testimony (of what he omitted and evaded as well as of what he said) reveal him as a consummate liar. On the whole, though he would not openly admit it, the positive exclusion of the obligation itself from his consent is supported by a number of items even from his own testimony, and especially from the testimony of others. On these grounds, the Court arrived at genuine moral certainty.

The Decision: *Affirmative, seu constare de matrimonii nullitate in casu; vetito tamen viro transitu ad alias nuptias nisi coram Ordinario loci graviter, sub iurisiurandi fide, promiserit se fidei obligationem, ac cetera matrimonii onera essentialia, suscepturum ad normam turis.*"

(Private); Rota, 30 Oct., 1953; *Monitor Ecclesiasticus*, 82 (1957)–593 to 607.

Condition *Contra Bonum Prolis*: Exclusion of Use Not Distinguishable From Exclusion of Right to Use (Rota, 18 July, 1958) Private.

Facts: These parties, both over forty years of age, contracted marriage after a period of illicit relations. The woman, desirous to have children, was frustrated by the insistence of the man that she have a pessary adjusted to prevent conception. This finally led to divorce, and the woman sued for nullity in the Tribunal of Nice on the ground that the man had given his consent only upon the condition "*contra bonum prolis*." The lower court had found that this was not sufficiently proved. The case is in the Rota on appeal, *coram* Staffa.

The Law: We translate verbatim from the decision the following enlightening paragraphs:

"Some authorities hold that when a condition is made excluding acts which are of themselves suited to the generation of offspring, there arises only a presumption, though a very strong one, that the contract is substantially invalid; they distinguish between a condition of not binding oneself and a condition of

not fulfilling the obligation; that is, between a condition which excludes or limits the right or obligation and a condition which excludes or limits only its use; and so they regard as valid a marriage which is contracted with a condition excluding the use of the right.

“On the contrary it should be held that a condition excluding truly conjugal acts necessarily vitiates the marriage, and that when such a condition is proved, the nullity of the marriage also is by that very fact directly proved.

“It is objected: Since a right is distinct from its use, we should distinguish between the right to a thing (e.g., to a house) and the right to the use of the thing (e.g., to the use of the house), just as a contract of sale is distinguished from a contract of lease. Therefore in the law of property there is a distinction between the radical right or *dominium* and the *ius utile* or *expeditum*. Consequently the right to use, or the *ius utile*, can be excluded by a condition, while the radical right of *ius ad rem* is wholly transferred; (one can sell a house and exclude its *usufructus*, and vice versa). So too in the contract of marriage, the right in the body can be given and accepted with a condition excluding its use for conjugal acts.

“This difficulty is solved as follows: By the contract of marriage there is not conferred a *ius in re* or right in the body, that is ownership of the body simply as such; but what is conferred is the right to the use of the body, and to a very determinate use, i.e., for truly conjugal acts. Therefore, just as you cannot have a right to the use of a thing without the right to use that thing, so the right to the use of the body for conjugal acts cannot be transferred without the right to use the body for those same acts; and a condition which excludes those acts or the use of the right to those acts, excludes consent and consequently the right to those acts. So one who contracts marriage with a condition excluding the use of the right to conjugal acts, transfers a right to the use, without the right to use; that is, he transfers the right and excludes the right to one and the same thing, which is a contradiction.

“Since the right which is given and accepted in marriage is the right to a use, and to a very determinate use, and consequently cannot be conceived without the right to use, the distinction between the *ius radicale* and the *ius utile seu expeditum*

in regard to marriage, involves a contradiction (cf. D. Staffa, *De conditione contra matrimonii substantiam*, ed. 2, n. 13).

The Decision: *Constare de nullitate*.

(Private); Rota, 18 July, 1958; reported in *Monitor Ecclesiasticus*, 84 (1959)–47.

Simulated or Conditioned Consent Not Proved, Though Respondent Was a Confirmed Atheist (Rota, 18 Feb., (1959) Private.

Facts. Marriage between two Catholics, a girl not yet 18 and a man almost 24, celebrated in the Church, 9 April, 1948. After three years and the birth of a child, the man deserted his family, obtained a divorce, and went off in a civil marriage with another woman. The wife sued for nullity in the diocesan tribunal of Oporto, on the ground that the man, being a confirmed and acknowledged atheist, had simulated consent in the religious marriage. After a negative decision in the diocesan tribunal, the case is in the Rota on appeal (*coram Mattioli*).

The Law. The Court held that even though it were proved that the man had completely lost his faith, professed atheism, and considered the religious marriage a mere empty ceremony, all this, *per se*, would be insufficient to amount to satisfactory proof of simulation of consent. At most, these facts would prove only a reason for simulating consent — “an atmosphere in which feigned consent could easily occur.” There was not sufficient proof of a positive act of the will excluding marriage or any of its essential qualities, and therefore the presumption of canon 1086 § 1 in favor of the conformity of the internal will with the external expression of matrimonial consent must be favored.

Decision. *Non constare de matrimonii nullitate in casu*.

(Private); Rota, 18 Feb., 1959; reported in *Monitor Ecclesiasticus*, 87 (1962)–279.

CANON 1087

Continuance of Fear Invalidating Marriage (Rota, 23 Jan., 1957) Private.

Facts. An imperious Sicilian mother coerced her timid daugh-

ter, aged fifteen, into contracting a civil marriage. The girl was distinctly averse not only to the man chosen for her but also to marriage as such, since she felt that she was still too young. She yielded to the pressure however, and the civil marriage took place. The mother desired that marital life should be deferred until after a religious and valid marriage, and the man had made a promise to that effect. But, as the parties both lived in the same house, relations were in fact begun and a child was born. The anguish of the girl was now rendered more acute by anxiety and remorse of conscience. The religious marriage did not take place until about four years later. During this interval, although the mother's insistence on the celebration of the marriage was less violent than it had been for the civil contract, there was evidence that the same cause which had extorted the girl's consent to the civil marriage was still continuously operative. This suit for nullity is in the Rota on appeal from an adverse decision of the lower court.

The Law. The Rota recognized that the question at issue hinged chiefly on the fact that the sacramental marriage took place years after the civil union, at a time when the insistence of the mother must be presumed to have ceased or at least to have diminished in violence.

The decision then goes on to say: "The Fathers decided to accept that distinction which is felicitously expressed in a decision *coram* Manucci, 11 May, 1926, between what is the cause of the celebration of the marriage and what is merely the occasion" — and then, quoting the earlier decision: "It is therefore not necessary (for invalidating consent because of fear), that the force which causes the fear be *actually* and *immediately* exerted, because the duration of the fear and its influence on the marriage is not judged according to the time or manner, but according to the *cause*."

The Decision: *Constare de nullitate in casu.*

(Private); Rota, *coram* Mattioli, 23 Jan., 1957; from a partial report in *Monitor Ecclesiasticus*, 84 (1959)-605.

CANON 1089

Regular Process Required to Declare Nullity of Proxy Marriage Patently Invalid Because of Defect of Required Formalities (S. C. Prop. Fid., 13 Jan., 1960)
Private.

Facts: Mary, a Catholic, disregarding ecclesiastical law, married John, a non-Catholic, in a civil ceremony. Later, the marriage was convalidated before the Church as follows: (1) the pastor, in accord with faculties he possessed, granted a dispensation from the impediment of mixed religion and, *ad cautelam*, disparity of cult; (2) Mary and two witnesses were present at the marriage ceremony; John, however, was not personally present but a proxy was chosen for him by the pastor without having consulted John about convalidating the marriage and without John having had anything to do with the appointment of the proxy. Moreover, no promises had been given by John in connection with the above-mentioned dispensation.

Question: Since the legal formalities required by Canon 1089, § 1 and the Code Commission reply of 31 May, 1948,¹ were certainly not fulfilled, is it permitted to conduct a simple investigative process in such a case for a declaration of nullity in accord with the norm and mind of the Holy Office as manifested in the replies of 30 June, 1949,² and 16 Nov., 1949.³

Reply: In Your letter of 17 December, 1959, Your Excellency proposed the following doubt to this Sacred Congregation for the Propagation of the Faith: In a marriage case which is patently invalid because of defect of legal formalities for the valid election of a proxy according to the norm of can. 1089, § 1, does a simple investigative process suffice for pronouncing a declaration of nullity?

As regards this matter, this Sacred Dicastery, after mature consideration, informs You that it decided to reply as follows.' *In the negative.* The local Ordinary should carry out the regular process for declaring the nullity of the marriage mentioned.

¹ Reported in *Canon Law Digest*, 3, p. 448.

² Reported in *Canon Law Digest*, 3, p. 446.

³ *Canon Law Digest*, 3, p. 447.

(Private); S. C. Prop. Fid., 13 Jan., 1960, Prot. N. 6065/59; summary of case and copy of reply kindly sent us by the Rev. William H. Babb, chancellor of the Alaska Vicariate Apostolic.

CANON 1092

Condition Concerning the Present Sincerity of a Promise (Special Pontifical Commission, 30 Jan., 1957) Private.

The Facts : Theresa had long ago decided to marry only a man with an academic degree. She became engaged to Louis, who falsely represented himself as an architect. When all was ready for the marriage (one witness says on the very eve of the wedding) Theresa discovered the deception and protested vigorously, desiring to refuse consent. Finally under pressure of the circumstances and the insistence of Louis and his relatives, she consented anew, but only after very seriously exacting a sworn promise from Louis that within two years he would get his degree as an architect. After the marriage Louis did nothing whatever toward fulfilling his promise, behaved badly, got into jail. Theresa left him. In the meantime a daughter had been born.

Theresa first brought suit in the tribunal of Madrid asking for a declaration of nullity on two alternative grounds: that her consent was conditioned either on a future fact (the actual fulfillment of the promise) or on a present fact (the sincerity of the promise). The court held *constare de nullitate* by reason of the condition concerning the *present*; *non constare* as regards the *future* condition.

The appellate court (Toledo) held *non constare* as to both grounds.

The case was tried in the third instance in the Rota of the Apostolic Nunciature in Spain (Spanish Rota), which confirmed the judgment of the Toledo tribunal, *non constare*.

After some further investigations a special Pontifical Commission was authorized to try the case in the fourth instance, with three judges, all Auditors of the Roman Rota: Jullien (Dean of the Rota) *Ponens*, with Wynen and Heard on the *Turnus*. It is the decision of this Court which we are reporting.

The Law: Since the canonical doctrine on conditional consent and the nature of a mere cause of consent, a mode, an *onus*,

[Private]

SINCERITY OF PROMISE

had all been set forth in a learned, extended and solid manner in the three previous decisions, this Court merely calls attention to the following points of law:

1. A quality which at first was merely a cause *{qualitas dans causam contractui, c. 1083}*, can afterward through a new act of the will become a true condition upon which the validity of the marriage depends.

2. The actual will of the party is to be determined not from the outer shell of the words, nor from this or that statement taken out of its context, but from all the statements, the circumstances of the persons, the importance which the person is shown to have attached to the quality in question, and the manner in which the person acted when the absence of that quality became known.

3. Although according to the better opinion a true condition can be placed even though the party has no positive doubt of its verification, the proof that such a condition was placed is easier in proportion to the doubt which the person may have entertained about its verification.

The Evidence: The Court had an unusually difficult task in sifting the testimony of the parties themselves and the other witnesses to determine whether Theresa had placed a real condition to her consent, and if so whether that condition concerned the future fulfilment of the promise made by Louis, or rather the interior sincerity of the promise at the time it was made, that is, at the very time of the marriage. From the bare words in which she declared to Louis that “if he did not fulfill his promise she would leave him,” one might be inclined to judge that it was a condition concerning the future. But upon a careful consideration of the whole picture as revealed by all the evidence, the Court was convinced (and the decision convinces the reader) that a true condition was made concerning Louis’ *present intention* to fulfill his sworn promise. It was therefore a condition *de praesenti*, which was not fulfilled at the time of the marriage.

The Decision : *Constare de nullitate matrimonii in casu.*

(Private); Special Pontifical Commission, 30 Jan., 1957. *Monitor Ecclesiasticus*, 83 (1958)-281 to 290.

CANON 1094

Petition to Dispense From Substantial Form of Marriage in Cases of Necessity Transmitted (S. C. Prop. Fid., 24 Feb., 1958) Private.

The following induit was requested by the Ordinaries of the ecclesiastical province of Agra, India.

11. The faculty to dispense from the substantial form of marriage in case of true necessity and to delegate this faculty to the missionaries. — The faculty requested was formerly granted to the Ordinaries of China by the S. C. of the Council on 27 July, 1908 (cf. Archives of S. C. Prop. Fid., No. 82980:1908 in conjunction with the response of the S. C. of the Sacraments, 12 March, 1910, A.A.S., 1910, pp. 199 ff.).

Reply: The request has been transmitted to the Holy Office.

(Private); S. C. Prop. Fid., 24 Feb., 1958, Prot. No. 4795/57; reported in *The Clergy Monthly*, 22 (1958)—190.

Note: For ten other induits requested at the same time, cf. this volume under canons 2; S06; 818; 1148; 1252.

Constitutive Elements of Form in Byzantine Rite not doctrinally certain prior to codification of Oriental canon law. See c. 1; S. C. Ecd. Or., 1 Dec., 1959.

CANON 1096

Assistance by Prison Chaplains at Marriages of Inmates and Officials of Prison (S. C. Cone., 3 Feb., 1926) Private.

In the plenary session held in the Apostolic Vatican palace on the 9th of January just past, a question regarding the power to assist at marriages by priests having the care of souls relative to those confined in prison was proposed in the form of the following doubt:

Is it certain that prison chaplains have been constituted as true pastors or at least as assistant pastors so that they may, in the instance, validly assist at the marriages of those incarcerated?

[Private]

EXTRAORDINARY FORM

523

The Eminent Fathers decided to reply:

In the negative to both and *ad mentem*.

The mind is: As regards the past, His Holiness is to be petitioned to grant a radical sanation as a measure of precaution.

As regards the future, the bishops should by lawful act constitute full-time (*hauptamtlich*) chaplains as proper pastors so that they may validly assist at the marriages of those incarcerated and of the officials assigned to the prison; part-time (*nebenamtlich*) chaplains, however, should be granted permission by the Ordinary or the pastor of the place to assist at a definite marriage.

This solution His Holiness Pius XI, by Divine Providence, Pope, deigned to approve and confirm in the audience of the 14th following and granted the favor of a radical sanation as a measure of precaution.

(Private); S. C. Cone., 3 Feb., 1926, Prot. No. 2529/25; reported in *Archiv für Katholisches Kirchenrecht*, 106 (1926)—200.

CANON 1098

Extraordinary Form of Marriage Suggested in Difficult Case (U. S. Apostolic Delegate, 28 June, 1961) Private.

The following letter was addressed to the U. S. Apostolic Delegate.

A Catholic girl of this Diocese humbly petitions of Your Excellency a dispensation from the impediments of mixed religion and disparity of cult *ad cautelam* and a sanation of the civil marriage she has attempted with a boy baptized in and adhering to the Seventh Day Baptist sect.

The girl will be 21 years of age this year, and the boy will attain his majority in 1962. Because his parents would not give consent so that a marriage license might be obtained, the young couple, without consulting a priest here, went to another State and obtained a license. A priest there refused to marry them because they had not the necessary ecclesiastical documents. They married there before a Justice of the Peace.

When they returned to the home State, they asked a priest of her home parish to convalidate the marriage, but explained to

him that the boy's parents still refuse to give consent for a civil license if that is to be used for a Catholic ceremony. The license cannot be had without their consent. Ordinarily we might recommend a marriage of conscience, without a civil license, but because the boy's parents are so firm in their opposition to a Catholic marriage, we fear that they would charge the parish priest with violation of the criminal law if he assisted at a ceremony without a license, and we fear that the boy would admit to his parents that there had been a ceremony. We find that no State bordering here will issue a license without the consent of the boy's parents.

Both parties have signed the cautiones in the usual form. The parish priest gives firm assurance: 1. of the sincerity of the promises; 2. that the parties have given true matrimonial consent which still perdures; 3. and that there is good evidence of stability in their marital intent.

Under law, the boy's parents have standing to bring an action for annulment of the marriage, but the decided cases indicate clearly that the Court, in whose discretion the grant of annulment rests, will not grant the decree when the parties, being near to their majority, show evidence of intending a stable marital relationship. Where there is a child or a pregnancy, the Court will practically never grant the decree.

As canonical reasons for this favor, the following circumstances are noted:

1. Convalidatio martimonii informiter attentati.
2. Legitimatio prolis nasciturae.

Reply. After study of the circumstances presented in your letter of June 21st, I wonder whether it would be possible for the Bishop to grant a dispensation from the impediment to the marriage and then have the parties contract according to the provisions of Canon 1098.

If this is not feasible, please inform me and I will refer the case to the Holy See.

(Private); U. S. Apostolic Delegate, 28 June, 1961, Prot. No. SU 151; reported by the Rt. Rev. Msgr. Paul V. Harrington, Chairman of the Committee on Research, to the 1962 National Convention of the Canon Law Society of America; it can also be found in *The Jurist*, 23 (1963)—106—107; date and protocol number kindly given by the Rt. Rev. Msgr. Joseph P. Conway, Vice-Chancellor of Albany, N. Y.

CANON 1099

Case Involving Interpretation of Words “*ex schismate conversi*”: Person Baptized in Greek Orthodox Church Held to Catholic Form of Marriage (Holy Office) Private.

Archdiocese of Chicago:

John, baptized in the Greek Orthodox Church, later made his first Communion in the Roman Catholic Church, which he frequented habitually and in which he continued to receive the Sacraments. At the age of thirty he contracted marriage with a Protestant in a Protestant church. After this marriage was terminated by divorce John desired to marry a Catholic girl. The facts were presented to the Holy Office and the question was asked:

Question: Was John held to the Catholic form of marriage according to the norms of canon 1094?

Reply: The Holy Office replied: in the affirmative.

(Private); Holy Office, no date given. Reported by Right Reverend John S. Quinn of the Metropolitan Tribunal of Chicago in *The Jurist*, 17 (1957)-445. The permissions of Monsignor Quinn and of *The Jurist* are gratefully acknowledged.

Man, Baptized in Oriental Rite but Raised as Latin Catholic, Held to Canonical Form (Holy Office, 15 Feb., 1962) Private.

The following case was sent to the Holy Office with a request for a decision concerning the validity of the marriage on the grounds of Defect of Canonical Form.

Facts. A Catholic man and a baptized non-Catholic girl attempted marriage on June 23, 1939, in the presence of a civil magistrate. Investigation revealed that the male plaintiff was born on October 12, 1917. He was baptized privately at home, because of serious illness, by a priest of the *Melchite* Church. The plaintiff received his First Communion in May, 1927, and was confirmed in December, 1930, but in a *Roman* Catholic Church. On September 14, 1931, about one month before the plaintiff at-

tained the age of puberty, his father received permission through the Apostolic Delegation to change from the *Maronite* to the Latin Rite. The rescript granting the change of rite made no mention that the children were included in the privilege granted. The Holy Office was asked whether the plaintiff was also transferred to the Latin Rite and, therefore, obliged to observe the canonical form of marriage.

After forwarding this dubium to the Holy Office, the Ordinary received the following communication: "Let the acts be completed by asking the plaintiff if he chose the Latin Rite at the same time at which his father transferred to said rite."

The plaintiff was summoned to the Tribunal and interrogated as requested by the Holy Office.

In his deposition the plaintiff indicated that when he was a small boy, his parents moved to the vicinity of a Roman Catholic Church and school. The plaintiff was transferred from the Public School to the Roman Catholic Parish School. He was reared as a Roman Catholic. He did not know that his father received a transfer of rite from the Maronite to the Latin Rite. It was only after he informed his pastor that the Tribunal turned down his original request for a declaration of nullity that he learned his father had received a transfer of rite. His pastor had assisted the plaintiff's father in preparing the petition for a change of rite. After being informed by his pastor of the change of rite, the plaintiff again requested a declaration of nullity alleging that he was a Roman Catholic at the time of his attempted marriage. At no time did the plaintiff make a formal acceptance of the Latin rite because he was never aware that he was a Maronite Catholic.

Reply. After careful study of the acts of the process for nullity of the marriage N.N., this Supreme S. Congregation in reply to the doubt "Is there proof of the nullity of marriage in the instance," has decreed:

"There is proof of nullity of marriage in the instance because of defect of canonical form."

(Private); Holy Office, 14 Feb., 1962, Prot. No. 1240/6Om; reported by the Rt. Rev. Msgr. Paul V. Harrington, Chairman of the Committee on Research, to the 1962 National Convention of the Canon Law Society of America; it can also be found in *The Jurist*, 23 (1963)-110-111; date and protocol number kindly given us by the Rt. Rev. Msgr. Charles Ritty of the Cleveland Tribunal.

Melchites not certainly held to canonical form prior to codification of Oriental canon law. Sec c. 1; S. C. Eccl. Or., 1 Dec., 1959-

CANON 1102

Marriage of Catechumens (Holy Office, 13 June, 1960)
Private.

The following letter was addressed to Cardinal Feltin, Archbishop of Paris.

In Your letter of 6 December, 1959, addressed to the Holy Office, Your Eminence requested the faculty to permit, in exceptional cases, the celebration of Mass at a marriage in which one of the parties is a Catholic and the other is not but has been instructed in the truths of the faith at a diocesan catechetical center and, as yet, is not ready to receive baptism.

In this regard, I inform Your Eminence that the eminent Fathers of this Supreme Congregation, in their plenary session on Wednesday, the 8th of June, have decreed as follows:

The requested faculty is granted for five years, provided: *a)* that the Mass *pro sponsis* is always excluded and that the nuptial blessing is omitted in the course of the Mass of the day; *b)* that the celebration of the marriage always take place outside the choir; *c)* that the Ordinary use this faculty only when there is question of catechumens truly ready to receive baptism.

(Private); Holy Office, 13 June, 1960, Prot. N. 4111m/59; reported in *La Documentation Catholique*, 58 (1961)—170, together with a decree of Cardinal Feltin on the conditions under which the above reply may be put into practice.

CANON 1113

Obligations of Parents and various dangers arising from the economic and social fields. Annual statement of the Canadian Hierarchy, 15 Nov., 1958. *The Catholic Mind*, 57 (1959)—186.

Responsibility of Parents in Education of Children; Principles and applications. Official Statement issued by the Family Life Bureau of

the National Catholic Welfare Conference, to coincide with the observance of National Family Week, May 4-11, 1958. *The Catholic Mind*, 56 (1958)–567.

CANON 1114

This Canon Cannot Be Applied to the offspring of *bona fide* but invalid marriages whether between infidels or between Protestants. See c. 1015; Cod. Com., IS Jan., 1957; 20 Mar., 1957.

CANON 1118

Bond of Marriage Dissolved Through Presumed Death. See c. 1069; Holy Office, 9 April, 1962.

CANON 1119

Dispensation From Nonconsummated Marriage Which Had Been Contracted AWith Dispensation From Disparity of Cult (Holy Office) Private.

Diocese of Dodge City:

This marriage was contracted in 1944 by Titus, a Catholic, with Bertha, unbaptized, with a dispensation from disparity of cult. Civil divorce took place in 1946. One child was born of the marriage. In 1953 Bertha attempted a second marriage with a Catholic. Later, Bertha took instructions in the Catholic faith. The case was submitted to Rome, and the reply was received:

“Pro dispensatione super matrimonio rato ct non consummato, ita ut oratrix, praevis baptismo, . .

The dispensation from Rome permitted the convalidation of Bertha's second marriage with a Catholic, after her own baptism in the Catholic Church.

(Private); Holy Office, no date. Reported by Right Reverend John S. Quinn of the Metropolitan Tribunal of Chicago in *The Jurist*, 17 (1957)-443. The permissions of Monsignor Quinn and of *The Jurist* for this adapted report are gratefully acknowledged.

Non-consummation of Marriage and Impediment of Impotency Not Certainly Verified Even Though for Performing Marital Act Spouse Had to Use Medications Resulting in Unconsciousness or Semi-consciousness (S. C. Sacr., 2 Aug., 1958) Private.

A quite remarkable marriage case was presented to the Worcester Tribunal for dissolution because of non-consummation or nullity because of psychic impotency. It was impossible for the bride to have marital relations unless she was placed under the influence of drugs to the extent that she became unconscious or semi-conscious. The case was referred to the Sacred Congregation for the Sacraments which gave the following reply.

In connection with Your Excellency's official letter of 3 June of this year in which were submitted to this Sacred Congregation for study various questions which arose from the marriage contracted between N.N. and N.N., this Sacred Dicastery sought the opinion of its distinguished consultor on the questions and doubts proposed.

It was decided to send You a copy of his opinion which is attached herewith and which this Sacred Congregation adopts as its own since it is based on clear and sound reasoning.

VOTUM CONSULTORIS

Questions Concerning the Consummation of Marriage

Herewith are answered various questions which were proposed to this Sacred Congregation by His Excellency, the Bishop of Worcester, and which offer quite serious difficulty.

1. Whether or not true consummation can be said to be had when coitus can take place only when one party is rendered capable through the influence of somniferous medication?

Reply: An affirmative answer must be made; that is, in such a case true consummation of the marriage is verified. Such consummation consists in the union of the two sexes — two in one flesh — from which the procreation of offspring can *per se* follow. This is the common and certain teaching of theologians and canonists.

2. Whether or not it is necessary for true matrimonial con-

summation that the two parties have the capacity of at least placing an actual human act both before and during coitus so that the act of coitus can be called truly apt for generation to the extent that the marital act is not to be likened to a merely animal act or to rape?

Reply: It is not necessary that the act be voluntary and deliberate in order that there be consummation of the marriage. Consummation can be had also independently of consciousness and free consent of the will. In fact, the conjugal act can be considered from two points of view: as an act of virtue, that is, of justice, or as an act ordained by the law of nature for the procreation of offspring in the lawful union of marriage.

If the act is considered as an act of *virtue*, i.e., the discharge of *a duty, the rendering of the debitum*, consent of the will is necessary, explicitly or implicitly, formally or virtually (cf. 1 Cor. 7:3, 5; St. Thomas: *Summa Theol.*, 2-2, q. 153, art. 2; *Suppl.*, q. 48, art. 2; *Summa Contra Gentes*, bk. 3, chap. 122 ff.; St. Alphonsus: *Theol. Moral.*, bk. 6, n. 927 a).

If, on the other hand, the sexual union of spouses is considered in relation to its purpose, namely, the procreation of offspring, and, therefore, in respect to the consummation of marriage, mental awareness and consent of the will are not required.

This is confirmed by the authoritative reply of the Holy Office to the proposed question: "Whether a marriage is to be regarded as non-consummated, if the essential elements of copula were placed by the husband, who arrived at sexual union only by the use of aphrodisiacs which actually deprived him for the time being of the use of reason?" On the 2nd of February, 1949, the Holy Office replied: *In the negative (Periodica, 1949, p. 220).*¹

Just what, then, are these essential elements of copula? We turn to another reply of the same Holy Office. "Is it required and sufficient *for perfect copula and the consummation of marriage* that the man in at least some manner, even though imperfect, penetrate the vagina and have at least a partial discharge of semen in a natural way ... ?" On the 12th of February, 1941, the answer was given: "In the affirmative to the first part" (cf. Cappello: *De Matrimonio*, ed. 6, n. 3821).

¹ Reported in *Canon Law Digest*, 3, p. 473.

² In cd. 5 Cappello gives the date of this reply as 1 March, 1941, which is also the date given on p. 467 of an article on this subject in *Il Diritto*

In general, theologians and canonists agree on this doctrinal point. To be noted, however, is that none of the authors treats this question *ex proesso*. They touch on it only *in passing* when answering the well-known question: "Does copula achieved by force so consummate a marriage that neither spouse may licitly transfer to a religious institute?" (cf. Sanchez: *De Sancto Matrimonii Sacramento*, bk. 2, disp. 22). There are only two or three authors who affirm that consummation of the marriage is not had in the case mentioned. The argument advanced by them is devoid of all value as everyone can see at first glance. They say that the consummation of marriage represents the union of Christ with the Church and that such a union is voluntary. Therefore, they conclude, by logical consequence consummation must also be voluntary.

The sophism is manifest. It is true that the full and perfect indissolubility of the marriage bond is foreshadowed, to use the precise words of Pius XI (Encyc., *Casti connubii*, 31 December, 1930), "in the mystical signification of Christian marriage which is fully and perfectly verified *in consummated marriage between Christians*."

But it is also true, nay more, most true that such signification is objectively and connaturally in the consummated marriage of baptized spouses and does not depend at all on their will. Moreover, even if they have no knowledge of it or positively exclude it because of ignorance, error, malice, etc., their marriage, once validly contracted, will always signify the union of Christ with the Church.

Therefore, justly does Sanchez, the classic writer on matrimony, conclude after having referred to the contrary opinion: "But it must be held *as certain* that the marriage is consummated

Ecclesiastico, 72 (1961)-¹⁵⁸⁻⁴⁶⁷ by Josephus Casoria, Subsecretarius S. C. Sacr.

The complete question and reply from which the above quotation is taken, is as follows:

Is it required and sufficient for perfect copula and the consummation of marriage that the man in at least some manner, even though imperfect, penetrate the vagina and have at least a partial discharge of semen in a natural way; or is such a degree of penetration into the vagina required that the whole head of the penis enters within the vagina?

Reply. *In the affirmative* to the first part; *in the negative* to the second part.

and rendered altogether indissoluble" (*loc. cit.*, n. 4). He refutes with solid reasoning the opinion which requires a free and deliberate act for true consummation of marriage.

3. Whether or not, in the circumstances described in the marriage mentioned, there is question of a *ratum et non consummatum* marriage when it is realized that sexual relations took place only when the woman was under medication which left her unconscious on two occasions and semi-conscious on another?

Reply: In the case as given, after considering all the circumstances, the marriage must be held to have been truly consummated because penetration of the vagina and emission of semen within it took place in a natural way; this is what is required and is sufficient for consummation of a marriage according to the reply of the Holy Office of 12 February, 1941, cited above.

4. Whether or not a woman who cannot have intercourse unless she is under the influence of somniferous medication which renders her unconscious or semi-conscious can be considered to be at least psychically impotent and so introduce a case before the tribunal under this heading?

Reply: The impotency which constitutes the diriment impediment set down in canon 1068, par. 1, is only that impotency which is "*antecedent and perpetual*," whether it exists on the part of the man or that of the woman, whether absolute or relative. This impotency or incapacity for the sexual act can be *organic*, deriving from some defect in the genital organs, or simply *junctional* or psychic — authors differ in terminology — deriving from the nervous system or some psychic abnormality. Doctors and theologians as well as canonists agree in affirming that functional or psychic impotency ordinarily is not perpetual. Precisely because it is not perpetual, it does not constitute the diriment impediment. In the case as reported, from the moment the woman was able to have complete sexual relations, she showed that her genital organs were perfect and that the impotency must be attributed only to a functional defect or to some psychic abnormality, to the nervous system, etc.

Therefore, it is difficult to say that such impotency is perpetual and, as a result, that the cited canon 1068, par. 1 can be applied here.

Nevertheless, when dealing with psychic disturbance or mental defect, the judgment as to its cause and duration and eventual

cure belongs to those competent in the matter, sc., gynecologists, psychiatrists, and others who are specialists in such matters (cf. canon 1976; art. 150 ff.³ of the Instruction of S. C. Sacr., 15 Aug., 1936).

In view of these premises and considerations, the matrimonial process can be instituted in the said case after the matter has been attentively examined and after the opinion of some prudent and conscientious specialist in the matter has been sought.

(Private); S. C. Sacr., 2 Aug., 1958, Prot. N. 1290/58 Vg; Prot. N. on *Votum Consultoris*, 1293/58 Vg; background of case and copies of the reply and *votum* kindly sent us by the Rt. Rev. Msgr. Timothy P. O'Connell, *Officialis* of the Diocese of Worcester.

Power to Dissolve Marriage Cannot Be Delegated (Holy Office, 12 July, 1960) Private.

The Vicar Apostolic of Wewak, New Guinea, petitioned faculties to dissolve marriages "between pagan parties in favor of the faith, i.e., so that the pagan party who here and now can be baptized, may contract marriage with a Catholic." The reason given was the large number of such cases occurring in the vicariate.

The Holy Office replied that the faculty is "a power so proper to the Roman Pontiff that it cannot be entrusted to another."

(Private); Holy Office, 12 July, 1960; reported in *Canon Law Abstracts*, n. 7, p. 59.

Consummation of Marriage: Various opinions as to the scope of the Holy Office decree of 2 Feb., 1949,* e.g., must the consummation be a "human act"? cf. *Apollinaris*, 28 (1955)-391-399 (Staffa); *Monitor Ecclesiasticus*, 82 (1957)-631-656 (Marcone); 83 (1958)-303-313 (del Carpo). In connection with this Holy Office decree, cf. also Holy Office reply of 9 May, 1951, reported in this volume under canon 1068 in the Rota decision of 26 Mar., 1957.

³ Reported in *Canon Law Digest*, 2, p. 508.

¹ Reported in *Canon Law Digest*, 3, p. 473.

CANON 1120

Pauline Privilege Apparently Applied Without Conversion to the Catholic Faith (Holy Office, 6 May, 1959)
Private.

Facts: Herbert, unbaptized, and Odell, also unbaptized, contracted marriage in 1925. After about 10 years of marriage, Odell deserted Herbert and the two children born of the marriage. Herbert obtained a divorce in 1937. The two children were raised by his Protestant mother.

Both parties remarried. Odell at present is in her third marriage. She would like to become a Catholic but cannot because her present husband, a Catholic, was married previously and there is no way of either annulling or dissolving this previous marriage.

Herbert contracted marriage in 1938 before a Justice of the Peace with Floramye, a Catholic. One child was born of this union. The child was baptized Catholic and is being raised Catholic. Herbert has been very anxious to have his present marriage rectified for the sake of his Catholic wife, who is a very pious person and who attends Mass daily and even teaches catechism to the Public School children.

Herbert knew that his previous marriage to Odell could be dissolved through the Pauline Privilege if he became a Catholic, but, in spite of Floramye's constant persuasion, he refused to become a Catholic. Instead, he leaned for years towards the Presbyterian Church, and, in 1958, he finally received baptism in that Church.

In 1958, at the request of both Herbert and Floramye, the Most Reverend Bishop of Alexandria, La., asked the Holy Father to dissolve the natural bond of the marriage of Herbert and Odell, which, after Herbert's Protestant baptism, had come within the jurisdiction of the Holy Father. The request was made in favor of the faith of Floramye, Herbert's present Catholic wife.

Law: It has been a controversial question whether the Pauline Privilege can be used by a convert to a Protestant or Schismatic religion. "The question, when examined by the Sacred Congrega-

tion of the Holy Office in 1859, was discussed before His Holiness on the 11th of August. Since the canonists consulted gave different opinions, the response was made: *Deferred*. This is still the present situation" (G. Vromant, C.I.C.M.: *De Matrimonio*, 1938, n. 284). As a result of this controversial aspect of the law on the Pauline Privilege, the court intentionally abstained from mentioning the Pauline Privilege in its request for a dissolution of the bond between Herbert and Odell.

Decision: On 22 April, 1959, the Holy Office proposed the question: Should a recommendation be made, in favor of the faith, to His Holiness for a dissolution of the marriage reported above, so that the petitioner, Herbert, after a dispensation has been granted from the impediment of mixed religion and, *ad cautelam*, disparity of cult, may validly and licitly enter into a new marriage before the Church with the Catholic woman, on whom must be imposed an appropriate penance?

Reply: In the affirmative.

The Holy Father, Pope John XXIII, on 29 April, 1959, approved the recommendation and granted the favor.

(Private); Holy Office, rescript dated 6 May, 1959, Prot. N. 1721m/58; summary of case and copy of decision kindly sent us by the Rev. Alphonse Rigouts, C.T.C.M., secretary of the Tribunal of Alexandria, La.

Requirement of "Having First Been Baptized" Is for Liceity Only in Rescripts of Dissolution of Marriages in Favor of the Faith (Holy Office, 14 Jan., 1960) Private.

The following reply was sent to the Cardinal Archbishop of Chicago.

Under the date of the 16th of June, 1959, Your Eminence submitted to this Supreme S. Congregation the following *dubium*:

"Whether the words 'having first been baptized' (or 'having first been converted')¹ in rescripts of dissolution of marriage in favor of the faith, are so to be understood that baptism (or, respectively, conversion) of the petitioner is required for the validity of the subsequent marriage, or for its liceity only?"

The Holy Office, after careful study of this question, has decreed the following in reply:

¹ "*praevio baptismo*" (*vel "praevia conversione"*)

“In the negative to the first part; in the affirmative to the second.”

Entry into the Church by baptism or conversion is not required, therefore, for the validity of the subsequent marriage of the petitioner. But whenever any petitioner seeks to marry, or convalidate marriage with a Catholic, the Holy Office reserves to itself the faculty of dispensing from the impediment of Mixed Religion or Disparity of Worship.

(Private); Holy Office, 14 Jan., 1960; reported in *The Jurist*, 21 (1961)-124.

CANON 1125

Constitution of St. Pius V Inapplicable; Baptism Cannot Be Administered (Holy Office, 15 Nov., 1960) Private.

The following case and questions regarding the possible use of *Romani Pontificis* were sent to the Holy Office by the Vicar Apostolic of Wewak, New Guinea.

U., a pagan . . . took as wife Y., a pagan and a free woman, according to the customs of the country. Subsequently U. took as his second wife N., also a pagan and a free woman. U. has five children by his first wife, of whom three are Catholics, and has four children by his second wife, of whom two are Catholic. U., Y., and N. are catechumens and seek baptism. N. absolutely refuses to depart or to marry another man. Y. absolutely refuses to depart or to marry another man through the use of the Pauline Privilege. U. says that he cannot dismiss either his first or his second wife because of the children . . .

- 1. What is to be done in this case?
- 2. Who may be baptized?

Reply: . . . Your Excellency has explained the case of the marriage of U.-Y., asking what is to be done in the case, since the petitioner, U., who has taken a second wife who is unwilling to leave the petitioner and he himself cannot dismiss either the first or the second woman.

. . . This Supreme Sacred Congregation, having considered the circumstances, has decreed: “The marriage in question cannot

be dissolved and, although all parties are catechumens, nevertheless baptism cannot be administered.”

(Private); Holy Office, 15 Nov., 1960; reported in *The Jurist*, 21 (1960-274.

Restoration of Special Faculty to Ordinaries of India (Holy Office, 19 Nov., 1960) Private.

In 1952 the Ordinaries of India received a special faculty to dispense from the interpellations in certain cases concerning converts who had been in polygamous unions.l This faculty was suspended through a letter from S. C. Prop. Fid., 1 July, 1959, Prot. N. 2938/59? In September, 1959, Cardinal Gracias petitioned the reinstatement of that faculty.

Reply: In Your letter of 7 September to the Holy Office, Your Eminence requested for the Ordinaries of India the reinstatement of the faculty granted them in 1952 and suspended in 1959, sc., to permit polygamous converts to remain, after renewal of consent, with that one of their wives xvho is baptized with them and that without any interpellation of the first wife.

In view of the special circumstances of Oriental India as well as of the reasons set forth in the recitals, the Eminent and Reverend Fathers of this Supreme S. Congregation in the Plenary Session on Wednesday, 23 November, 1960, passed this decree: “The use of the induit granted to the Ordinaries of India in 1952 is restored to them together with the clauses expressed in the same induit.”

(Private); Holy Office, 19 Nov., 1960, Prot. N. 341m/51 ; reported in *The Clergy Monthly*, 25 (1961)–25. (The date, "19 Nov., 1960" obviously is a mistake since the session took place on 23 Nov., 1960.) For the background, difficulties and application of this faculty see *The Clergy Monthly*, 16 (1952)-206-218 (Sanders).

Petrine Privilege: Summary Statement of Doctrine and Present Practice. The doctrine and practice of the Church regarding the papal dissolution of marriages in virtue of the Petrine Privilege, arc most accurately re-

1 Reported in *Canon Law Digest*, 4, p. 346.
2 Reported in *The Clergy Monthly*, 23 (1959)–276–278 (Sanders).

viewed in an article by Hürth in *Periodica*, 45 (1956), pp. 3-22 and 371-391.

At the close of the article he presents a brief formula which expresses these norms in a manner analogous to the definition of the Pauline Privilege in canon 1120. The formula thus speculatively proposed for the Petrine Privilege would be:

§ 1. Matrimonium, licet consummatum, initum inter partem baptizatam et partem non baptizatam, dissolvitur ex privilegio Petrino per dispensationem Sedis Apostolicae ex iusta causa (c. 1119) imprimis in favorem fidei (c. 1120, § 1) concessam.

§ 2. Hoc tamen privilegium, salva norma § 1, regulariter ex dispositione Ecclesiae non obtinet in matrimonio inter partem baptizatam et partem non baptizatam, inito cum dispensatione ab impedimento disparitatis cultus (c. 1120, § 2), nisi in casu particulari Sedi Apostolicae ob rationes peculiares aliud visum fuerit. *Periodica*, 45 (1956), pp. 3-22; 371-391 (Hürth).

CANON 1127

Dissolution of Marriages Which Were Either Contracted or Validated With Dispensation From Disparity of Cult (Holy Office) Private.

1. Diocese of Alexandria: This marriage of a Catholic woman with an unbaptized man was at first contracted civilly but was later revalidated with a dispensation from disparity of cult. After divorce through the fault of the man and the remarriage of both parties, the woman obtained the dissolution of her first marriage in favor of the faith, and permission to have her second marriage (with a Catholic) validated. The favorable reply from Rome was dated 19 July, 1957.

(Private) ; Holy Office, 19 July, 1957.

2. Archdiocese of Chicago: Titius, unbaptized, married Bertha, a Catholic, in a civil ceremony. Before the marriage Bertha, the Catholic party, told Titius that she did not intend to have children, but Titius did not take her seriously. When she persisted in this attitude after the marriage, Titius, hoping to induce her to change her mind, persuaded her to have the marriage validated, and this was done with a proper *dispensation from disparity of cult*. She deserted him a month after the validation. Titius (apparently with special permission, before his conversion) brought suit for nullity on the ground of the woman's intention *contra*

bonum prolis. This, however, could not be satisfactorily proved; and two concordant decisions, *non constare*, were given by the courts of first and second instance. Then the court itself suggested that Titius, who in the meantime had become a Catholic, present his petition to the Holy Office as a Privilege of the Faith case. The decision was favorable.

(Private); Holy Office, no date. Reported in 1957; see note at end.

3. Archdiocese of Portland in Oregon: Two cases are reported in which an affirmative reply was received from Rome granting permission for a Catholic party to contract a sacramental marriage after having been divorced from an unbaptized person. In both cases the marriage had been contracted before a priest *with a dispensation from disparity of cult*.

(Private); Holy Office, no date, but the cases are reported as recent in 1957.

Note: All the above cases, 1 to 3, are reported by Right Reverend John S. Quinn of the Metropolitan Tribunal of Chicago in *The Jurist*, 17 (1957)–441 to 451. The permissions of Monsignor Quinn and of *The Jurist* to adapt them for the Canon Law Digest, are gratefully acknowledged.

Dissolution of Marriage in Favor of the Faith (Holy Office, 12 May, 1958) Private.

Facts: Fred — born in Brunn, Austria, which today is part of Czechoslovakia, on September 2, 1899, of a Catholic father and a Lutheran mother, but not baptized himself — contracted marriage with Elvira on June 17, 1925, before a civil magistrate in Vienna. At the time Elvira was Jewish. She might have been married previous to this date, but this was at best, conjecture. She claims this was her first marriage. This union lasted about nine years, but he was away most of the time. In August of 1939 he obtained a divorce in Leipzig, Germany, because he wanted to come to the United States. Under the persecution of Hitler, she became a Catholic in September of 1938 in Austria. She migrated to Italy and was married there in 1954. She claimed that she was never baptized prior to her Catholic baptism, and her brother substantiated this. Fred had only one friend as a character witness. He had no other witnesses. In 1946 Fred obtained a

second divorce in Brunn, Austria, because of the change of government effected by the war. He then made his way to the United States where he married a Catholic girl outside the Church. Fred showed sincere interest in embracing the Faith.

All the facts of the case were collected and sent to the Holy Office. Testimony was taken to the effect that they never lived together after Elvira's Catholic baptism.

Reply: The Holy Office replied as follows.

In the Curia of Chicago a process was drawn up to obtain the dissolution in favor of the faith, of the marriage contracted in 1925 between Fred, unbaptized, and Elvira, unbaptized.

After subjecting the acts of the case to mature examination and having carried out everything required in the case, the question was proposed on 30 April, 1958, in this Supreme Sacred Congregation as to the doubt:

Should a recommendation be made to His Holiness for a dissolution, in favor of the faith, of the marriage mentioned above so that the petitioner, Fred, after having been baptized, may validly and licitly contract a new marriage before the Church with a Catholic.

The Sacred Congregation, having discussed the case according to certain established rules, decided to reply: *In the affirmative.*

His Holiness by Divine Providence, Pope Pius XII, on Wednesday, 7 May, 1958, having received a report of the entire matter, graciously deigned to grant the favor according to the above Decree.

Included also in the present concession, as far as it may be needed, is a dispensation from the impediment of crime mentioned in canon 1075, 1°.

Observing all the requirements of law; all things to the contrary notwithstanding.

Given at Rome, from the Holy Office, 12 May, 1958.

(Private); Holy Office, 12 May, 1958, Prot. No. 2366m/55. The summary of facts and copy of the original reply were kindly sent us for publication in the *Canon Law Digest* by V. Rev. Msgr. John S. Quinn of the Matrimonial Tribunal of the Archdiocese of Chicago.

Petition for Dissolution Granted Without Conversion of Petitioner (Holy Office) Private.

An informal report of a case sent to the Holy Office from the Archdiocese of Chicago:

The petition of Mabel, a baptized non-Catholic, for the dissolution of her marriage to Jacob, who was never baptized, was submitted to the Holy Office. In the acts of the case it was explained that Mabel, although she had taken a course of instructions, was not yet ready to become a Catholic, but that she was willing to have her civil marriage to a Catholic revalidated and to raise her children as Catholics. When the rescript from the Holy Office was received, it contained the usual condition: "*praevia conversione*." When informed of this, the reply of the petitioner remained the same: she was not yet ready to become a Catholic. The Holy Office was then asked that the condition "*praevia conversione*" be removed and that the Ordinary be allowed to grant the necessary dispensation for the mixed marriage.

A second rescript was received from the Holy Office which read as follows: "*An consilium praestandum sit SS.mo pro dissolutione in javorcm fidci, matrimonii de quo supra, ut oratrix praevia dispensatione ab impedimento mixtae religionis coram Ecclesia valide et licite novas nuptias inire valeat cum Catholico viro.*"

AFFIRMATIVE.

(Private) ; Holy Office, no date. We produce this report just as it was given to the jurists attending the Annual Meeting of the Canon Law Society of America in October, 1959, at Los Angeles.

Privilege of the Faith: Recourse Necessary for Permission to Marry a Non-Catholic (Holy Office, 1958) Private.

The following is the partial text of a letter directed to the Holy Office from the Archdiocesan Chancery of Chicago:

The rescript which gives an affirmative response in Privilege of the Faith cases is usually worded, "*ut oratrix . . . coram Ecclesia valide et licite novas nuptias inire valeat cum catholico.*" We would like to know what is to be done when the petitioner, whose previous marriage has been dissolved *in javorcm fidei*, now desires to marry a *non-Catholic* person. May the Ordinary grant the dispensation as usual for this mixed marriage, or must the Ordinary apply again to the Holy Office for the dispensation for the mixed marriage?

Reply: The following reply was received:

The Holy Office has received your letter dated 21 April, 1958, in which you ask whether the local Ordinary may grant the required dispensation for a mixed marriage to be contracted by a convert whose previous marriage has been dissolved *in favorem fidei*. In reply, I may inform you that this Supreme Sacred Congregation has decreed as follows:

Recurrendum est ad Sanctum Officium in singulis casibus.

(Private); Holy Office; the exact date is not given, but may be approximated from the date of the question, 21 April, 1958. This report was given out at the Annual Meeting of the Canon Law Society of America in Los Angeles, October, 1959.

Dissolution of Natural Bond Without Any Conversion (Holy Office, 3 Aug., 1959) Private.

In the Tokyo Tribunal was drawn up the process to obtain in favor of the faith the dissolution of a marriage contracted in 1938 between L. T., not baptized, and M. McC., a baptized non-Catholic.

Having subjected the proceedings to careful examination and carried out all the case required, this Supreme Sacred Congregation on 27 July, 1959, proposed the following question: Should recommendation be made to His Holiness for a dissolution of the above marriage in favor of the faith so that the petitioner, although not converted to the Catholic Faith, may, with a dispensation from the impediment of disparity of cult, validly and licitly enter into a new marriage before the Church with a Catholic woman?

After discussion of the question according to certain established rules, it was decided to reply: *In the affirmative*.

In the audience on Saturday, 1 Aug., 1959, His Holiness, Pope John XXIII, having heard the whole report, graciously deigned to grant the favor in accord with the above decision.

Together with this concession is included also, insofar as it is necessary, a dispensation from the impediment of crimen mentioned in canon 1075, 1°.

With due observance of the requirements of law and all things to the contrary notwithstanding.

Given at Rome, from the Holy Office, 3 Aug., 1959.

(Private); Holy Office, 3 Aug., 1959, Prot. N. 996/58 and 137m/59; copy of original rescript kindly sent us by the Rev. Robert H. Dailey, SJ.

NOTE: Copies of rescripts in several other such cases were also sent us but the above was the first received. The fact that several other such rescripts came in shows that this kind of case is not too unusual now. In some rescripts but not in others, where it was a case of convalidation of a marriage with a Catholic, an additional clause was inserted concerning the Catholic party to the invalid marriage: "on whom is to be imposed an appropriate penance."

Dissolution of the Natural Bond Between Two Infidels Without Any Conversion (Holy Office, 19 Aug., 1959) Private.

The following case is especially noteworthy because it is at variance with the doctrine heretofore commonly taught by canonists.¹

Dorothy, of Indonesia, born 6 June, 1922 in the town of N., Indonesia and baptized there on 24 April, 1935, was given in marriage by her father to a non-baptized man, named Phan, in the said town of N. in 1944 during the Japanese occupation. This marriage was not contracted before the Church but, when the war ended, was recognized in 1946 by the civil authority through an official document.

The said Phan, born 2 January, 1911, in China, had already contracted a marriage after the manner of the Chinese with a certain girl, Lo Ma, from the same region.

In 1947 the aforesaid Phan was recalled to his fatherland by his mother, lived there for a short while, and fathered a daughter to his first wife. Soon afterwards, when his mother died, Phan returned to Indonesia and broke off all marital relations with

¹ Eg., Bouscaren-Ellis: *Canon Law*, cd. 3, p. 595; Cappello: *De Sacramentis*, cd. 5, vol. 5, n. 789; Clacys Bouuacrt-Simcnon: *Manuale Juris Canonici*, cd. 3, vol. 2, n. 332, 4; Coronata: *De Sacramentis*, vol. 3, n. 692; De Smet: *De Sponsalibus et Matrimonio*, cd. 4, n. 333; Gaspard: *De Matrimonio*, vol. 2, n. 1169; Payen: *De Matrimonio*, vol. 2, n. 2442, 2), 1°; Regatillo: *Ius Sacramentarium*, cd. 2, n. 1422; Vermccrsch-Creusen: *Epitome Iuris Canonici*, cd. 7, vol. 2, n. 426; Vlaming-Bender: *Praelectiones Iuris Matrimonii*, cd. 4, pp. 495, 503; Vromant: *De Matrimonio*, cd. 2, n. 382, 1); Wernz-Vidal-Aguirre: *Ius Canonicum*, cd. 3, vol. 5, n. 630.

his former wife in China with the exception that he gave some financial support for his daughter in school.

From the invalid marriage contracted between Phan and Dorothy five children were born, the oldest of whom is about fifteen years old. All five children were baptized in 1950 and attended the Catholic school for Chinese. However, after the government decreed that all students in non-communist schools for the Chinese must transfer to Indonesian schools, these children, who knew only the Chinese language, were sent by their father to a communist school. Notwithstanding this, all the children at the proper time were duly instructed for the reception of First Communion, regularly assist at Sunday Mass and often also at Lauds in the evening, and, moreover, every Sunday attend the catechetical instruction given those children who go to non-Catholic schools. As a result, the Catholic upbringing of the children has not only been promised but has also been effectively taken care of.

The father has no objections to the recitation of daily prayers in the family and allows his wife, Dorothy, full liberty in her exercises of piety, in attendance at church and in making donations to the church.

Despite all this, Phan has so far resisted all efforts to lead him to embrace the Catholic religion. Therefore, the Pauline privilege offers no escape. On the other hand, Dorothy, now very pious, finds it very hard to live in the state of sin and not be able to receive the sacraments. Likewise, it appears very difficult and, as it were, morally impossible, especially because of the education of the children, to break up common life with Phan after fifteen years of it.

Wherefore, the said Dorothy, prostrate at the feet of Your Holiness, humbly and earnestly begs that the interests of her conscience be looked to. Against an ecclesiastical marriage with the aforesaid Phan stand:

1. the natural bond of marriage contracted in China between Phan and Lo Ma;
2. the impediment of disparity of cult;
3. the impediment of crimen mentioned in canon 1075, 1°.

Furthermore, she petitions the legitimation of her children born of her civil marriage and, consequently, of adultery.

The following points remain to be noted:

1. The pastor is morally certain that neither Phan nor his wife in China were ever baptized.

2. The convalidation of the marriage would greatly help the Catholic education of the five children who are astonished that their very pious mother never approaches the sacred table.

3. Dissolution of common life with Phan is very hard for Dorothy, especially because of the children's education.

4. The marriage between Phan and Dorothy was contracted during the very turbulent time of the Japanese occupation, at which time fathers were wont to give their daughters in marriage as quickly as possible so that the daughters would not be violated by the Japanese soldiers. There is, then, an excusing factor for this marriage.

5. Another excusing factor is had from the fact that at the time of the Japanese occupation there was no priest free in N., with the result that the Catholics were abandoned there like sheep without a shepherd.

6. Phan in practice fulfills the guarantees concerning the Catholic education of the children and the freedom of his wife to fulfill her religious obligations.

7. No scandal is to be feared from the eventual concession of the favor of dissolution of the natural bond because the parties came here from N. fifteen years ago as lawfully married persons and only a very few, if any, know that Phan was previously joined in marriage in China.

8. The names together with dates of birth and baptism of the children for whom legitimation is requested, are: N., N., N., N., N.

Reply: In the Curia of Djakarta the process was drawn up for a dissolution, in favor of the faith, of the marriage contracted between Phan, a pagan, and Lo Ma, a pagan.

Having subjected the proceedings to mature examination and fulfilled all that must be fulfilled in the case, this Supreme Sacred Congregation on 1 August, 1959, proposed the following question: "Should recommendation be made to His Holiness for a dissolution of the above marriage, in favor of the faith, so that the petitioner may, with a dispensation from the impediment of disparity of cult, validly and licitly enter into a new marriage before the Church with a Catholic woman?"

After discussion of the question according to certain established rules, it was decided to reply: *In the affirmative*.

In the audience on Wednesday, 12 Aug., 1959, His Holiness, Pope John XXIII, having heard the whole report, graciously deigned to grant the favor in accord with the above decision.

Together with this concession is included also, insofar as it is necessary, a dispensation from the impediment of crimen mentioned in canon 1075, 1°.

The children born of the invalid union of the petitioner with the Catholic woman are legitimated. A salutary penance is to be imposed on the Catholic woman because of the attempted marriage.

With due observance of the requirements of law and all things to the contrary notwithstanding.

Given at Rome, from the Holy Office, 19 August, 1959.

(Private); Holy Office, 19 Aug., 1959, Prot. N. 1986/59. This case was first published in a somewhat summarized form in *Sciences Ecclesiastiques*, 12 (1960), 268-269, by the Rev. Louis C. de Léry, S.J., who kindly sent us a copy of the complete original petition and reply from which the above translation was made.

NOTE: A similar case decided by the Holy Office on 17 May, 1958, is reported by Anastasius ab Utrecht in an article entitled "*De privilegio Paulino polygamis conversis dato*," in *Jus Seraphicum*, 4 (1958)-466-467, and "*Ecclesiae Potestas in Vinculum Matrimoniale*," in *Laurcntianum*, 1 (1960)-137-138. See also Antonino Abbate, O.P.: "*La potesta ministeriale della Chiesa nel vincolo coniugale*," in *Sapienza*, 12 (1959)-43W32; and A. Bride: "*Le pouvoir du Soverain Pontije sur le marriage des infideles*," in *Revue de Droit Canonique*, fasc. III of 10 (1960-61)-52-101.

Dissolution of Natural Bond With Permission to Each Party to Contract a Mixed Marriage (Holy Office, 23 Jan., 1960) Private.

A reply of the Holy Office:

The Holy Office has received your letter concerning the dissolution, already granted, of the marriage of N.N., a convert, and N.N., a non-Catholic.

In order to permit the marriage of the petitioner with a non-Catholic, the Holy Office has granted a dispensation from the im-

pediment of mixed religion and, *ad cautelam*, from disparity of cult, provided the parties have given the customary guarantee.

The same dispensation, under the same guarantee, has been granted to permit the marriage of the respondent to a Catholic woman.

(Private); Holy Office, 23 Jan., 1960, Prot. N. 635/58m; reported with some circumstances of the case in *The Jurist*, 21 (196D-123, from the Archdiocese of Chicago; date and protocol number kindly supplied us by the Rev. Raymond Gocdert.

Privilege of the Faith Gases Involving Marriage Contracted With a Dispensation From Disparity of Cult Are Not to Be Accepted If a New Mixed Marriage Is Desired (U. S. Apostolic Delegate, 21 Dec., 1961) Private.

The following letter was sent to the local Ordinaries of the United States by the Apostolic Delegate.

The Holy See has been receiving requests that a marriage entered with a dispensation from the impediment of disparity of worship be dissolved in order to contract a new or convalidate a union already entered with a non-baptized party or a baptized non-Catholic, which would require another dispensation from disparity of worship or mixed religion.

In view of Canons 1060, 1064, and 1071 and its desire to safeguard the sanctity and indissolubility of matrimony, the Supreme Sacred Congregation of the Holy Office has directed me to request the Most Reverend Ordinaries of the United States to abstain from accepting such cases.

As Your Excellency knows, they entail an altogether extraordinary favor dependent on the vicarious power of the Holy Father and they open the way to a new mixed marriage *quod severissime Ecclesia prohibet*.

(Private); U. S. Apost. Del., 21 Dec., 1961, Prot. N. 136/35, a copy of which was kindly sent us.

The same notice was, at the order of the Holy Office, sent by the respective Apostolic Delegate to the Ordinaries of Australia, New Zealand and Oceania; reported in *The Australasian Catholic Record*, 39 (1962)–99.

Communication of Grant of Dissolution to Respondent
Is at Discretion of Ordinary (Holy Office, 2 July, 1962)
Private.

The following inquiry, dated 22 June, 1962, was addressed to the Holy Office.

In the latest rescripts, e.g., Prot. No. 2474/61 M, received from the Supreme Sacred Congregation of the Holy Office in Privilege of the Faith Cases, the following wording occurs:

“The papal favor must always be communicated to the respondent, most especially if this party has already attempted marriage with a Catholic.”

It is understood that commonly the granting of this Favor is to be brought to the attention of the respondent. This is all the more evident in an instance in which the respondent has attempted marriage with a Catholic. However, because of certain extraordinary circumstances that at times occur, it seems prudent to address these questions to Your Eminence:

I. Whether in those cases in which the respondent has refused to cooperate or has testified reluctantly or has indicated that he has no interest in the outcome of the case, such notification of the granting of the Favor is required?

II. Whether it is required in those cases where it can be prudently foreseen that such a notification might beget odium towards the Church or serious difficulties for the petitioner?

Our thought in making these enquiries is to be given a norm that may be followed in carrying out the directives of the Holy See.

Reply. In a letter dated 22 June, 1962, Your Excellency asked whether word of the dissolution of marriage, in favor of the Faith, must be given to the respondent in each case, even though, a) the latter has not cooperated or has testified reluctantly, or has indicated that he has no interest in the outcome of the case, or b) such notification might beget odium towards the Church or serious difficulties for the petitioner.

In reply, the Holy Office has decreed as follows:

“It is understood that the favor is to be communicated according to the prudent judgment of the Ordinary.”

(Private); Holy Office, 2 July, 1962; reported by the Rt. Rev. Msgr. Paul V. Harrington, Chairman of the Committee on Research, to the 1962 National Convention of the Canon Law Society of America; it can also be found in *The Jurist*, 23 (1963)—117.

Documentum Libertatis Where Previous Marriage Was Doubtfully Valid. See c. 1014; Holy Office, 4 Feb., 1957, private.

Requirement of “having first been baptized” is for liceity only in rescripts of dissolution of marriages in favor of the faith. Sec c. 1120; Holy Office, 14 Jan., 1960.

Use by Tribunal of Code Commission Decision, to declare second marriage invalid because of presumed validity of former marriage. Sec c. 1014; Holy Office, 4 Feb., 1957, in Note; 30 April, 1957; 27 May, 1959.

CANON 1138

Sanation Granted When Total Impotence Occurred Subsequent to Attempted Marriage (Holy Office, 12 May, 1953) Private.

Facts. On 20 January, 1928, a Catholic man attempted marriage with a baptized non-Catholic woman before a non-Catholic minister. From this union were born three children who were all baptized and educated as non-Catholics. Now penitent of his conduct, the man desires to convalidate his marriage.

However, in 1941, as a result of a surgical operation on his spinal cord, the man was rendered totally impotent so that it is impossible for him to have an erection, or to penetrate the woman's vagina, or to emit semen.

Wherefore, according to canon 1068, § 1, the man cannot contract marriage. As a result, he humbly implores that the marriage contracted in 1928 be radically sanated. Mutual marital consent perseveres and neither party is actually demented.

Reply. Our Holy Father Pius XII, by Divine Providence, Pope, in the audience of the 12th of May, 1953, having considered the special circumstances and the undoubted signs of repentance of the petitioner, N.N., graciously remanded the petition to the prudent judgment and conscience of the Reverend Ordinary, N. N., who can radically sanate the above-mentioned marriage, provided that the consent of each party is persevering.

However, the Ordinary himself should seriously admonish the petitioner regarding the very serious delict he committed, impose

upon him salutary penances, absolve him from the censure mentioned in can. 2319, and at the same time declare that because of this dispensation granted by him, the marriage is rendered valid and that it is lawful and indissoluble by divine law, and that the children born of it must be considered legitimate.

Since, moreover, there must be proof of the validity of the marriage in the external forum, the said Ordinary should take care to record in the registry the name and other customary personal notations of the petitioner and his spouse and at the same time should preserve in the episcopal curia a personally signed document of the present grant of absolution from the censures and of the acceptance and declaration on the part of the petitioner according to the above terms, an authentic copy of which should be given to and carefully kept by the petitioner.

All things to the contrary notwithstanding.

(Private); Holy Office, 12 May, 1953; reported on p. 133 in an article in *Apollinaris*, 33 (1960)—119-138 (Bertrams); also with other annotations in *Periodica*, 49 (1960)—117-457, footnote 13 (Bertrams); *Sal Terrae*, 49 (1961)—419-427 (Regatillo).

CANON 1139

Sanation of Marriage Invalidly Contracted for Lack of Form, Granted Notwithstanding Supervening Impediment of Impotence (Holy Office, 12 May, 1953) Private.

Facts as Alleged in the Petition: A Catholic man attempted marriage on 20 February, 1928, with a baptized non-Catholic woman, before a non-Catholic minister; three children were born of this union, and all were baptized and brought up as non-Catholics. The man is now penitent and desires a validation of the marriage. But in 1941, as a result of a surgical operation on the spine, he became totally impotent, incapable of erection, penetration or ejaculation of semen. He is therefore now incapable of contracting marriage, according to canon 1068, §1; and he asks for a sanation of the marriage contracted in 1928. The mutual marital consent still exists, and neither party is mentally insane.

Reply: From the Holy Office, 12 May, 1953:

His Holiness Pius XII in the Audience of 12 May, 1953, in view of the peculiar circumstances and the indubitable signs of

repentance on the part of the petitioner N.N., graciously committed the petition to the conscientious judgment of His Excellency the Ordinary of the petitioner, who is empowered to give a *sanatio in radice* for the above marriage, provided the consent of both parties still exists.

The Ordinary himself, however, should seriously admonish the petitioner for the very grave crime he has committed, should impose on him salutary penances, absolve him from censures according to canon 2319, and at the same time declare that, through this dispensation which he has received, the marriage is validated and becomes legitimate and indissoluble according to divine law, and that the children already born are to be regarded as legitimate.

And since the validity of the marriage must be proved in the external forum, the same Ordinary should see that the names and other usual personal indications of the petitioner and of his spouse be inscribed in the Registers, and also that the original document of the present grant of absolution from censures, and of the acceptance and declaration of the petitioner as above be kept in the episcopal Curia, and that an authentic copy be given to the petitioner to be carefully preserved.

All things to the contrary notwithstanding.

(Private) ; Holy Office, 12 May, 1953. Reported by Bertrams in *Periodica*, Vol. 49 (1960), p. 446, note 13.

Sanation After Cessation of Impediment of Divine Law (S. C. Sacr., 9 Feb., 1957) Private.

Contrary to the *practice* enunciated in canon 1139, §2, the S. C. of the Sacraments upon application from the Diocese of Brooklyn, granted the following rescript:

Petition: A. B. of the Diocese of Brooklyn . . . humbly asks a *sanatio in radice* of a marriage invalidly contracted with C. D. while his lawful wife was still living, who has since died, because the woman cannot be induced to fulfill the form of marriage.

Reply: Infrascriptus Cardinalis Praefectus S. C. de Disciplina Sacramentorum, vigore specialium facultatum a SS.mo D.N. Pio Pp XII sibi tributarum, ex speciali gratia, attenta commendatione Ordinarii Bruoklynien., praevia dispensatione ad cautelam super impedimento criminis neutro machinante cum attentatione

matrimonii religiosi et cum fide data, sanationem in radice praefati matrimonii, a die obitus mulieris coniugis suum effectum exercere aestimandum, dummodo prior maritalis consensus perseveret, largire dignatus est, remoto quatenus adsit scandalo ac servatis de iure servandis.

From Rome, Office of the S. C. of the Sacraments, 9 February, 1957.

(Private); S. C. Sacr., 9 Feb., 1957. Report given out at the Annual Meeting of the Canon Law Society of America at Los Angeles in October, 1959. The *Commentary*, given at the same time, explains briefly that the first marriage, though invalid, was contracted in good faith in 1908, that the woman died in 1955. Also, "the favor was requested on the ground that the present wife of the Petitioner was not aware of the former marriage and that to be informed of it after so many years would cause considerable physical harm."

Holy Office Authorizes Sanation After Cessation of *Ligamen* (Holy Office) Private.

The following case is reported from the Archdiocese of Dubuque:

Stella, a Catholic, attempted a civil marriage with Harry, a non-Catholic, while her husband, John, was still living. After John died, Stella wished to revalidate her marriage to Harry; but Harry considered their marriage a valid one and refused to renew his consent. Stella and Harry had no children. There was no danger of Stella losing her faith and no danger of scandal in this case.

A *sanatio in radice* was requested of the Holy Office, and the following reply was received:

SS.mus D. N. Joannes divina Providentia Papa XXIII per facultates speciales S. Congregationi S. Officii impertitas, attentis peculiaribus circumstantiis in casu concurrentibus et indubiis resipiscentiae signis partis catholicae, benigne remisit preces prudenti arbitrio et conscientiae R. P. D. Ordinarii Dubuquen. qui, dummodo utriusque partis consensus perseveret, sanare valeat in radice matrimonium nulliter contractum a Catholica N.N. cum acatholico N.N., et quidem a tempore cessationis impedimenti ligaminis.

(Private); Holy Office; reported without date at the Annual Meeting of the Canon Law Society of America at Los Angeles in October, 1959.

CANON 1141

Limited Faculty to Grant Radical Sanation (S. C. Sacr., 27 May, 1961) Private.

Petition. By a rescript of the Sacred Congregation for the Discipline of the Sacraments on 4 June, 1958, No. 3887/58, to the Archbishop of Cologne and also to all other Ordinaries of Germany, a three-year prorogation was granted for the faculty to grant a radical sanation of marriages where marital consent perdures but which were entered into only civilly by Catholics with persons who were baptized Catholics but who are apostates or who neglect their religion; however, these apostates or neglecters of religion refuse to renew consent in the prescribed form. Since this faculty will soon expire, and since the reasons offered for the previous concessions still continue, the Archbishop of Cologne, as president of the Episcopal Conference of Fulda, humbly prostrate at the feet of Your Holiness, dares earnestly to implore in the name of all the Ordinaries of Germany another gracious prorogation of the aforementioned faculty.

Reply. In the session of 24 May, 1961, the Sacred Congregation for the Discipline of the Sacraments, in virtue of faculties granted to it by our Holy Father, Pope John XXIII, and having attended to the recitals, graciously grants the favor of prorogation for another three years to be computed from the date of the grant and with observance in other regards of the form and tenor of the preceding rescript.

Granted at Rome, from the office of the same Sacred Congregation, on the 27th day of May, 1961.

(Private); S. C. Sacr., 27 May, 1961, Prot. No. 3717/61, 139/61; reported in *Archiv für Katholisches Kirchenrecht*, 130 (1961)—185.

Sacred Penitentiary has granted *Sanationes in radice* for the forum of conscience, to be available also in the external forum. See c. 1061, S. Paen., Prot. N. 1739-141, private.

Implicit Declaration of Nullity, granted by the Sacred Penitentiary with sanation of a second marriage for the forum of conscience. See c. 1960, S. Paen., 22 May, 1950, private.

CANON 1148

Vernacular in Blessings and Exorcisms (S. C. Prop. Fid., 24 Feb., 1958) Private.

The following induits were requested by the Ordinaries of the ecclesiastical province of Agra, India.

5. That all the exorcisms in the baptismal rite be translated into and recited in the vernacular. Likewise, that the minor “exorcism against Satan and the apostate angels” (*Rit. Rom., Tit. XI, cap. III*) and several other blessings in the Roman Ritual be translated into and recited in the vernacular after the translation has been approved by the bishops. This has already been done for a part of the Ritual.

Reply: In the negative as regards exorcisms; in the affirmative as regards blessings.

6. That the Sacred Congregation of Rites graciously deign to draw up a formula to be added to the Roman Ritual for the “Blessing of Worker’s Tools” to be used on May 1st, the feast of St. Joseph the Worker; and that a translation of the same into the vernacular be permitted.

Reply: Until further provision is made, the “Blessing for All Things” is to be used.

(Private); S. C. Prop. Fid., 24 Feb., 1958, Prot. No. 4795/57; reported in *The Clergy Monthly*, 22 (1958)—189.

Note: For nine other induits requested at the same time, cf. this volume under canons 2; 806; 818; 1094; 1252.

CANON 1166

Fast on Vigil of Day of Dedication of Church. The fasting obligation in canon 1166, § 2, is both mitigated and extended by the rubric in the 1962 revised edition of part II of the *Pontificale Romanum (Ordo ad Ecclesiam Dedicandam et Consecrandam*, η. 4). This change of code law is explicitly adverted to and approved by Pope John XXIII in the decree which appears on the reverse side of the title page of the new *Pontificale Romanum*. In the following translation, *we* have introduced italics to bring out the modifications. “On the day preceding the dedication, *it is fitting* that both the consecrating bishop and the *clergy and faithful* to whom the church pertains, fast.”

Indulgences Increased for Visitors to Church on Day of Dedication and on Its Anniversary. The 1962 revised edition of part II of the *Pontificale Romanum* (*Ordo ad Ecclesiam Dedicandam el Consecrandam*, η. 3), changes canon 1166, § 3 as regards indulgences. Explicit advertence to and approbation of the change of code law is made by Pope John XXIII in the decree which appears on the reverse side of the title page of the new *Pontificale Romanum*. The new law is contained in the following declaration which is to be made by the consecrating bishop and into which we have introduced italics to bring out the changes. "And to each of Christ's faithful who visit the church, I have, in the customary form of the Church, granted today a *plenary* indulgence, and on the anniversary day of this dedication *five hundred* days of true indulgence."

CANON 1187

Parish Church Sold to Be Used as Lutheran Church
(S. C. Cone., 31 July, 1961) Private.

Petition: The Bishop of Little Rock humbly asks permission for the pastor of the place called Mountain Home to sell the old parish church at the following price, namely: \$18,000 dollars in case the church is sold to a non-Catholic sect, since the Lutherans wish to acquire this church and are willing to pay the top price; or \$9,000 dollars in other cases.

The proceeds of the sale will be invested for the purpose of paying off the indebtedness which has been incurred for the new church.

Reply: The Sacred Congregation of the Council, having considered the facts related in the petition, graciously commits to the Bishop of Little Rock the faculty to grant the permission as prayed for, according to his judgment and conscience, provided that the consent of the diocesan Consultors and of the diocesan Council of Administration be obtained, and if the sale is made to a non-Catholic sect, that there be no danger of scandal; observing the other provisions of law.

Given at Rome, the 31st day of July, 1961.

(Private) ; S. C. Cone., 31 July, 1961.

Note: This rescript was kindly sent to us by the Reverend Lawrence P. Graves, Vice-Chancellor of the Diocese of Little Rock, in a letter from which we quote the following interesting account of the circumstances. The Vice-Chancellor wrote in part as follows:

"We first wrote the Apostolic Delegate and he graciously submitted our request to the Sacred Congregation.

“In our letter to the Apostolic Delegate we wrote that eleven years ago a frame building was built at Mountain Home, Arkansas, to serve as a missionary church for that area and later as the parish church when the first resident priest was appointed as pastor. The Catholic population outgrew the old building and it became necessary to provide a larger church, now under construction.

“The Lutherans of Mountain Home asked to purchase the old church, to be used as a Lutheran church. The price suggested by the Lutherans seemed to be a good offer, and the money to be received would be most helpful in payment of the debt incurred by the new construction.

“Since the offer had been made, it was feared that ill feeling would be created towards the Catholic Church if the offer were not accepted; on the other hand, good will would be created if the offer could be accepted. In the opinion of the Bishop, this sale would be considered as a gesture of good will toward a non-Catholic neighbor, without being considered as an approbation of heretical belief; it is felt that the Catholic parishioner will feel the same way.

“We received a favorable answer from the Sacred Congregation of the Council and I am enclosing a copy of the induit.”

CANON 1245

Induit for Ordinaries of Germany to Dispense From Fast and Abstinence (S. C. Cone., 14 Jan., 1961) Private.

Petition. The Cardinal Archbishop of Cologne, in the name also of the other Ordinaries of Germany, in view of the continuance of the same reasons, humbly requests of Your Holiness a prorogation of the induit already previously granted to him by a rescript of the Sacred Congregation of the Council on 27 November, 1958, No. 38052/D and 20 December of the same year, No. 38688/D, to dispense the faithful committed to them from the law of abstinence and fast as follows:

I. from the law of abstinence with the exception of Friday in Holy Week:

- 1° vacationers and travellers;
- 2° innkeepers and butchers together with their guests and families;
- 3° those who live in the homes of non-Catholics and eat there;
- 4° those who live in camps, institutions, boarding schools for

lay persons, and other residences of that kind and eat there;

5° those engaged in very heavy physical labor;

6° those who are forced to take with them to the place where they work the food necessary for the whole day;

7° all the faithful so that they may take soup made from meat.

II. from the law of abstinence or from the law of abstinence and fast on those days which, although they are not holy days of obligation, nevertheless are celebrated as public feasts by the faithful;

III. from the law of abstinence and fast on the 24th of December, the Vigil of Christmas, after four o'clock in the afternoon because after that time there everywhere begins the festivity called "Christmas Eve" (*Heiliger Abend*).

Reply. The Sacred Congregation of the Council, after consideration of the recitals by His Eminence, the Cardinal Archbishop of Cologne, graciously grants the requested prorogation for the next five years.

(Private); S. C. Cone., 14 Jan., 1961, Prot. No. 322/60; reported in *Archiv für Katholisches Kirchenrecht*, 130 (1961)—183.

General Dispensation From Fast and Abstinence on Civil Holidays: Induit for Ordinaries of U. S. Renewed and Extended (S. C. Cone., 13 Jan., 1962; Ap. Del., 2 Feb., 1962) Private.

A letter of the Apostolic Delegate to the local Ordinaries of the United States:

No, SU 203; 230/36

2 February, 1962

Your Excellency:

In a letter of 13 January 1962 His Eminence, the Cardinal Prefect of the Sacred Congregation of the Council, has graciously informed me that the faculty of the Most Reverend Ordinaries of the United States to dispense from the laws of fast and/or abstinence on civil holidays has been renewed for another period of five years.

At the same time His Eminence also notified me that the local Ordinaries have been given the faculty for five years to dispense from the same obligation on the vigil of the feast of the Immaculate Conception.

Both of these concessions will continue in effect to and including 13 January 1967.

(Private); S. C. Cone., 13 Jan., 1962; Ap. Del., 2 Feb., 1962; permission kindly granted by the U. S. Apostolic Delegate to publish this letter. For earlier induits concerning civil holidays, see *Canon Law Digest*, 2, p. 556, and 4, p. 353.

Note: To avoid misunderstanding, it should be remembered that it does not necessarily follow from the above document that all Ordinaries make full use of their faculties. To what extent the above faculties are used must be learned from the regulations of each diocese.

CANON 1247

Holy Days of Obligation in Ireland (S. C. Cone., 18 Nov., 1958) Private.

In view of the changes which the arrangement of public offices and works as well as social life have everywhere brought about, the Cardinal Archbishop of Armagh, in the name of the other Ordinaries of Ireland as well, prostrate at the feet of Your Holiness, humbly petitions that the holy days of obligation for the whole of Ireland be reduced to the following in addition to Sundays: 1) Christmas; 2) the Circumcision; 3) the Ascension; 4) Corpus Christi; 5) the Immaculate Conception of the Blessed Virgin Mary; 6) the Assumption of the Blessed Virgin Mary; 7) St. Patrick, principal patron of the whole of Ireland whose feast by a rescript of the Sacred Congregation of the Council, 13 May, 1919, n. 2033/19, was substituted in Ireland for the feast of St. Joseph; 8) All Saints.

After considering the recitals of His Eminence, the Cardinal Archbishop of Armagh, and weighing present conditions, the Sacred Congregation of the Council graciously gives to the same Cardinal Archbishop and the other Ordinaries of Ireland the faculty to reduce the holy days of obligation as set down in the petition. The faculty is given for five years.

(Private); S. C. Cone., 18 Nov., 1958, Prot. No. 36109/D; reported in the *Irish Ecclesiastical Record*, 91 (1959)–65.

CANON 1249

Portable Altar: Satisfaction of Precept. In granting the faculty of celebrating on a portable altar for maritime persons or on board a ship, the Sacred Consistorial Congregation attaches a condition *sine qua non* that the Mass be celebrated for the benefit of the faithful; hence all the faithful assisting at such a Mass fully satisfy the precept. S. C. Consist., *ex Audientia SS.mi*, 12 June, 1953. Reported by Ferretto in *Monitor Ecclesiasticus*, 83 (1958), p. 434, note 25.

CANON 1252

Fast and Abstinence Days in Australia and New Zealand (S. C. Prop. Fid., 17 Dec., 1957) Private.

The Apostolic Delegate of Australia, New Zealand, and Oceania, prostrate at the feet of Your Holiness, in the names of the Ordinaries of Australia and New Zealand, humbly petitions the prorogation of the concession made to the same Ordinaries by the rescript of 18 November, 1947 (Prot. No. 4410/47) regarding the law of fast and abstinence, namely:

1. (a) that the days of abstinence only are all and only the Fridays of the year whether inside or outside of Lent.

(b) the days of fast and abstinence together are Ash Wednesday and the Fridays of Lent and the Ember Seasons.

(c) the days of fast only are the other weekdays of Lent and the Wednesdays and Saturdays of the Ember Seasons.

2. that, in addition to the concessions already allowed in canon 1251, § 2 of the Code, on days of fast only, the law regarding the two light meals, sc., the one in the morning, the other in the evening, be restricted to the quantity of the food and not to its quality.

Reply: The Sacred Congregation for the Propagation of the Faith, in virtue of faculties given to it by our Holy Father, Pius XII, by Divine Providence, Pope, grants the requested prorogation in the form and terms of the earlier rescript for another ten years.

(Private); S. C. Prop. Fid., 17 Dec., 1957; reported in *The Australasian Catholic Record*, 35 (1958)–98.

Dispensation From Friday Abstinence (S. C. Prop. Fid., 24 Feb., 1958) Private.

The following induit was requested by the Ordinaries of the ecclesiastical province of Agra, India.

9. The faculty to dispense from Friday abstinence the poor members of the faithful who can eat meat only on rare occasions.

Reply: In the affirmative.

(Private); S. C. Prop. Fid., 24 Feb., 1958, Prot. No. 4795/57; reported in *The Clergy Monthly*, 22 (1958) 190.

Note: For ten other induits requested at the same time, cf. this volume under canons 2; 806; SIS; 1094; 1148.

Abstinence and Fast of Christmas Eve May Be Anticipated (S. C. Cone., Decree, 3 Dec., 1959) AAS 51-918.

Acceding to the wishes of a number of Bishops from many countries, His Holiness Pope John XXIII, by the present Decree of the Sacred Congregation of the Council, deigned to grant to the faithful of the entire Catholic world the favor of hereafter anticipating the obligation of abstinence and fast from the twenty-fourth, the Vigil of the Nativity of Our Lord Jesus Christ, to the twenty-third of December.

Given at Rome, the 3rd of December, 1959.

AAS 51-918; S. C. Cone., Decree, 3 Dec., 1959. Annotations, *Commentarium pro Religiosis*, 39 (1960)⁴⁷ (Diez).

Note: Differences of opinion and confusion have arisen because of news reports concerning the anticipation of the Christmas Eve fast and abstinence; cf. *The Jurist*, 20 (1960)-228-229 (texts of notices) and pp. 220-226 (article by Dziadosz).

Uniform Norms for Fast and Abstinence in Canada (Canadian Catholic Conference, 13 Jan., 1960) Private.

Following is a notice of recommendation to all the Ordinaries of Canada together with a news-release commentary made after the notice was sent out.

FAST AND ABSTINENCE

The Administrative Board of the Canadian Catholic Conference recommends that the faculty of dispensing from the laws of fast and abstinence granted by the Sacred Congregation of the Council, January 28th, 1949/ be used by all the Ordinaries of Canada.

Therefore, effective immediately the days of fast and abstinence should be limited to the following:

Abstinence— every Friday of the year.

Fast and Abstinence — Ash Wednesday; Good Friday; Vigil of the Immaculate Conception, December 7th; Day before the Vigil of Christmas, December 23rd.

This would conform to the practice already followed in most parts of the world.

The Chairman of the Administrative Board
of the C. C. C.

✠ Paul Bernier, Archbishop-Bishop of Gaspé.

OTTAWA, January 13, 1960.

*New Fast, Abstinence Regulations Apply
Throughout Canada*

OTTAWA (CCC)—New fast and abstinence regulations for Catholics will apply throughout Canada from the beginning of Lent onward, a survey by the CCC Information Service shows.

This means that the usual fast during Lent and on Ember Days is no longer compulsory. Abstinence from meat will be required only on Fridays. Fast and abstinence will be obligatory only four days of the year: Ash Wednesday; Good Friday; December 7, the vigil of the Immaculate Conception; and December 23, the day before the Vigil of Christmas.

However, the obligation to do penance during Lent remains, all Bishops have noted. The difference is that this obligation is to be satisfied by voluntary acts of mortification and self-sacrifice, in place of the previously compulsory fast and abstinence.

¹ Reported in the Canon Law Digest, 3, p. 494.

Only Exceptions

For Catholics living or travelling in all Canada, the only exceptions to the uniformity of the new regulations will be in cases where the previous fast and abstinence regulations did not apply.

Among the exceptions are the Ukrainian Catholics, whose rite does not require fasting, and who will continue their usual practice of abstaining from meat on Fridays, and during Lent also on Wednesdays.

Others are members of the Canadian armed services and their dependents, and residents of the far-northern Vicariates. These have long been under special dispensations from the usual regulations because of the special conditions under which they live and work.

Follows Recommendation

The general change in Canada follows an early January recommendation by the administrative board of the Canadian Catholic Conference that the faculty of dispensing from the laws of fast and abstinence, granted by the Sacred Congregation of the Council in 1949, be used by all the Ordinaries of Canada.

This move towards uniformity in Canada would conform to the practice already followed in most parts of the world, the CCC board noted.

Reasons Cited

Several main reasons for the change in Canada have been noted in pastoral letters and announcements by Archbishops and Bishops.

One is the desire to achieve uniformity of regulations in the country, in accord with practice already followed in most parts of the world, following the faculty granted by the Holy See in 1949.

Also noted is the wish of the Church to help Catholics practice their religion.

“Holy Mother Church has received from Christ the power to establish laws which bind all Her members in conscience,” one pastoral notes.

“She also has the power to modify Her own laws or to suspend

their application, when circumstances and especially when the good of the Faithful seem to require it.

“So it is that She has modified the regulations in regard to the Eucharistic fast in order to make frequent Communion easier for many people who, given the absoluteness of the former legislation in that matter, could not receive very often. . . .

“With the same mind of helping the Faithful, the Church has modified the application of the ecclesiastical law on fast and abstinence.”

Some easing of regulations was granted during the Second World War, the same pastoral noted.

Work, Travel

“However (it continued), the ever increasing number of those who were obliged to work at one time during the day and at another during the night, who had to go long distances morning and evening and had to take at least one meal where they work, the practical difficulty of many people in the observance of the law of fast made it necessary to bring about further mitigations.

“After having weighed these various reasons, and others such as the tempo of modern life with its added burdens and fatigue, the health of many which has been impaired, as well as the greater number of necessary journeys, the Bishops of Canada have adopted in their dioceses what was the practice in many Christian countries since 1949.”

Penance Remains

It must not be concluded that Lent is no longer a time of penance, it has been emphasized. “We must not completely identify the law of fasting with the law of penance.

“If the Church modifies the law on fast, because it seems wiser to make uniform laws for all Her children throughout the world, She has no power to suppress the law of penance nor even to let people understand that it is less important today than it was before.

“Penance is a consequence of sin: for us, who are all sinners, penance is a sacred duty from which no one may dispense us; and those who neglect to fulfill that duty will have to face the exigencies of divine justice on the last day.”

Suggested Penance

Catholics should continue to practice going without food between meals during Lent, and otherwise practice moderation and privations in eating, drinking or smoking, Bishops have recommended.

“May I urge upon all to maintain the public and private Lenten observances of the past years and to appear in the greatest possible numbers at these exercises,” said one diocesan letter.

“We exhort you during this Holy Season,” said another, “to attend daily Mass; to receive Holy Communion often — daily, if possible; to take part more frequently in exercises of piety; to recite the Rosary each day, preferably in the family circle; to visit the Blessed Sacrament; to make the Way of the Cross; to give generously to charity; to perform acts of kindness towards the sick, the aged and the poor; to practice voluntary self-denial especially regarding alcoholic drink and worldly amusements; and to pray more frequently, particularly for the intentions of the Holy Father.”

Another suggested that “in the home also it will probably be for more than a few a real penance to take some time from the daily TV programs and to use it for good Lenten reading.”

The same letter concluded that “the real proof of downright sincerity always is: Where there is a true will to practice penance a practical way will be found to do so, and it will be done!”

(Private); Canadian Catholic Conference, 13 Jan., 1960; copy of notice and news-release kindly sent us by Msgr. John A. Carley, General Secretary of the Canadian Catholic Conference.

Explanation of the Faculty to Anticipate the Fast and Abstinence on the Vigil of Christmas (S. C. Cone., 3 Feb., 1962) Private.

Following is a letter from the U. S. Apostolic Delegate.

I recently asked the Holy See whether the faithful, in observance of the law of fast and abstinence on the Vigil of Christmas according to the Decree of the Sacred Congregation of the Council of 3 December, 1959,¹ may select this year the 23rd of

¹ Reported above under this same canon.

December which falls on Sunday and if so, are they held to observe the obligation of fast and abstinence.

The Sacred Congregation of the Council has now replied under date of 3 February, 1962 (N. 69446/D), that in the above noted Decree the Holy Father has given to each of the faithful the faculty to select either the day of the Vigil or that preceding it, i.e., December 23rd. If the day chosen falls on Sunday the observance of the law ceases by reason of Canon 1252, § 4 of the Code of Canon Law which is not abrogated by the above Decree.

(Private); S. C. Cone., 3 Feb., 1962, Prot. N. 69446/D, reported in letter of the U. S. Apost. Del., 16 Feb., 1962, Prot. N. 472/41, whose contents were kindly sent us.

Bulla Cruciata: Solutions to some doubts concerning the application of new tariffs and the acquisition of corresponding favors and induits derived from the *Bulla Cruciata* granted to Spain.¹ S. C. Neg. Extraord., 3 Sept., 1958; reported with commentary (Lodos) in *Sal Terrae*, 47 (1959)-97.

Dispensation Faculty Available for the Friday After Thanksgiving Day. The U. S. Apostolic Delegate can delegate to local Ordinaries who request it, the faculty to dispense from abstinence on the Friday after Thanksgiving Day. The faculty, when granted, is valid for five years. N.C.W.C. Circular Notice, 26 June, 1962; information kindly supplied by the V. Rev. Msgr. Robert J. Hagarty, Vice-Chancellor of Chicago.

Dispensation from Friday Abstinence on December 26, 1958, only was granted to all the Ordinaries of Ireland at the request of the Cardinal Archbishop of Armagh because the faithful are wont to celebrate the days following Christmas in a festive manner. S. C. Cone., 18 Nov., 1958, Prot. N. 36111/D; reported on a special insert in the December, 1958, issue of the *Irish Ecclesiastical Record*.

Faculty to Dispense on Vigil of the Immaculate Conception. See c. 1245; S. C. Cone., 13 Jan., 1962, Ap. Del., 2 Feb., 1962.

Seamen and Passengers on Sea Voyages Dispensed From Fast and Abstinence. See c. 248; S. C. Cone., 1 Dec., 1961.

CANON 1254

Dispensation From Friday Abstinence for the Poor. See c. 1252, S. C. Prop. Fid., 24 Feb., 1958, n. 9.

¹Summarized in *Canon Law Digest*, 1, p. 589.

CANON 1255

Worship of the Most Precious Blood of Jesus (John XXIII, Ap. Letter, 30 June, 1960) AAS 52-545.

An Apostolic Letter of John XXIII:

Venerable Brethren, health and Apostolic Benediction:

From the first months of Our pontifical ministry it has happened again and again — and Our earnest and simple words often gave an inkling of Our presentiments for the future — that in speaking of the daily religious exercises of piety, We invited the faithful to direct their ardent devotion to that object which wonderfully expresses the mercy of God for men, for His holy Church, for the whole world, of which Christ Jesus is the Redeemer and Saviour, namely to the special worship of His Most Precious Blood.

We acquired the practice of this form of devotion from the very family circle in which Our infancy grew. To this day We remember with emotion how Our parents used to recite piously the Litany of the Most Precious Blood at home every day during the month of July.

In response to the exhortation of the Apostle: “Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God which He hath purchased with His own blood,”¹ We decidedly feel, Venerable Brethren, that the principal and special responsibilities of Our pastoral office require of Us, first to guard soundness of doctrine, and then to attend to the right practice and promotion of religious piety in public and in private. And so We think it very appropriate to exhort Our children to reflect on the indissoluble connection by which those two forms of devotion already widely practiced among Christians, namely, to the Most Holy Name and to the Most Sacred Heart of Jesus, ought to be associated with the religious worship of the Most Precious Blood of the Word Incarnate, which is shed “for many unto the remission of sins.”²

For, as it is of the highest importance that the liturgical action

* Acts 20:28.

» Cf. Mt. 26:28.

of the Church be in perfect accord with the profession of the Catholic faith, since the “rule of faith determines the practice of prayer,”³ and no forms of piety should be introduced which do not flow from the clear stream of the true Faith, it is accordingly right that the various forms of piety should be consistent with one another. In other words those forms of piety which are regarded as altogether principal and most suitable for acquiring holiness, must not in any way disagree with or contradict one another; and likewise those that are special and of lesser moment either in esteem or in practice should give place to those which conduce more to the salvation of all, which was effected by Him who is the “mediator of God and men, the man Christ Jesus, who gave Himself a redemption for all.”* If then the faithful draw their conscious acts and their rule of life from sound faith and true piety, they are assured of being in agreement with the Church and united to Christ in prayer and charity — to Christ Jesus, the Founder and High Priest of that supreme religion which derives its name, its dignity, and its power from Him.

Now, if we stop to admire even briefly the progress which the Catholic Church has made in the field of liturgical piety — and that is in perfect harmony with the salutary development of the faith itself as regards the fuller knowledge of divine truths — it is a source of great satisfaction to observe that this Apostolic See has in the last few centuries frequently and openly approved and recommended those three forms of devotion which We have mentioned. Indeed, although these had already in the Middle Ages been introduced into Christian life and practice by many pious faithful, and were afterward propagated in various Dioceses and religious Orders and Congregations, it was still necessary that the authority of the Chair of Peter should intervene to declare them fully in accord with Catholic faith and to give them their place in the universal Church.

It is enough to recall that Our Predecessors from the 16th century enriched with spiritual favors the devotion to the Most Holy Name of Jesus, which in the preceding century Saint Bernardine of Siena had tirelessly propagated throughout Italy. In honor of this Most Holy Name, first a divine Office and Mass,

³ Cum “*lex credendi legem statuat supplicandi*”; Encycl. *Mediator Dei*, AAS 39 (1947)-54.

* 1 Tim. 2:5-6.

and then Litanies were approved.^{5*} And no less important were the favors which the Roman Pontiffs conferred on the cult of the Most Sacred Heart of Jesus, whose full and perfect establishment and propagation throughout the world⁶ were so effectively advanced by the revelations of Our Lord to Saint Margaret Mary when He showed her His Sacred Heart. With wonderful unanimity the Roman Pontiffs have looked upon this devotion with such singular favor as not only to have explained its force and quality but also to have declared it legitimate and to have promoted its practice by many public documents of the ecclesiastical teaching authority, which received as it were their final crown in the three notable Encyclicals on the subject.⁷

It was right that the assent and approval of this Apostolic See should be given also to the cult of the Most Precious Blood of Jesus, of which Saint Gaspar Del Bufalo of the Roman clergy⁸ was so admirable a protagonist in the last century. Let us recall in this connection that Benedict XIV ordered the preparation of a Mass and divine Office in honor of the adorable Blood of the Divine Redeemer, and that Pius IX, in fulfilment of the vow he made to God at Gaeta, ordained that this liturgical feast should be for the universal Church.⁸ Lastly, His Holiness Pius XI of happy memory, to perpetuate the remembrance of the celebrations of the nineteenth centenary of the Redemption of the human race, desired that this liturgical feast be raised to a double of the first class, so that through the greater solemnity of the rite the worship of the Precious Blood might be more strongly encouraged and that men might receive from it more abundant graces.

And so, following the example of Our Predecessors, in order that the devotion to the Most Precious Blood of Christ the Immaculate Lamb might thrive and flourish more vigorously, We approved an appropriate form of Litanies as drawn up by the Sacred Congregation of Rites,⁹ and We recommended their recitation, both private and public, to the whole Catholic world,

⁵ Cf. ASS 18 (1886)–509.

⁶ Cf. the Office of the feast of the Sacred Heart, II nocturne, lesson V.

⁷ Encycl. *Annum Sacrum*, *Acta Leonis*, Vol. 19 (1899)–71; *Miserentissimus Redemptor*, AAS 20 (1928)–165; *Haurietis aquas*, AAS 48 (1956)–309.

⁸ S. R. C., 10 Aug. 1849; Deer. 2978.

⁹ AAS 52–112; the decree is reported in this volume under canon 1257.

with special Indulgences.¹⁰ May the realization of this plan of Ours, pertaining as it does to the solicitude for all the churches,¹¹ which is peculiar to the Supreme Pontificate, bring about the happy result that in these times of extreme spiritual need, all the faithful may treasure more and more those three forms of Christian devotion which We have duly praised, as containing for all times and places a most salutary power to promote Christian living.

Accordingly, as the feast day and month draw near, which are dedicated to the worship of the Blood of Christ, the price of our Redemption and the pledge of salvation and eternal life, Christians should meditate on it with greater affection and receive its salutary blessings by a more frequent reception of the Sacrament of the Eucharist. Flooded with the light that beams from the life-giving admonitions of Sacred Scripture and from the teachings of the saintly Fathers and Doctors of the Church, let them reflect on the overflowing and infinite power of this truly Most Precious Blood, "*cuius una stilla saluum facere totum mundum quit ab omni scelere*" as Holy Church sings through the voice of the Angelic Doctor,¹² and as was wisely confirmed by Our Predecessor Clement IV.¹³

Utterly infinite is the power of the Blood of Christ, God and Man; and infinite too is the charity that moved our Redeemer to pour it out for us, first on the eighth day from His birth when He was circumcised, and then profusely in the garden of Gethsemani when "being in an agony," He prayed the longer,¹⁴ when He was scourged and crowned with thorns, when He went up to the place of Calvary and was crucified there, and lastly when His side was opened with a gaping Wound to remain as a sign of that divine Blood, which also flows into all the Sacraments of the Church. All this makes it not only proper but imperative that all the faithful, who have received rebirth through this salutary stream, should adore it with religious worship and cherish it with grateful love.

¹⁰ AAS 52-413; S. C. Rit., 24 Feb., 1960, reported in this volume under canon 1257. For the Indulgences, see S. Pacn., 3 March 1960; AAS 52-420, reported in this volume as a reference under canon 925.

¹¹ Cf. 2 Cor. 11:28.

¹² Hymn, *Adoro Te devote*.

¹³ Bull, *Unigenitus Dei Filius*, 25 Jan., 1343; Denz. 550.

¹⁴ Lk. 22:43.

It is most beneficial and in the highest degree appropriate that the worship of adoration in the strict sense, which is due to the Chalice of His Blood in the New and Eternal Testament, specially at the moment when in the Eucharistic Sacrifice it is lifted up to be seen and adored, be followed by the reception of this same Blood. For in the Eucharistic Sacrifice the Blood of Christ is received, united as it is in indissoluble union with His Body. The faithful who are present may at any time, in close union with the celebrant, mentally repeat with perfect truth those words which he pronounces at the time of Holy Communion: "*Calicem salutaris accipiam, et nomen Domini invocabo. . . . Sanguis Domini Nostri Iesu Christi custodiat animam meam in vitam aeternam. Amen.*" Thus, beyond doubt, the faithful whenever they receive Holy Communion worthily, will receive more abundant fruits of redemption and of resurrection to eternal life, which the Blood offered by Christ "by the Holy Ghost"¹⁵ merited for the whole human family. Nourished with the Body and Blood of Christ, and endowed with the divine power which raised up countless ranks of martyrs in the Church, these same faithful will more easily bear their daily labors and trials, and if the requirements of Christian virtue and of the Kingdom of Christ should demand it, will even offer the loss of life itself, inflamed as they are with the same burning charity which inspired Saint John Chrysostom when he exclaimed: "Let us come from that divine table like lions breathing fire, terrible to the devils, reflecting that He is our Head and how much He loved us. . . . This Blood worthily received drives the devils afar off, calls to our side the Angels and the very Lord of the Angels. . . . This Blood poured forth cleanses the whole world. . . . It is the price of the world's redemption: with this, Christ purchased His Church. . . . This thought will temper our affections. For how long will we remain attached to things of the present? How long will we remain uninspired? How long will we be without care for our salvation? Let us think of the blessings God has been pleased to give us, let us give thanks, render to Him glory not only by faith but also by works."¹⁰

Would that those who bear the name of Christians may often turn their attention to that paternal exhortation of the first

¹⁵ Hcbr. 9:14.

¹⁰ In Ioann., Homil. 46; Aligne, P.G., 59, 260-261.

Supreme Pontiff: "Live in fear during the time of your sojourn here, knowing that you were not redeemed with corruptible things as gold or silver . . . but with the precious blood of Christ, as of a lamb unspotted and undefiled";¹⁷ would that they may listen more attentively to the Apostle of the Gentiles saying: "For you are bought with a great price. Glorify and bear God in your body."¹⁸ If all do this, more righteous and worthy undoubtedly will be their moral conduct, by which they should give good example to others; and the happy result will be that the Church of Christ will fulfill more effectively her work here on earth for the benefit of mankind. If men correspond to the invitations of the grace of God, who will have all men to be saved,¹⁹ seeing that it is His will that all be redeemed by the Blood of His only Son, and that He has called them all to be members of one mystical Body of which Christ is the Head, how much closer will be the bonds of brotherly love uniting men, races, and nations to each other! And what a serene peace will reign in civil society itself, become more worthy of God and of human nature, which was created according to the image and likeness of its Maker!²⁰

To the consideration of this exalted dignity to which we are called by God, the Apostle Saint Paul exhorted the Christians of the Hebrew race who were too much attached to the institutions of the Old Testament, although that was but a faint figure and image of the New Testament, in these words: "But you are come to Mount Sion and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the church of the firstborn, who are written in the heavens, and to God the Judge of all, and to the spirits of the just made perfect, and to Jesus the mediator of the new testament, and to the sprinkling of blood which speaketh better than that of Abel."²¹

In the certain hope, Venerable Brethren, that these paternal exhortations of Ours will be communicated by each of you to all your people and clergy in the way you think best, and that they will be put into practice not only willingly but with vigorous alacrity and with salutary results, as a presage of

17| Pct. 1:17-19.

18| 1 Tim. 2:4.

21| Hcbr. 12:22-24.

18| Cor. 6:20.

20| Cf. Gen. 1:26.

heavenly blessings and as a pledge of Our special benevolence, We most affectionately impart to each and all of you, to the Hocks under your care, and particularly to those who respond to these Our wishes with pious alacrity, Our Apostolic Benediction.

Given at Rome from Saint Peter's, the 30th day of June, vigil of the feast of the Most Precious Blood of Our Lord Jesus Christ, in the year nineteen hundred and sixty, the second of Our Pontificate.

AAS 52-545; John XXIII, Ap. Letter, 30 June, 1960.

CANON 1257

Litany of the Precious Blood in the Roman Ritual (S. C. Rit., 24 Feb., 1960) AAS 52-413.

A Decree, *Urbis et Orbis*, of the S. C. of Rites:

His Holiness Pope John XXIII, desiring to promote more and more the pious worship of the Most Precious Blood of Christ the Immaculate Lamb, by which we are redeemed, deigned to approve these Litanies,¹ arranged in the prescribed order by the Sacred Congregation of Rites, and permitted them to be published and inserted in the Roman Ritual, Title XI, after the Litanies of the Most Sacred Heart of Jesus, so that they may be recited by the faithful of the whole Catholic world for both private and public devotion.

All things to the contrary notwithstanding.

The 24th day of February, 1960.

AAS 52-413; S. C. Rit., Decree, 24 Feb., 1960.

Note: Partial indulgence of seven years for devout recital with contrite heart; plenary under usual conditions for pious recital daily during month. S. Paen., 3 March, 1960 (AAS 52-420).

Prayer to Be Added to the Roman Missal (S. C. Rit., 24 Feb., 1960) AAS 52-359.

A Decree of the Sacred Congregation of Rites:

His Holiness Pope John XXIII, through this Decree of the

¹ The text is in AAS 52-412,

S. C. of Rites, ordered that the above prayer,¹ current under the name of Pope Clement XI, be inserted in new editions of the Roman Missal, among the *Orationes pro opportunitate Sacerdotis dicendae*, after the prayer *En ego* to Our Lord Jesus Christ crucified.

All things to the contrary notwithstanding.

AAS 52-359; S. C. Rit., 24 Feb., 1960.

Note: Indulgences: partial, 5 years; plenary under usual conditions for pious recital daily during month. S. Paen., 11 March, 1960 (AAS 52-361).

CANON 1264

Sacred Music and the Liturgy (S. C. Rit., Instruction, 3 Sept., 1958) AAS 50-630.

An Instruction of the Sacred Congregation of Rites entitled: "Concerning Sacred Music and the Sacred Liturgy in the Light of the Encyclicals of Pope Pius XII, *Musicae Sacrae Disciplina* and *Mediator Dei*," is as follows:

Three very important documents on sacred Music have been issued by the Supreme Pontiffs in our time, namely: the *Motu proprio* of Saint Pius X, *Tra le sollecitudini*, 22 Nov., 1903; the Apostolic Constitution of Pius XI of happy memory, *Divini cultus*, 20 Dec., 1928; finally, the Encyclical of Pius XII, happily reigning, *Musicae sacrae disciplina*, 25 Dec., 1955. There have also been other lesser pontifical documents and some decrees of this Sacred Congregation of Rites, by which various matters concerning sacred Music have been regulated.

As everyone knows, the natural connection between sacred Music and the sacred Liturgy is so close that it is scarcely possible to issue laws or regulations concerning the one, without regard to the other. And actually, in the above mentioned pontifical documents and in the decrees of the Sacred Congregation of Rites, matters concerning sacred Music and the sacred Liturgy occur together.

Moreover, since the Supreme Pontiff Pius XII, before his En-

¹The text is reported in AAS 52-358.

cyclical on Sacred Music, had issued that other most important one, *Mediator Dei*, of 20 Nov., 1947, on the Sacred Liturgy, in which liturgical doctrine and pastoral needs are admirably coordinated, it seems very appropriate to gather from those documents the principal points concerning the sacred Liturgy and sacred Music, and to present them more precisely in a special Instruction, so that the teachings of those documents may be more readily and securely put into practice.

It is to this end therefore that experts in sacred Music and the Pontifical Commission for the General Restoration of the Liturgy have worked together in the preparation of this Instruction.

The entire Instruction is arranged as follows:

Chapter I. *General Notions* (nn. 1-10).

Chapter II. *General Norms* (nn. 11-21).

Chapter III. *Particular Norms*

1. Concerning the principal liturgical actions in which sacred Music is used.

/1) The Mass.

- a) Some general principles regarding the participation of the faithful (nn. 22-23).
- b) The participation of the faithful in sung Masses (nn. 24-27).
- c) The participation of the faithful in low Masses (nn. 28-34).
- d) The conventual Mass, also called Mass in choir (nn. 35-37).
- c) The attendance of priests at the Holy Sacrifice of the Mass, and so-called synchronized Masses (nn. 38-39).

B) The divine Office (nn. 40-46).

C) Eucharistic Benediction (n. 47).

2. Concerning certain kinds of sacred Music.

- .4) Sacred polyphony (nn. 48-49).
- B) Modern sacred Music (n. 50).
- C) Popular religious singing (nn. 51-53).
- D) Religious music (nn. 54-55).

3. Books of liturgical song (nn. 56-59).

4. Musical instruments and bells.

.4) Some general principles (n. 60).

B) The classic organ and similar instruments (nn. 61-67).

C) Sacred instrumental music (nn. 68-69).

D) Musical instruments and automatic devices (nn. 70-73).

E) The diffusion of sacred actions by radio and television (nn. 74-79).

F) Times during which the playing of musical instruments is forbidden (nn. 80-85).

G) Bells (nn. 86-92).

5. Persons who have the chief part in sacred Music and the sacred Liturgy (nn. 93-103).

6. The cultivation of sacred Music and of the sacred Liturgy.

.4) The general training of clergy and people in sacred Music and the sacred Liturgy (nn. 104—112).

B) Public and private institutes for the cultivation of sacred Music (nn. 113-118).

Accordingly, after certain general notions have been stated (Chapter I), the general norms governing the use of sacred Music in the Liturgy are given (Chapter II); after this foundation is laid, the whole matter is explained in Chapter III. In each paragraph of this chapter, certain more important principles are first stated, and then the special norms which naturally derive from them.

CHAPTER I. GENERAL NOTIONS

1. 'The sacred Liturgy is the entire public worship of the mystical Body of Christ, that is, of its Head and of its members.'¹ Consequently, "liturgical actions" are those sacred actions which, by institution of Jesus Christ or of the Church, and in their name, according to liturgical books approved by the Holy See, are performed by persons lawfully deputed to do so, in order to pay due worship to God and to the Saints and Blessed (cf. canon 1256); other sacred actions which are performed either in or out of the church, even in the presence or under the leadership of a priest, are called "pious exercises."

¹ Encyclical, *Mediator Dei*, 20 Nov., 1947; AAS 39-528, 529.

2. The Holy Sacrifice of the Mass is an act of public worship which is given to God in the name of Christ and the Church, in whatever place or manner it is celebrated. Hence the term “private Masses” is to be avoided.

3. There are two kinds of Masses: the Mass that is “sung” and the Mass that is “read.” A Mass is “sung” if the priest celebrant actually sings those parts which according to the rubrics should be sung by him; otherwise the Mass is “read” (a low Mass).

A “sung” Mass, if it is celebrated with the assistance of sacred ministers, is called a *solemn* Mass; if without sacred ministers, it is called a *Missa cantata*.

4. The term “sacred Music” here includes:

- a) Gregorian chant;
- b) Sacred polyphony;
- c) Modern sacred Music;
- (7) Sacred Music for the organ;
- c) Popular religious singing;
- /) Religious music.

5. The “Gregorian” chant which is to be used in liturgical actions is the sacred chant of the Roman Church which, piously and faithfully cultivated and arranged according to an ancient and venerable tradition, or in more recent times modulated after the manner of the early tradition, is presented for liturgical use in various books duly approved by the Holy See. Gregorian chant does not by its nature require that it be accompanied by the organ or other musical instrument.

6. By “sacred polyphony” is meant the measured chant developed from the Gregorian, employing several voices together without any accompanying musical instrument, which came into use in the Latin Church during the middle ages, had as its chief exponent in the latter half of the XVI century Peter Aloysius Prentinus (Palestrina, 1525-1594), and is still cultivated today by masters skilled in the same art.

7. “Modern sacred music” is music consisting of several voices and not excluding musical instruments, which has been composed in more recent times in the course of the progress of the art of music. Since this music is directly intended for liturgical use, it

should breathe a spirit of piety and religion, and it is on this condition that it is accepted in the service of the liturgy.

8. “Sacred Music for the organ” is music composed exclusively for the organ, which, from the time when the pipe organ became better adapted to harmony, has been greatly cultivated by distinguished masters and can contribute notably to the embellishment of the sacred Liturgy, provided the laws of sacred Music are exactly observed.

9. “Popular religious singing” is singing which springs as it were by nature from the sense of religion with which the human creature is endowed by the Creator, and hence it is universal and flourishes among all peoples.

And since this singing is very well suited to imbue the private and social life of the faithful with the Christian spirit, it was very much cultivated in the Church from very early times,² and is warmly recommended also in our days, to foster the piety of the faithful and to embellish pious exercises; and it can even be admitted at times in liturgical actions themselves.³⁴

10. “Religious music,” finally, is that which, in the intention of the composer and by reason of the matter and purpose of the work itself, tends to express and to arouse pious and religious sentiments, and hence “is very helpful to religion.”[‡] However, since it is not adapted to religious worship and is of a rather free character, it is not admitted in liturgical actions.

CHAPTER II. GENERAL NORMS

11. This Instruction applies to all rites of the Latin Church; hence what is said of *Gregorian* chant applies also to the distinctive liturgical chant, if any, of other Latin rites.

The term “sacred Music” in this Instruction means sometimes “singing *and* instrumental music,” sometimes “instrumental music” alone, which will be easily understood from the context.

The term “churches” ordinarily includes all “sacred places,” that is: a church in the strict sense, a public, semi-public and private oratory (cf. canons 1154, 1161, 1188), unless it is clear from the context that only churches in the strict sense are meant.

²Cf. *Eph.*, 5:18-20; *Col.*, 3:16.

³ Cf. Encyclical on Sacred Music, 25 Dec., 1955; AAS 48-13, 14,

⁴ Encyclical on Sacred Music; AAS 48-13,

12. Liturgical actions must be performed according to liturgical books duly approved by the Apostolic See either for the universal Church or for some particular church or religious family (cf. canon 1257); pious exercises, on the other hand, are done according to the customs and traditions of localities or groups of persons, which have been approved by the competent ecclesiastical authority (cf. canon 1259).

Liturgical actions and pious exercises may not be mingled one with the other; but in a proper case pious exercises should either precede or follow liturgical actions.

13. *a)* The language of liturgical actions is Latin, unless in the above mentioned liturgical books, general or particular, some other language is explicitly admitted for certain liturgical actions; and allowing also for the exceptions hereinafter mentioned.

b) In liturgical actions which are celebrated with singing, no liturgical text translated literally into the vernacular may be sung,⁵ unless this is allowed by particular concessions.

c) Particular exceptions granted by the Holy See to the general rule of using only Latin in liturgical actions, remain in effect; but, without authority from the Holy See they may not be broadly interpreted nor transferred to other countries.

d) In pious exercises, any language which is more suitable for the faithful may be used.

14. *a)* In *sung* Masses the Latin language alone is to be used, not only by the priest celebrant and the ministers, but also by the choir or the faithful. "However, where there is a centenary or immemorial custom to the effect that in the solemn Eucharistic Sacrifice (that is in a sung Mass), some popular hymns in the vernacular may be inserted after the sacred liturgical words which are sung in Latin, local Ordinaries can permit this, if they judge that in the local and personal circumstances the custom cannot prudently be suppressed (canon 5); without prejudice, however, to the law forbidding that the liturgical words themselves be sung in the vernacular."⁰

6) In *low* Masses the priest celebrant, his server and the faithful who participate with the celebrant in the liturgical action *directly*, that is, who recite in a clear voice those parts of the

s Motu proprio, Tra le solledtudini, 22 Nov., 1903; ASS 36-334; *Deer, auth.* S.R.C. 4121.

⁰ Encyclical on Sacred Music; AAS 48-16, 17.

Mass which pertain to them (cf. n. 31), must use only the Latin language.

But if the faithful, in addition to this *direct* participation in the liturgy, wish to add certain prayers or popular singing according to local custom, this may be done even in the vernacular.

c) Except as provided in n. 31, it is strictly forbidden that either all the faithful or some commentator recite aloud with the priest celebrant parts of the *Proprium*, the *Ordinary*, or the *Canon* of the Mass, either in Latin or literally translated.

It is desirable that on Sundays and feast days, in low Masses, the Gospel and also the Epistle be read by some *lector* in the vernacular for the benefit of the faithful.

Moreover a sacred silence is recommended from the *Consecration* to the *Pater Noster*.

15. In the sacred processions which are described in liturgical books, let that language be used which those books prescribe or permit; in other processions, which are performed after the manner of pious exercises, the language which is most convenient for the faithful participating may be used.

16. The *Gregorian chant* is the sacred chant proper to the Roman Church and holding the first place; hence it not only may be used in all liturgical actions but, other things being equal, it is to be preferred to other kinds of sacred Music.

Consequently:

a) The language of the Gregorian chant, as the liturgical chant, is exclusively Latin.

b) Those parts of liturgical actions which according to the rubrics are to be sung by the priest celebrant and his ministers, must be sung only according to the Gregorian notation as arranged in typical editions, excluding accompaniment by any instrument.

The choir and the people, when in virtue of the rubrics they respond to the singing of the priest and ministers, must likewise use only the same Gregorian notation.

c) Finally, where it is permitted by particular induits that in sung Masses the priest celebrant, the deacon and subdeacon, or the *lector*, after the texts of the Epistle or Lesson, and of the Gospel, have been sung in Gregorian chant, may pronounce the same texts also in the vernacular, this must be done by reading them in a loud and clear voice, without any Gregorian chant, authentic or simulated (cf. n. 96 c).

17. *Sacred polyphony* may be used, in all liturgical actions, on the sole condition that there be a choir capable of executing it artistically. This kind of sacred Music is especially appropriate in liturgical actions which are to be celebrated with solemnity and splendor.

18. *Modern sacred Music* may likewise be admitted in all liturgical actions if it is truly worthy of the dignity, gravity and sanctity of the Liturgy and if there is a choir which can execute it in a truly artistic fashion.

19. *Popular religious singing* may be freely used in pious exercises; but in liturgical actions, what has been prescribed above in nn. 13-15 must be strictly observed.

20. *Religious music* is to be entirely excluded from all liturgical actions; it may be used in pious exercises; as regards concerts in sacred places, let the norms given below in nn. 54 and 55 be observed.

21. Everything which according to liturgical books is to be sung by the priest and his ministers, or by the choir or the people, belongs wholly to the sacred Liturgy. Therefore:

a) It is strictly forbidden to change in any way the order of the text which is to be sung, to change or omit words, or to repeat them unbecomingly. Also in music which is composed in the style of sacred polyphony and modern sacred Music, all the words of the text must be clearly and distinctly recognized.

z) Similarly, in any liturgical action it is explicitly forbidden to omit entirely or in part any liturgical text which is to be sung, unless the rubrics provide for such omission.

c) If for some reasonable cause, for example because of an insufficient number of singers or because they are not perfectly trained, or also sometimes because of the length of the rite or of the song, some liturgical text or other which pertains to the choir cannot be sung as it is written in the liturgical books, it is permitted only to sing those texts in their entirety either *recto tono* or after the manner of psalms, with organ accompaniment if desired.

CHAPTER III. SPECIAL NORMS

1. The Principal Liturgical Actions in Which Sacred Music Is Used

/1) The Mass

a) *Some General Principles regarding the Participation of the Faithful*

22. The Mass by its very nature requires that all who are present participate in it in the manner proper to them.

a) This participation should in the first place be *interior*, that is, consisting in pious attention of the mind and affections of the heart, through which the faithful “are intimately united to the Supreme High Priest . . . and offer (the Sacrifice) together with Him and by Him, and with Him dedicate themselves.”⁷

b) The participation of those present becomes fuller if to the interior attention is added *exterior* participation, namely, that which is manifested by exterior acts such as the position of the body (kneeling, standing, sitting), ritualistic gestures, and especially by responses, prayers, and singing.

Of this participation the Supreme Pontiff Pius XII in the Encyclical *Mediator Dei* on the Sacred Liturgy, has these words of general commendation:

“They are to be commended who strive to make the Liturgy even externally a sacred action in which all who are present may share. This can be done in more ways than one; when for instance the whole congregation in accordance with the rules of the sacred rites either answer the priest in an orderly and fitting manner, or sing hymns suited to the different parts of the Mass, or do both, or finally in high Masses when they answer the prayers of the minister of Jesus Christ and sing together the liturgical chant.”⁸

It is to this harmonious participation that pontifical documents refer when they speak of “active participation,”⁹ of which the foremost example is that of the priest celebrant and his ministers,

⁷ Encyclical *Mediator Dei*, 20 Nov., 1947; AAS 39-552.

⁸ AAS 39-560.

⁹ AAS 39-530 to 537.

who assist at the altar with proper interior piety and the exact observance of the rubrics and ceremonies.

c) Perfect active participation is reached when there is also *sacramental* participation, that namely by which “the faithful who are present communicate not only by spiritual affections but also by the sacramental reception of the Eucharist, through which they receive more abundantly the fruit of this most holy Sacrifice.”¹⁰¹¹

d) But as the conscious and active participation of the faithful can be obtained only through their adequate instruction, it is good to recall that wise regulation made by the Council of Trent, which prescribes: “The sacred Synod enjoins upon pastors and all who have the care of souls, that frequently in the celebration of Mass (that is in the homily after the Gospel or when catechetical instruction is given to the people), either personally or through others, they explain some part of the text of the Mass and among other things say something about the mystery of this most holy Sacrifice, especially on Sundays and feast days.”¹¹

23. The various ways in which the faithful may actively participate in the most holy Sacrifice of the Mass should be controlled in such a way that all danger of abuse be removed and the chief purpose of such participation be attained, that is, more perfect worship of God and the edification of the faithful.

b) The Participation of the Faithful in Sung Masses

24. The more excellent form of the Eucharistic celebration is the *solemn Mass*, in which the combined solemnity of ceremonies, ministers, and sacred Music expresses the magnificence of the divine mysteries and invites those present to pious contemplation upon them. Hence an effort should be made to the end that the faithful may have a proper appreciation of this form of celebration, taking an appropriate part in it as hereinafter explained.

25. In the solemn Mass, the active participation of the faithful may be had in three degrees:

a) The first degree obtains when all the faithful sing the *liturgical responses: Amen; Et cum spiritu tuo; Gloria tibi, Domine;*

¹⁰ *Cone. Trid.* Sess. 22, cap 6. Cf. also the Encyclical *Mediator Dei*; AAS 39-565: “It is very fitting, as the Liturgy for that matter provides, that the people receive Holy Communion after the priest has partaken of the divine Repast at the altar.”

¹¹ *Cone. Trid.*, Sess. 22, cap. 8; Encyclical on Sacred Music; AAS 48-17.

Habemus ad Dominum; Divnum et iustum est; Sed libera nos a malo; Deo gratias. Every effort should be made that all the faithful, everywhere on earth, be capable of singing these liturgical responses.

b) The second degree is had when all the faithful sing also the parts from the *Ordinary* of the Mass, namely: *Kyrie eleison; Gloria in excelsis Deo; Credo; Sanctus-Bcnndictus; Agnus Dei.* Certainly measures should be taken to assure that the faithful be able to sing these parts of the *Ordinary* of the Mass, at least according to the simpler Gregorian notations. If they cannot sing all of them, there is no objection to selecting the easier ones, for example the *Kyrie eleison*, the *Sanctus-Bcnndictus*, the *Agnus Dei*, to be sung by all, whereas the *Gloria in excelsis* and the *Credo* are sung by the “*schola cantorum.*”

Moreover, care should be taken that everywhere the following easy Gregorian melodies be learned by the faithful: *Kyrie eleison*, *Sanctus-Bcnndictus* and *Agnus Dei*, according to number XVI of the Roman Gradual: *Gloria in excelsis Deo* with *Ite Missa est-Deo gratias*, according to number XV; *Credo* according to numbers I or III. In this way can be achieved the very desirable result that everywhere in the world the common faith which the Catholic people manifest by active participation in the most holy Sacrifice of the Mass may be shown also by their joyful singing together.¹²

c) Finally, the third degree is attained if all those present are so well trained in the Gregorian chant that they can sing also the parts from the *Proprium* of the Mass. This full participation in sacred song is to be urged especially in religious communities and in seminaries.

26. Much is to be made also of the *Missa cantata*, which, though it has no sacred ministers and lacks the full magnificence of ceremonies, is nevertheless embellished with singing and sacred Music.

It is desirable that on Sundays and feast days the parochial or principal Mass be sung.

All that was said in the preceding number about the participation of the faithful in the solemn Mass, is quite applicable also to the *Missa cantata*.

27. In sung Masses the following points are moreover to be noted:

¹² Encyclical on Sacred Music; AAS 48-16.

a) If the priest with the ministers enters the church *per viam longiorem*, it is quite permissible that, after the *antiphon at the Introit with its versicle* has been sung, several other verses of the same psalm be sung also; in which case the antiphon may be repeated after each verse or after every two verses, and when the celebrant arrives at the altar, the psalm is interrupted if need be, the *Gloria Patri* is sung, and the antiphon repeated at the end.

b) After the *antiphon at the Offertory*, it is allowed to sing the old Gregorian tones of those verses which used to be sung after the antiphon.

But if the antiphon at the Offertory is taken from some psalm it is allowed to sing other verses from the same psalm; in which case, after each verse or after every two verses of the psalm, the antiphon may be repeated, and when the Offertory is finished the psalm closes with the *Gloria Patri*, and the antiphon is repeated. If the antiphon is not taken from a psalm, some other psalm suitable to the solemnity may be chosen. It is allowed, however, after the antiphon at the Offertory is finished, to sing some Latin hymn, which must be appropriate to this part of the Mass and must not be continued beyond the *Secret*.

c) The *antiphon at the Communion* should normally be sung while the priest celebrant is receiving the Most Blessed Sacrament. But if Communion is to be given to the people, the singing of this antiphon should begin while the priest is distributing Holy Communion. If this antiphon at the Communion is taken from a psalm, other verses from the same psalm may be sung; in which case, after every verse or every two verses, the antiphon may be repeated, and after the Communion is finished the psalm closes with the *Gloria Patri* and the antiphon is repeated. If the antiphon is not from a psalm, a psalm suitable to the solemnity and to the liturgical action may be selected.

When the antiphon at the Communion is finished, particularly if the Communion of the faithful lasts a considerable time, it is allowed to sing also another Latin hymn which is suitable to the sacred action.

Moreover the faithful who are to receive Holy Communion may recite *Domine, non sum dignus* three times together with the priest celebrant.

d) The *Sanctus* and *Benedictus*, if they are sung in Gregorian

chant, are to be sung continuously; otherwise, the *Benedictus* is placed after the Consecration.

c) During the Consecration all singing must cease and, where such is the custom, also the playing of the organ and of any musical instrument.

/) After the Consecration, unless the *Benedictus* is still to be sung, a sacred silence is recommended until the *Pater Noster*.

g) While the priest celebrant is giving the blessing to the faithful at the end of the Mass, the organ should be silent; and the priest celebrant should pronounce the words of the blessing so that they can be understood by all the faithful.

c) *The Participation of the Faithful in Low Masses*

28. Diligent care must be taken that even at low Mass the faithful be not “like strangers or mute spectators,”¹³ but that they contribute the participation which is demanded by so great a mystery and which is abundantly fruitful.

29. The first way in which the faithful can take part in the low Mass is when each individual *by his own activity* takes part either interiorly, by paying attention to the principal parts of the Mass, or exteriorly, according to the approved customs of various localities.

They are especially to be commended in this regard who have a small missal suited to their capacity and say the prayers with the priest in the very same words of the Church. But since all are not equally capable of understanding correctly the rites and liturgical formulas, and since spiritual needs are not the same in all persons nor permanently unchanging in any one, there is another better and easier way for these people to take part, namely “by piously meditating on the mysteries of Jesus Christ, or performing other pious exercises and saying other prayers, which, though of a different form than the sacred rites, are still essentially in harmony with them.”¹⁴

It must also be observed that if it is customary anywhere to play the organ during low Mass, without any participation of the faithful either by saying prayers in common or by singing, the practice of playing the organ, harmonium, or other instrument

¹³Apostolic Constitution *Divini cultus*, 20 Dec., 1928; AAS 21—40.

¹⁴Encyclical *Mediator Dei*; AAS 39-560, 561.

almost *without intermission*, is to be disapproved. These instruments therefore should be silent:

a) From the arrival of the priest celebrant at the altar to the *Offertory*;

b) From the first versicles before the Preface to the *Sanctus* inclusive;

c) From the Consecration to the *Pater Noster*, in places where that is the custom;

d) From the Lord's Prayer to the *Agnus Dei* inclusive; at the *Confiteor* before the Communion of the faithful; while the *Post-communion* is being said and while the blessing is being given at the end of Mass.

30. The second way of participation is when the faithful take part in the Eucharistic Sacrifice by reciting prayers and singing hymns *in common*. The prayers and the singing should be perfectly appropriate to the respective parts of the Mass; observing also, however, the provisions of n. 14 c.

31. Finally, the third and most complete method is for the faithful to respond liturgically to the priest celebrating, as it were holding a "dialog" with him, and *pronouncing in a clear voice the parts that pertain to them*.

In this fuller participation, four degrees may be distinguished:

a) The first degree, if the faithful give in response to the celebrant the easier liturgical responses, namely: *Amen; Et cum spiritu tuo; Deo gratias; Gloria tibi, Domine; Laus tibi, Christe; Habemus ad Dominum; Dignum et iustum est; Sed libera nos a malo*;

b) The second degree, if the faithful pronounce also the parts which according to the rubrics are to be said *by the server*; and, if Communion is given during the Mass, say also the *Confiteor* and three times *Domine, non sum dignus*;

c) The third degree, if the faithful recite with the celebrant also the parts from the *Ordinary of the Mass*, that is: *Gloria in excelsis Deo; Credo; Sanctus-Benedictus; Agnus Dei*;

d) Finally the fourth degree, if the faithful pronounce together with the celebrant also the parts which belong to the *Proprium of the Mass: Introit; Gradual; Offertory; Communion*. This final degree can be practiced in a worthy and becoming manner only by select groups of people of some education and who have been well trained.

32. In low Masses the entire *Pater Noster*, since it is an appropriate and ancient prayer for Communion, may be recited by the faithful together with the priest celebrant, but only in Latin, and all saying *Amen*; no recitation of it in the vernacular is allowed.

33. In low Masses popular religious hymns may be sung by the people, on condition, however, that they be entirely in accord with the corresponding parts of the Mass (cf. n. 14 *b*).

34. The priest celebrant, particularly if the church is large and there are many people, should pronounce whatever the rubrics prescribe to be said in a clear voice, loudly enough so that all the faithful may suitably and conveniently follow the sacred action.

d) *The Conventual Mass, also Called Mass "in Choir"*

35. Among the liturgical actions which are of special dignity is very properly included the "conventual" Mass, or Mass "in choir," namely the Mass which is to be celebrated every day in connection with the divine Office by those who are bound by ecclesiastical law to choir duty.

For the Mass together with the divine Office is the sum total of Christian worship, the fulness of the praise which is daily offered to Almighty God with external and public solemnity.

But as this full public collective offering of divine worship cannot be made every day in all churches, it is performed as it were *vicariously* by those who are designated for this duty by the law "of choir"; this is particularly true of cathedral churches representing the entire diocese.

Usually, therefore, all celebrations "in choir" should be performed with special elegance and solemnity, that is, with the embellishments of singing and sacred Music.

36. The conventual Mass therefore should *per se* be a solemn one, or at least a *Missa cantata*.

Where by particular law or special induit there exists a dispensation from the solemnity of the Mass "in choir," at least the recitation of the canonical Hours during the conventual Mass should be entirely avoided. On the contrary it is better in such case that the conventual Mass be celebrated as a low Mass in the manner proposed in n. 31, excluding however all use of the vernacular.

37. In regard to the conventual Mass the following also should be observed:

o) Each day there should be only one conventual Mass, which should correspond to the Office recited in choir, unless the rubrics provide otherwise (*Additiones et Variationes in Rubricis Missalis*, tit. I, n. 4). However, the obligation to celebrate other Masses in choir by reason of pious foundations or other legitimate cause, remains unaffected.

b) The conventual Mass follows the regulations for a sung or a low Mass.

c) The conventual Mass is to be said after Terce, unless the one in charge of the community decides for a grave reason that it is to be said after Sext or None.

d) Conventual Masses "outside of choir," which hitherto were sometimes prescribed by the rubrics, are suppressed.

e) *The Attendance of Priests at the Holy Sacrifice of the Mass and So-called "Synchronized" Masses*

38. If it be remembered in the first place that sacramental consecration in the Latin Church is limited to the cases defined by law; and if moreover the Reply of the Holy Office of 23 May, 1957,¹⁵ be kept in mind, declaring invalid the concélébration of the Sacrifice of the Mass on the part of priests who, though clothed in sacred vestments, and whatever be their intention, do not pronounce the words of consecration, it is not forbidden that when a number of priests are gathered together on the occasion of Congresses, "one only performs the sacrifice, and others (all or many) are present at this one Mass and receive the Holy Eucharist during it from the hands of the celebrant," provided "this is done for a just and reasonable cause and the Bishop has not provided otherwise to prevent wonder on the part of the faithful," and provided the basis for acting in this way be not the error mentioned by the Supreme Pontiff Pius XII, namely that the celebration of one Mass at which a hundred priests assist is the same as a hundred Masses celebrated by a hundred priests.¹⁶

39. So-called "synchronized Masses" are forbidden; that is,

¹⁵ AAS 49-370; Canon Law Digest, 4, p. 256.

¹⁶ Cf. the Allocutions of Pius XII to the Cardinals and Bishops, 2 Nov., 1954 (AAS 46-669, 670; Canon Law Digest, 4, p. 142); and to the International Congress on Pastoral Liturgy at Assisi, 22 Sept., 1956 (AAS 48-716, 717).

Masses celebrated in such a way that two or more priests at one or more altars celebrate Mass so simultaneously that all the actions are performed and all the words are pronounced at the same time, using also, especially if a great number of priests are celebrating in this way, certain modern instruments by which this absolute uniformity or "synchronization" may be more easily obtained.

B) The Divine Office

40. The divine Office is performed either "in choir," or "in common," or individually ("« soZo").

It is said to be done "in choir," if the divine Office is performed by a community which is bound to choir duty by ecclesiastical law; "in common," if done by a community which is not so bound.

In whatever way it is done, whether "in choir," "in common," or "*a solo*," if it is done by persons who are deputed by ecclesiastical law to do it, the divine Office is always to be considered an act of *public* worship paid to God in the name of the Church.

41. The divine Office is essentially so composed as to be performed by mutually alternate voices; some parts even, *per se* require to be sung.

42. In view of these postulates, the performance of the divine Office "in choir" is to be retained and encouraged; its performance "in common," and also the singing of at least certain parts of it, according to the convenience of various localities, times, and persons, is warmly recommended.

43. The recitation of the psalms "in choir" or "in common," whether it is done in Gregorian chant or without singing, should be dignified and well executed, keeping the right tone, observing the pauses and producing the words in perfect unison.

44. If the psalms which occur in a canonical Hour are to be sung, they should be sung in Gregorian chant, at least in part; that is, either alternate psalms or alternate verses of the same psalm.

45. The ancient and venerable practice of singing Vespers on Sundays and feast days together with the people according to the rubrics is to be retained wherever it is in effect; where it is not, it should if possible be introduced, at least a few times during the year.

Local Ordinaries should also make an effort to prevent the singing of Vespers on Sundays and feast days from falling into desuetude on account of evening Mass. For evening Masses, which the local Ordinary can permit "if the spiritual good of a notable part of the faithful require it,"¹⁷ should not be a detriment to the liturgical actions and pious exercises by which the Catholic people have been accustomed to sanctify feast days.

Consequently the practice of singing Vespers or celebrating other pious exercises with the Eucharistic Benediction is to be retained wherever it is in effect, even if evening Mass is celebrated.

46. In seminaries of clerics, secular or religious, at least some part of the divine Office should often be performed in common, and as far as possible with singing; and on Sundays and feast days Vespers at least should be sung (cf. c. 1367, 3°).

C) Eucharistic Benediction

47. Eucharistic Benediction is a true liturgical action; hence it should be performed as described in the *Roman Ritual*, tit. X, cap. V, n. 5.

If another way of giving the Eucharistic Benediction is practiced in some locality in virtue of an immemorial tradition, it may be retained with the permission of the Ordinary; but it is recommended that the Roman way of giving the Eucharistic Benediction be prudently encouraged.

2. Concerning Certain Kinds of Sacred Music

/1) Sacred Polyphony

48. Compositions of sacred polyphony, whether ancient or modern, should not be introduced in liturgical actions unless it is previously established with certainty that they are so written or adapted as to be really in accord with the norms given on this subject in the Encyclical *Musicae sacrae disciplinae*

49. Ancient specimens of this art which may be still preserved

¹⁷ Apostolic Constitution *Christus Dominus*, 6 Jan., 1953; AAS 45-15 to 24; Instruction of the Holy Office of the same date; AAS 45-47 to 51; *Motu proprio, Sacram Communionem*, 19 March, 1957; AAS 49-177, 178. All these documents are reported in full in *Canon Law Digest*, 4, pp. 269-282; 286-283.

»8 AAS 48-18 to 20.

in the archives should be carefully searched out, appropriate measures should be taken if necessary for their conservation, and competent experts should be engaged to prepare editions of them, either critical or for use in the liturgy.

B) Modern Sacred Music

50. Works of modern sacred Music should not be used in liturgical actions unless they conform to liturgical laws and to those of the art of sacred Music itself, according to the Encyclical *Musicae sacrae disciplinae*. The decision in this matter rests with the diocesan Commission on Sacred Music.

C) Popular Religious Singing

51. Popular religious singing is to be highly recommended and earnestly promoted; for by it Christian life is imbued with the religious spirit and the minds of the faithful are raised to higher things.

This popular religious singing has its proper place in all Christian public or family celebrations, and even in the activities of daily life; it attains a more excellent role in all pious exercises, whether performed in the church or outside it; and sometimes it is even admitted in liturgical actions according to the norms given above in nn. 13-15.

52. But in order that popular religious hymns may attain their purpose, "they must be in full accord with the doctrine of the Catholic faith; they must express and explain that doctrine correctly; they must use plain language and simple melody; they must be free from pompous expressions and vain excess of words; and, even though short and easy, they should manifest a religious dignity and seriousness."²⁰ The observance of these prescriptions should be the object of particular care on the part of local Ordinaries.

53. It is therefore recommended to all who may have an interest in this matter, to make an appropriate collection of popular religious hymns which have been either written or handed down traditionally by ear, including the older ones, and to have them published, with the approval of the local Ordinaries, for the use of the faithful.

¹⁰ AAS 48-18 to 20.

²⁰ Encyclical on Sacred Music; AAS 48-20.

D) Religious Music

54. That music also is to be highly esteemed and appropriately cultivated which, though by its nature inadmissible in liturgical actions, is yet well suited to arouse religious sentiments in the hearers and to foster religion itself, and hence is rightly called *religious music*.

55. The proper places for producing religious music are concert halls or auditoriums for shows and conventions, but not churches, which are dedicated to divine worship.

In places where there is no musical auditorium or other suitable hall, and yet it seems that a concert of religious music might be of spiritual benefit to the faithful, the local Ordinary can permit such a concert to be held in a church, observing however the following conditions:

a) For arranging any such concert, the written consent of the Ordinary is required;

b) To obtain this permission a petition should be made in writing, in which are stated: the time of the concert, the character of the pieces, the names of the *maestri* (organist and choir master) and of the musicians;

c) The local Ordinary should not grant the permission unless, after hearing the opinion of the diocesan Commission on Sacred Music and taking counsel of any others who may be competent in this field, he is quite sure that the pieces on the program are not only truly artistic but also of a sincerely pious Christian character, and moreover that the persons who are to take part in the program have the qualities mentioned in nn. 97 and 98;

d) At the proper time the Blessed Sacrament must be removed from the church and deposited in some chapel, or even, with due reverence, in the sacristy; if this cannot be done, the audience must be informed that the Most Blessed Sacrament is present in the church, and the Rector of the church must carefully see to it that there be no irreverence toward It;

e) If tickets are bought at the door or programs distributed, all this must be done outside the body of the church;

f) The behavior and dress of the musicians, the singers, and the audience, must bespeak the gravity which is due to the holiness of the sacred place;

g) As far as the circumstances permit, it is desirable that the concert close with some pious exercise, or better still with Eucha-

ristic Benediction, so that the spiritual uplift which the concert aims to produce may be crowned as it were by a sacred action.

3. Books of Liturgical Song

56. Books of liturgical singing for the Roman Church hitherto issued in a typical edition are:

Graduale Romanum, cum Ordinario Missae;
Antiphonale Romanum, for the Horae diurnae;
Officium Dejunctorum, Maioris Hebdomadae and Nativitatis D. N. Jesu Christi.

57. The Holy See reserves to itself all rights of ownership and use of all Gregorian hymns which are contained in liturgical books of the Roman Church approved by the Holy See.

58. The Decree of the Sacred Congregation of Rites, of 11 August, 1905, "Instruction regarding the publication and approval of books containing liturgical Gregorian chant,"²¹ and also the later "Declaration regarding the publication and approval of books containing liturgical Gregorian chant," of 14 February, 1906,²² and another Decree of 24 February, 1911 on certain particular questions regarding the approval of books of chant for the *Propria* of any diocese or religious family,²³ remain in effect.

The regulations issued by the Sacred Congregation of Rites on 10 August, 1946, "on permission to publish liturgical books"²⁴ apply also to books of liturgical chant.

59. Consequently, the *authentic* Gregorian chant is that which is given in "typical" Vatican editions, or is approved by the S. C. of Rites for some particular church or religious family, and which therefore must be reproduced exactly in all respects, that is both song and text, by publishers who have the required permission.

The so-called "*rhythmic*" notations introduced into Gregorian chant by private authority are permitted, provided the value and arrangement of the notes as found in Vatican books of liturgical chant are preserved.

²¹ *Deer, auth.*, 4166.

Deer. auth., 4178.

²³ *Deer, auth.*, 4260.

²⁴ AAS 38-371; Canon Law Digest, 3, p. 571.

4. Musical Instruments and Bells

.4) Some General Principles

60. As regards the use of musical instruments in the sacred Liturgy, the following principles are to be kept in mind:

a) In view of the nature, holiness, and dignity of the sacred Liturgy, the use of whatsoever musical instrument should *per se* be as perfect as possible. Hence it will be better to omit altogether the playing of instruments (the organ alone or other instruments) than to have it done in an unworthy manner; and in general it is better to do something well, though it be of limited scope, than to attempt greater projects for which adequate means are not at hand.

b) Also the difference between *sacred* and *profane* music must be taken into consideration. For there are some musical instruments, the classic organ for example, which by their nature and origin are directly destined for sacred music, and others which are easily adapted to use in the liturgy, for example those of strings and bow; on the other hand certain instruments are by common consent so specially suited to profane music that they can nowise be adapted to sacred use.

c) Finally, only such musical instruments as are played by personal manipulation can be admitted in the Liturgy, not those which are mechanical or automatic.

B) The Classic Organ and Similar Instruments

61. The principal and solemn liturgical musical instrument of the Latin Church has been and remains today the classic or pipe organ.

62. An organ destined for liturgical use, even though it be small, must be artistically constructed, and equipped with the tones which are suited to sacred use; before being put into service it ought to be duly blessed; and it is to be guarded with all diligence as a sacred object.

63. Besides the classic organ, the use of the instrument called a "harmonium" is also admitted, on condition of course that in quality of tone and volume of sound it is suitable for sacred use.

64. The similar instrument called the "electrophonic" organ may be tolerated for a time in liturgical actions when there are

not sufficient funds to buy even a small pipe organ. But in each case there should be an explicit permission from the local Ordinary. And he should first consult the diocesan Commission on Sacred Music or other well informed persons, who should try to make all appropriate recommendations to render the instrument as suitable as possible for sacred use.

65. Those who play the instruments mentioned in nn. 61-64 must be sufficiently skilled in their art either to accompany the sacred singing or the concert of other instruments, or to play the organ beautifully alone; moreover, since it is often necessary in liturgical actions to extemporize by playing music which is appropriate to the various parts of the action, they should have knowledge and experience in the principles governing the organ and sacred music in general.

These players should take the greatest care of the instruments entrusted to them. When they take their place at the organ for sacred functions, they should be conscious of the active part they are taking to promote the glory of God and the edification of the faithful.

66. The playing of the organ either in liturgical actions or in pious exercises should be carefully adapted to the quality of the season or day in the liturgy, to the character of the rites or exercises themselves and to their various parts.

67. Unless there is a custom of long standing or some special reason approved by the local Ordinary to the contrary, the organ should be placed near the main altar in a convenient position, but always so that the singers and musicians on the platform or in the gallery cannot be seen by the people who are in the body of the church.

C) Sacred Instrumental Music

68. In liturgical actions, especially on the more solemn days, besides the organ, other musical instruments also—especially those that are played by passing a small bow over the strings—may be used, either together with the organ or without it, by way of an instrumental concert or to accompany singing, with strict attention, however, to the following regulations which flow from the principles mentioned above (n. 60):

a) The instruments must be of a kind which can really be adapted to sacred use;

b) The playing of these instruments must be done in such a way and with such gravity, and as it were with such chastened religious spirit, as to avoid all suggestion of profane music and to foster the piety of the faithful;

c) The director, the organist, and the players must be well trained in the use of the instruments and in the laws of sacred Music.

69. Local Ordinaries, especially through the services of the diocesan Commission on Sacred Music, should carefully watch that these prescriptions regarding the use of instruments in the sacred Liturgy be really observed; and if necessary they should issue special regulations on the matter in accordance with local conditions and approved customs.

Z?) Musical Instruments and "Automatic" Devices

70. Musical instruments which according to common consent and usage are suited only to profane music, are to be entirely excluded from all liturgical actions and pious exercises.

71. The use of "automatic" instruments and machines, such as the automatic organ, the gramophone, radiophone, dictaphone, or magnetophone, and others of the same sort, is absolutely forbidden in liturgical actions and pious exercises, whether they are held in or out of the church, even though there is question only of transmitting sacred words or sacred music, or of taking the place of the choir and the faithful, or even merely of accompanying them in the singing.

However, it is allowed to use these instruments, even in the church but outside of liturgical actions and pious exercises, in order to hear the voice of the Supreme Pontiff or of the local Ordinary or of other sacred speakers; or to instruct the faithful in Christian doctrine or in sacred or popular religious singing; finally, in processions outside the church, to direct or sustain the singing.

72. Instruments known as "amplifiers" may be used even in liturgical actions and pious exercises to amplify the living voice of the priest celebrant or of the "commentator" or of others who according to the rubrics or by order of the Rector of the church may speak.

73. The use of machines to project pictures, especially those classified as "cinema," either "silent" or "with sound," is most

strictly forbidden in the church, for any reason whatever, even a pious, religious, or charitable one.

Moreover, in building or adapting halls for meetings or shows near the church or, when no other location is available, under the church, care must be taken that there be no direct access from these halls to the church itself, and that the noise from them in no way disturb the holiness and silence of the sacred place.

E) The Diffusion of Sacred Actions by Radio and Television

74. In order to transmit by radio or television liturgical actions or pious exercises, which take place inside or outside a church, express permission of the local Ordinary is required; and he should not give it without being assured in advance:

(?) That the singing and sacred Music are perfectly in accord with the laws of the Liturgy and of sacred Music;

ô) That moreover, in the case of television, all who are to take part in the sacred function are so well prepared that the performance will be fully conformed to the rubrics and will come off with perfect dignity.

The local Ordinary can give this permission habitually for transmissions which are made regularly from the same church, if he knows that all the requirements will be carefully observed.

75. Instruments for sending television should not be brought into the sanctuary if it is possible to avoid it; and they should never be placed so near the altar as to interfere with the sacred rites.

Moreover the operators of these instruments must conduct themselves with the gravity which befits the place and the sacred rite, so as not to disturb the pious attention of those present, especially at those moments when most profound devotion is called for.

76. The provisions of the above article are to be observed also by photographers, the more so in view of the facility with which they can move about with their cameras.

77. All rectors of churches must see to it that the prescriptions of nn. 75 and 76 be faithfully observed; and local Ordinaries should not fail to issue more specific regulations if the circumstances so require.

78. Since radio transmission of its nature demands that the hearers be able to follow it without interruption, when the Mass is being transmitted by radio it is better that the priest celebrant, especially if there is no “commentator,” pronounce the words which according to the rubrics should be said “*submissa voce*,” in a voice slightly louder (“*voce tantisper elevata*”); and so also that he pronounce those which should be said “*clara voce*” more loudly (“*altius*”), so that those listening may be able easily to follow the whole Mass.

79. Finally, before the transmission of holy Mass by radio or television, it is well to inform those who are listening or looking on, that this is not sufficient to satisfy the precept of hearing Mass.

*F) The Times During Which the Playing of Musical
Instruments Is Forbidden*

80. Since the sound of the organ, and still more of other instruments, is an *ornament* of the sacred Liturgy, their use is to be regulated according to the degree of joy which characterizes the various liturgical days or seasons.

81. Hence in all liturgical actions, with the sole exception of Eucharistic Benediction, the playing of the organ or of other instruments is forbidden:

a) During Advent, that is from the first Vespers of the first Sunday of Advent to None of the vigil of the Nativity of Our Lord;

b) During Lent and Passiontide, that is from Matins of Ash Wednesday to the *Gloria in excelsis Deo* in the solemn Mass of the paschal Vigil;

c) On the Ember Days of September, if the Office and Mass of the day are celebrated;

d) In all Offices and Masses of the dead.

82. The playing of other instruments than the organ is moreover forbidden on the Sundays of Septuagesima, Sexagesima, and Quinquagesima, and on the ferias following these Sundays.

83. However, for the days and seasons above mentioned, the following exceptions are allowed:

a) The playing *of the organ and of other instruments* is permitted on feasts of obligation and holidays (except Sundays),

and on the feast of the principal patron of the place, on the titular feast of the church or the anniversary of its dedication, on the titular feast of the religious family or the feast of its founder; or on the occasion of some extraordinary solemnity.

b) The playing *of only the organ or the harmonium* is permitted on the third Sunday of Advent and the fourth Sunday of Lent; in the Mass of the chrism on Holy Thursday, and from the beginning of the solemn evening Mass *in Cena Domini* until the end of the hymn *Gloria in excelsis Deo*.

c) Likewise the playing *of only the organ or the harmonium* is permitted at Mass and Vespers, only to accompany the singing.

Local Ordinaries can further determine these prohibitions and permissions according to approved local and regional customs.

84. During the entire sacred Triduum, that is from midnight before Holy Thursday to the hymn *Gloria in excelsis Deo* in the solemn Mass of the paschal Vigil, the organ and harmonium must be absolutely mute, and must not be used even to accompany the singing, save for the exceptions provided for above in n. 83 *b*.

The playing of the organ and harmonium is forbidden during this Triduum, without any exception and notwithstanding any contrary custom, also in pious exercises.

85. Rectors of churches or other persons whose duty it may be should properly explain to the faithful the reason for this liturgical silence, and should take care that on the same days or in the same seasons the other liturgical prescriptions as to not adorning the altars be also observed.

G) Bells

86. The ancient and fully approved practice regarding the use of bells in the Latin Church should be religiously observed by all concerned.

87. Bells should not be used for churches unless they have previously been solemnly consecrated or at least blessed; and from that moment they should be duly cared for as sacred objects.

88. Approved customs and different ways of ringing bells according to the different purposes for which they are rung are to be carefully retained, and local Ordinaries should not fail to make a summary of the norms that have been given or established by usage in this matter, or, if these are lacking, to prescribe them.

89. Innovations which tend to give the bells a fuller tone or to

make it easier to ring them, may be allowed by local Ordinaries after hearing the opinion of competent persons; in case of doubt the matter should be submitted to the Sacred Congregation of Rites.

90. Besides the various customary and approved ways of ringing sacred bells mentioned above in n. 88, there are in some places special apparatuses consisting of a number of bells which are hung in the belfry itself and produce various melodies or chimes. This playing of bells, which is commonly called a “carillon” (in German, “Glockenspiel”) is entirely excluded from liturgical use. The bells destined for this purpose can neither be consecrated nor blessed according to the solemn rite of the Roman Pontifical, but may receive only a simple blessing.

91. Every effort should be made that all churches and public and semipublic oratories be provided with at least one or two bells, even though they be small ones; it is strictly forbidden to use instead of sacred bells any machine or instrument to imitate or amplify the sound of bells mechanically or automatically; it is allowed, however, to use machines or instruments of this sort after the manner of a “carillon,” as above provided.

92. For the rest let the prescriptions of canons 1169, 1185, and 612 be exactly observed.

5. Persons Who Have the Principal Parts in Sacred Music and the Sacred Liturgy

93. The *priest celebrant* is in charge of the entire liturgical action. All the others take part in the liturgical action in their own way. Hence:

a) *Clerics* who are engaged in the liturgical action in the way and according to the form determined by the rubrics, that is as clerics, whether they act as sacred ministers or as minor attendants, or even if they have a part in the choir or the “*schola cantorum*,” exercise a true and direct ministerial service, and that by virtue of their ordination or reception into the clerical state.

b) *Lay persons* supply an active liturgical participation, and this in virtue of their baptismal character, whereby even in the

most holy Sacrifice of the Mass, they offer the divine Victim to God the Father in their own way with the priest.²⁵

c) Lay persons of the male sex, whether they be boys, youths, or grown men, when they are deputed by competent ecclesiastical authority to serve at the altar or to execute sacred Music, if they perform that function in the way and according; to the form prescribed by the rubrics, exercise a *direct but delegated ministerial service*, on condition, however, in the case of singing, that they form part of the “choir” or “*schola cantorum*.”

94. The priest celebrant and the sacred ministers, besides exactly observing the rubrics, should try to perform the parts assigned to them in the singing as correctly, distinctly, and beautifully as they can.

95. Whenever there is a choice of persons for the celebration of a liturgical action, it is well to give the preference to those who are known to be quite good at singing, especially in the more solemn liturgical actions and those in which the singing is rather difficult or those which are transmitted by radio or television.

96. The active participation of the faithful, especially in holy Mass and certain more complicated liturgical actions, can be better obtained by having a “commentator” who, at the proper moment and in few words, interprets the rites themselves or the prayers and readings of the priest celebrant or of the sacred ministers, and directs the external participation of the faithful, that is, their responses, prayers, and singing. Such a commentator may be admitted, observing the following norms:

a) It is fitting that the commentator be a priest or at least a cleric; if these are not available, the task may be given to a layman of good Christian character who has been well prepared for it. Women may never serve as commentators; the most that can be allowed is that in case of necessity a woman may in some way lead the singing or the prayers of the faithful.

z) If the commentator is a priest or a cleric, he should wear a surplice and be in the sanctuary or at the railing, or in the ambo or the pulpit; if he is a layman, he should be in front of the faithful in a suitable place but not in the sanctuary nor in the pulpit.

²⁵ Cf. the Encyclicals *Mystici Corporis Christi*, 29 June, 1943; AAS 35-232, 233; and *Mediator Dei*, 20 Nov., 1947; AAS 39-555, 556.

c) The explanations and directions to be given by the commentator should be prepared in writing, few, faultless in sobriety, delivered at the proper time and in a moderate voice; never overlapping with the prayers of the priest celebrant; such as to help and not impede the devotion of the faithful.

d) In directing the prayers of the faithful the commentator should be mindful of the prescriptions given above in n. 14, c.

e) In places where the Holy See has given permission for the Epistle and Gospel to be read in the vernacular after the singing of the Latin text, the commentator cannot take the place of the celebrant, the deacon, the subdeacon or the *lector* (cf. n. 16, c).

f) The commentator shall take account of the priest celebrant and accompany the sacred action in such a way that it need not be retarded or interrupted, so that the entire liturgical action be well balanced, worthy, and devout.

97. All those who have any part in the sacred Music, such as the composers, the organists, choir-masters, singers, and even the players, since they take part directly or indirectly in the sacred Liturgy, should be outstanding among the faithful by the example of their Christian conduct.

98. Besides this excellence in Christian faith and morals, they should also, according to their condition and liturgical participation, be more or less instructed in the sacred Liturgy and sacred Music. In particular:

a) The *authors or composers of sacred Music* should have a fairly complete knowledge of the sacred Liturgy itself, in its historical, dogmatic or doctrinal, and practical or rubrical aspects; they should also know the Latin language; finally, they should be thoroughly trained in the art of both sacred and profane Music, and in the history of music.

b) Also the *organists and choir-masters* should have a rather wide acquaintance with the sacred Liturgy and a sufficient knowledge of Latin; finally, they should be so well trained in their own art as to perform their work in a worthy and competent manner.

c) The *singers* too, whether they be boys or adults, should be given in proportion to their capacity enough instruction on the liturgical actions and on the texts which they are to sing, so that they may sing with the understanding and religious sentiment which their service reasonably demands. They should also be

taught to pronounce the Latin words correctly and distinctly. Rectors of churches and others who may be in charge must carefully see to it that good order and genuine devotion be kept in that part of the church where the singers are stationed.

d) Finally, the *players* who are to produce the music must not only be expert in the artistic use of their instruments but must also know how to adapt them to sacred Music, and have enough knowledge of liturgical matters to flavor the exterior practice of their art with a becoming degree of piety and devotion.

99. It is very desirable that cathedral churches and also at least parochial and other important churches should have their own musical “choir” or “*schola cantorum*,” capable of rendering true ministerial service according to article 93, *a* and *c*.

100. In places where a musical choir of this sort cannot be had, it is allowed to make up a choir of the faithful, either “mixed” or consisting only of women and girls. Such a choir however, should keep its own place, outside the sanctuary or outside the railing; the men should be apart from the women or girls, and all unbecoming circumstances should be carefully avoided. And local Ordinaries should not fail to issue precise regulations on this matter, which rectors of churches shall be bound to observe.²⁰

101. It is desirable and recommended that the organists, choir-masters, singers, musicians, and others in the service of the church, give their services gratis for the love of God and from pious and religious motives. If they are unable to do so, Christian justice as well as charity requires that ecclesiastical superiors pay them a just salary according to the approved practice of various localities, observing also the provisions of civil law.

102. It would be well also that local Ordinaries, after hearing the advice of the Commission on Sacred Music, issue a schedule fixing the salaries to be paid throughout the whole diocese to the various persons mentioned in the last article.

103. Finally, all the measures which concern so-called “social welfare” for these same persons should be carefully attended to, observing the provisions of civil law if there are such, if not, following the regulations to be made by the Ordinaries.

²⁰ Cf. *Deer, auth.*, 3964, 4210, 4231, and the Encyclical on Sacred Music; MS 48-23.

6. The Promotion of Sacred Music and the Sacred Liturgy

A) The General Training of Clergy and People in Sacred Music and the Sacred Liturgy

104. Sacred Music is intimately connected with the Liturgy; sacred singing is an integral part of the Liturgy itself (n. 21); finally, popular religious singing is very widely used in pious exercises and sometimes even in liturgical actions (n. 19). Hence it is easily seen that training in sacred Music and in the sacred Liturgy cannot be separated; both belong to Christian life in a degree which varies according to the various states and orders of the clergy and faithful.

Everyone therefore should have some training in the sacred Liturgy and sacred Music, corresponding to his status.

105. The natural and original school of Christian education is the *Christian family* itself, in which children are gradually led to know and practice the Christian faith. Hence children, according to their age and mental development, should be taught to take part in pious exercises and even in liturgical actions, especially the sacrifice of the Mass, and should begin to know and to like popular religious singing, both at home and in the church (cf. nn. 9 and 51-53 above).

106. In *primary and elementary schools*, the following should be observed:

a) If the schools are conducted by Catholics and can follow their own order, the children should learn popular and sacred singing rather well in the school itself, and especially should be taught more fully according to their capacity, about the holy Sacrifice of the Mass and how to take part in it, and should begin to sing the more simple Gregorian hymns.

b) In the case of public schools which are governed by the civil law, local Ordinaries should try to issue suitable regulations to provide for the necessary training of the children in the sacred Liturgy and sacred singing.

107. What has been said of primary or elementary schools is still more to be urged in *intermediate or secondary schools*, where the boys and girls should attain the maturity required for the right conduct of social and religious life.

108. The liturgical and musical education hitherto described

should be continued with greater thoroughness in the *higher institutions of letters and science* which go by the name of “universities.” For it is of the highest importance that those who have finished their higher studies and entered upon the serious duties of social life, should have received also a fuller education in all aspects of Christian living. Hence all priests to whom the care of university students is in any way entrusted should strive to bring them practically as well as theoretically to a deeper knowledge of and a fuller sharing in the sacred Liturgy and, as far as circumstances permit, should use for these students also the form of Holy Mass which was mentioned in nn. 26 and 31.

109. If some knowledge of the sacred Liturgy and sacred Music is required of all the faithful, *young men aspiring to the priesthood* should have a full and solid training in the entire sacred Liturgy and in sacred singing. Hence all the provisions of Canon Law in this matter (canons 1364, 1°, 3° and 1365, § 2) and whatever more specific regulations have been made by competent authority (cf. especially the Apostolic Constitution *Divini cultus* on the ever greater advancement of the Liturgy, Gregorian chant and sacred Music, 20 Dec., 1928),²⁷ must be exactly observed, and this is an obligation in conscience for the persons concerned.

110. Also religious of both sexes, as well as members of secular Institutes, from their probation and noviceship, should receive a progressive and solid training both in the sacred Liturgy and in sacred singing.

Moreover in religious communities of both sexes and in colleges dependent on them, care should be taken to provide capable teachers to teach, direct, and accompany sacred singing.

Superiors of religious men and women should see to it that in their communities not only select groups but all the members of the community receive sufficient practice in sacred singing.

111. There are certain *churches* which *by their very nature* require that the sacred Liturgy together with sacred Music be presented in them with special elegance and splendor; that is, the larger parish churches, collegiate, cathedral, abbatial or religious churches, and the more important sanctuaries. Persons connected with such churches, whether they be clerics, servers, or musicians, should work with all diligence and earnestness to make them-

²⁷ AAS 31-33 to 41.

selves fit and ready to do sacred singing and perform liturgical actions with distinction.

112. Finally, special care should be taken to introduce and develop the sacred Liturgy and sacred singing in *foreign Missions*.

First of all, the difference should be recognized between peoples with a high civilization going back perhaps a thousand years, and others who are not yet touched by higher culture.

With this as a basis, certain general rules are to be kept in mind, namely:

a) Priests who are sent to the foreign Missions should have a suitable training in the sacred Liturgy and sacred singing.

ô) In the case of populations which have made some advance in cultivating their own music, the missionaries should try to bring the native music also into sacred use; they should try especially to arrange pious exercises in such a way that the native faithful may express their religious sentiments in their own language and with melodies suited to their own people. And it should not be forgotten that, as experience proves, even Gregorian hymns can sometimes be easily sung by natives, as they often bear some resemblance to the native songs.

c) In the case of people of lower culture, what has been said above in *b* will have to be modified and adapted to their capacity and character. Where their family and social life is deeply imbued with the religious sense, the missionaries should be very careful, far from stifling that religious spirit, rather to purge it of superstitions and make it Christian, especially through pious exercises.

B) OX the Promotion of Public and Private Institutes of Sacred Music

113. Pastors and rectors of churches should carefully see to it that for liturgical actions and pious exercises, "servers" be available, boys, youths or grown men, who are pious, well trained in the ceremonies and sufficiently practiced in sacred and popular religious singing.

114. Closely linked with sacred and popular singing is the institute known as the "Boy Choristers," which has several times been commended by the Holy See.²⁸

²⁸ Apostolic Constitution *Divini cultus*; AAS 21-23; Encyclical on Sacred Music: AAS 48-23.

It is desirable and an effort should be made that all churches have their own choir of boy singers, well trained in the sacred Liturgy and especially in the art of singing with skill and devotion.

115. It is recommended that in every diocese there be an institute or school for singing and organ music, in which organists, choir-masters, singers, and even musicians may be properly trained.

Sometimes it will be better that such an institute be established by several dioceses through their united resources. And pastors and rectors of churches should attract select young men to these schools and give appropriate encouragement to their studies.

116. Very highly esteemed, finally, should be those higher institutes or academies which are expressly designed for the more complete cultivation of sacred Music. The first among these is the Pontifical Institute of Sacred Music established in Rome by Saint Pius X.

Local Ordinaries should interest themselves in sending some priests who have special talent and inclination for this art to these institutes, especially to the Roman Pontifical Institute of Sacred Music.

117. Besides the institutes for teaching sacred Music, several societies have been founded which, under the name of Saint Gregory, Saint Cecilia, or other saints, have for their purpose to cultivate sacred Music in various ways. Sacred Music will profit greatly from the multiplication of such societies and from their association on a national or even an international scale.

IIS. From the time of Saint Pius X, there should be in every diocese a Commission on Sacred Music.²⁹ Its members, priests or laymen, are appointed by the local Ordinary, who should choose men of learning and experience in the various kinds of sacred Music.

There is no objection to the establishment of a common Commission by several local Ordinaries together.

And since sacred Music is intimately associated with the Liturgy, and this latter with sacred Art, *Commissions on Sacred* .bi³⁰ and on the *Sacred Liturgy*³¹ should also be established in

²⁹ *Motu proprio, Tra le sollecitudini*, 22 Nov., 1903; ASS 36, n. 24; *Deer. auth.* S.R.C. 4121.

³⁰ Circular Letter of the Secretariate of State, 1 Sept., 1924, Prot. N. 34215.

³¹ Encyclical *Mediator Dei*, 20 Nov., 1947; AAS 39-561, 562.

every diocese. It is not forbidden and may even at times be advisable that these three Commissions meet, not separately but together, and try to deal with and settle their affairs with the aid of mutual counsel.

Local Ordinaries should see that these Commissions meet rather frequently as occasion may require; and it is desirable that sometimes the Ordinaries preside at the meetings in person.

His Holiness Pius XII, when this Instruction on sacred Music and the sacred Liturgy was submitted to him by the undersigned Cardinal Prefect of the Sacred Congregation of Rites, deigned to give it his special approbation in all and each of its provisions and to confirm it by his authority; and he ordered that it be promulgated and attentively observed by all concerned.

All things to the contrary notwithstanding.

Rome, from the office of the Sacred Congregation of Rites, the feast of Saint Pius X, 3 September, 1958.

A.AS 50-630; S. C. Rit., Instruction, 3 Sept., 1958. Annotations, *Periodica*, 47 (1958)—120 to 480 (Schmidt); *Monitor Ecclesiasticus*, 83 (1958)—637 (Romita).

Privileges for Germany Not Revoked (Holy Office, 23 Dec., 1958) Private.

A reply of the Holy Office (Prot. N. 345/58):

To His Eminence Joseph Cardinal Frings, Archbishop of Cologne.

Your Eminence:

Last November Your Eminence in the name of the Bishops of Germany referred to the Holy Office by reason of its competency certain questions which had arisen on account of the norms given in the Instruction of the Sacred Congregation of Rites of the 3rd of September of this year on Sacred Music and the Sacred Liturgy, especially as to the manner of assisting at low Mass.

After mature consideration, the Eminent and Most Reverend Fathers of this Supreme Sacred Congregation in the plenary session of Wednesday the 3rd of December, 1958, decreed:

The privileges which were mentioned in a letter of the Secretary of State to His Eminence Cardinal Bertram on the 24th of December, 1943, leaving to the prudent judgment of the local Ordinaries of Germany the regulation of the manner of assisting at Mass, and likewise all the concessions of the Holy Office which were made in the letter of 6 May, 1955, remain in effect; consequently the said local Ordinaries can make use of these privileges also in the future. They should however be watchful that in the use of these privileges nothing be done and nothing be allowed to creep in, which in any way goes beyond the limits of these concessions.

The Supreme Pontiff in the Audience granted on Thursday the 11th of December to the Pro-Secretary of the Holy Office, graciously deigned to approve this decision of the Eminent Fathers.

Will Your Eminence please communicate this decree in whatever way you think best, to the other local Ordinaries of Germany.

(Private); Holy Office, 23 Dec., 1958, N. 345/58, reported in *Periodica*, 48 (1959)—101, from *Kirchliches Amstblatt für die Diözese Mainz* 101 (1959)—19; Annotations in *Ephemerides Liturgicae*, 74 (1960)—57 Puschmann).

Note: The documents referred to in the text are:

1. Letter of the Cardinal Secretary of State to Cardinal Bertram, Archbishop of Breslau, President of the Bishops' meeting at Fulda, 24 Dec. 1943:

N. 7422/43

24 Dec. 1943

As to the various ways of assisting at Mass which are mentioned in the Letter of 10 April of this year, the Eminent Fathers in the exercise of their authority decreed that the practice "of the low Mass attended by the faithful who accompany the text partly in the German language (commonly called *Gemeinschaftsmesse*) as well as of the low Mass at which the faithful assist with appropriate prayers and sacred songs in German" (*Bct-Sing-Messe*), be left to the prudent judgment of local Ordinaries. And likewise, in view of what Your Eminence wrote concerning the "*Missa cantata* with songs in German by the people" (*deutsches Hochamt*), the Fathers granted the petition of your Bishops, so that "this third method which has been in use in Germany for several centuries, is graciously tolerated."

As to the revision of the Breviary, the Fathers also felt that the study of this important matter should be vigorously continued, but that a final solution seems to be not an easy matter and hence not to be expected in the near future.

These observations and decisions of the Eminent Cardinals were confirmed by the Roman Pontiff, and I send them to Your Eminence with the request that you communicate them in the way you find most appropriate, to the other local Ordinaries.

Aloysius Cardinal Maglione
Secretary of State

2. The Letter of 6 May 1955 is not available, but is partly explained by an accompanying letter of the Holy Office, 29 April 1955, addressed to Cardinal Cicognani, Prefect of the Sacred Congregation of Rites, which is as follows:

Annex to the Letter N. 10/55/i, of 6 May 1955
Holy Office, 10/55/i

29 Apr. 1955

The Eminent Fathers on Wednesday the 16th of March of this year issued the following decree:

The concessions which have been made are to be interpreted with the following limitations:

a) Not included in the concession are Pontifical Masses, solemn High Masses with deacon and subdeacon, *Missae cantatae* in seminaries, convents, cathedral and collegiate Chapters (in all of which everything is to be sung in Latin) ;

b) Even in popular Masses, the *Proprium* must be sung in Latin, whereas the *Kyrie*, *Gloria*, *Credo*, *Sanctus* and *Agnus Dei* may be sung in paraphrase in German.

His Holiness deigned to approve the Decree of the Eminent Fathers in the Audience granted to His Excellency Monsignor Domenico Tardini, Pro-Secretary of State to His Holiness, on the 7th of April 1955.

Joseph Cardinal Pizzardo, Secretary

So far as we know, these documents have not been previously published. Copies were obtained for the *Canon Law Digest* through the kindness of Fathers Maximilian Breig, S.J., and Ludwig Fatzaun, S.J., from the Right Reverend Vicar General of the Archdiocese of Cologne, Dr. Joseph Teusch. The principal document (23 Dec. 1958, N. 345/58) appeared also in *Kirchlicher Anzeiger für die Erzdiözese Köln*, for 1 Feb. 1959, p. 57.

Doubts Concerning the Interpretation of the Instruction on Sacred Music and the Liturgy (S. C. Rit., 10 July, 1959) Private.

Following are some doubts proposed by the Bishop of Segni concerning the interpretation of the instruction on sacred music and the liturgy.¹

1) Notwithstanding n. 76 of this instruction, can the local Ordinary simply prohibit the taking of photographs in churches either during or outside of liturgical actions or pious exercises.

2) In view of n. 100 of the same instruction, can it be permitted that a mixed choir or one consisting only of women or girls sing the sacred music in the usual section (in common parlance, the traditional choir loft) at the back of the church or at the side of the sanctuary.

3) According to the mind of n. 18 of the instruction is it allowed that the whole of the sacred music in liturgical actions be sung by only one male singer or by only one woman.

4) Finally, during the singing of one and the same sacred musical composition by a mixed choir or by a homogeneous choir either of men only or of women, can it be permitted that a male or female soloist sing only part of it.

The Sacred Congregation of Rites, after having listened to the opinion of a special Liturgical Commission, replied:

To I. *In the affirmative.*

To II: *In the affirmative*, but in its proper place outside the sanctuary, that is, behind a grill.

To III: *In the negative.*

To IV. *In the affirmative* as regards the male soloist; *in the negative* as regards the female soloist.

(Private); S. C. Rit., 10 July, 1959; reported in *Ephemerides Liturgicae*, 74 (1960), 457.

Doubts Concerning the Dialog Mass and the Rosary During Mass (S. C. Rit., 6 Feb., 1960) Private.

The Archbishop of Liverpool, England, proposed two questions to the S. C. Rit. and was answered as indicated.

¹ Reported above under this same canon.

1. Is it lawful for the faithful at Low Masses to recite in Latin, simultaneously with the celebrant, the *Gloria*, *Credo*, *Sanctus-Benedictus*, *Agnus Dei* without having previously responded to the psalm and *Confiteor*.

Reply: It is agreeable.

2. Is the prohibition of n. 12 of the instruction on sacred music and the liturgy of 3 Sept., 1958, so to be understood that, while Mass is being celebrated, the rosary of the Blessed Virgin Mary is no longer to be recited publicly, even during the month of October.

Reply: The Marian rosary should be said outside of Mass.

(Private); S. C. Rit., 6 Feb., 1960; translated from the Latin text reported in *The Clergy Review*, 45 (1960), 306.

Archdiocese of Chicago: Archdiocesan Commission on Sacred Music and the Liturgy established 24 Sept. 1953. A letter of Archbishop Albert Gregory Meyer, issued on the feast of Christ the King, 25 Oct., 1959, enclosed a Directory of Regulations including lists of music approved and disapproved for weddings, and music recommended for funeral Masses.

CANON 1268

Perpetual Exposition in Side-chapel: Requiem Mass. See c. 818; S. C. Rit., 16 Nov., 1960.

CANON 1269

Revolving Tabernacle: Sisters May Open Mechanically for Adoration (S. C. Prop. Fid., 29 Jan., 1960) Private.

An indult of the Sacred Congregation for the Propagation of the Faith (N. 985/60):

The Superioress of the Sisters of the Cenacle in the city of Tananarive, in the Archdiocese of the same name, prostrate at the feet of Your Holiness, humbly requests the prolongation of the concession made to her by the Rescript of 25 March, 1955 (Prot. N. 1459/55) whereby either she herself or a Sister in case of necessity delegated by her may, in the absence of a priest or other cleric, so turn the revolving tabernacle containing the ostensorium with the Sacred Species, that the ostensorium —

which itself is never touched — becomes visible to the faithful, and may close it after the adoration.

The Ordinary of the Archdiocese of Tananarive recommends the petition.

The Sacred Congregation for the Propagation of the Faith, in virtue of faculties granted to it by His Holiness John XXIII by Divine Providence Pope, grants the requested prolongation for another period of five years, in the form and according to the terms of the prior Rescript.

Given at Rome, from the office of the Sacred Congregation, the 29th of January, 1960.

(Private); S. C. Prop. Fid., 29 Jan., 1960. Translation made from the authentic rescript.

CANON 1271

Tabernacle Lights and Candles for Mass: Composition of Material (S. C. Rit., Decree, 13 Dec., 1957) AAS 50-50.

A decree of the S. C. of Rites, entitled: “concerning the proportion of beeswax or oil to be used in candles for liturgical purposes,” is as follows:

A number of local Ordinaries have asked of this Sacred Congregation whether the decree of 14 December, 1904, n. 4147, is still in force, which prescribes that “the paschal candle which is to be dipped in the baptismal water and the two candles which are to be lighted at Mass, should be of beeswax, at least *jor the greatest part (saltern in maxima parte)*·, and the material of the other candles which are to be put on the altars should be *jor the greater or a notable part*, of the same wax.

And the Sacred Congregation of Rites after hearing the advice of the special Commission decided to reply:

Reply: In the affirmative, *et ad mentem*: the mind is that the paschal candle, the two candles intended for the sacrifice of the Mass, and the candle specially made which in some localities takes the place of the lamp constantly burning before the Blessed Sacrament reserved in the tabernacle, should contain *a proper proportion (congruam partem)* of beeswax or of oil of olives or of other plants, so that in the more important liturgical actions

and for the worship of the Blessed Sacrament the material used should as far as possible be of the best.

However, in view of present circumstances which do not yet make it possible everywhere that *the greatest part (maximam partem)* of those candles be made of the materials mentioned, as long as these conditions continue, it is left to the Bishops' meetings in each country to determine precisely to what percentage the quantity of beeswax, olive oil, or other oil extracted from seed in those countries may be diminished and the candles still be permitted for liturgical use. In places where it is not the practice to have Bishops' meetings, the local Ordinaries are to make the decision. All things to the contrary notwithstanding.

AAS 50-50; S. C. Rit., 13 Dec., 1957. Annotations, *Monitor Ecclesiasticus*, 83 (1958)—152 (Mattei).

CANON 1276

Belmont Abbey and Abbacy *Nullius*: Principal Patroness, Our Lady Help of Christians; secondary Patron, Saint Leo I, Pope. Ap. Letter. Pius XII, 5 Dec., 1957 (AAS 50-621).

Blessed and Immaculate Virgin Mary: Patroness of the Military Vicariate and armed forces of the Philippines. Pius XII, Ap. Letter, 16 July, 1958 (AAS 51-32).

International Pontifical Marian Academy: John XXIII, *Motu proprio*, 8 Dec., 1959 (AAS 52-24). The purpose of the International Marian Academy, now honored with the title of "Pontifical," is to promote studies concerning the Blessed Virgin Mary, especially of a scientific nature, both speculative and historico-critical.

Lafayette-in-Louisiana: Patrons of Diocese, Immaculate Conception and Saint John Mary Vianney. John XXIII, Ap. Letter, 30 Oct., 1959 (AAS 52-144).

Our Lady of Lourdes: Patroness of Pious Union of Italian Shepherds. Pius XII, Ap. Letter, 11 July, 1958: extolls the spiritual benefits which are available amid the poverty of the simple shepherd life; refers to the recent establishment of the Pious Union of Shepherds for the purpose of bringing spiritual aid to shepherds, of whom one hundred thousand have become members of the Association (AAS 50-848).

Rosary: Encyclical, John XXIII, 26 Sept., 1959 (AAS 51-673). English text, *The Pope Speaks*, 6 (1959-60)-68.

Exhortation to Catholics of Rome to recite the Rosary during October. John XXIII, Epistle to Cardinal Micara, Vicar of Rome, 28 Sept., 1960 (AAS 52-814). *The Pope Speaks*, 6 (1959-60)-370.

During October, for peace, John XXIII, Ap. Letter, 29 Sept., 1961 (AAS 53-641).

Saint Benedict: Patron of Italian farmers and of Italian Associations for agrarian reform. John XXIII, Ap. Letter, 12 July, 1961 (AAS 54-151).

Patron of Italian "Knights of Labor." John XXIII, Ap. Letter, 21 March, 1962 (AAS 54-710).

Saint Bona: Patroness of Italian "hostesses" for air travel. John XXIII, Ap. Letter, 2 March, 1962 (AAS 54-707).

Saint Catherine of Siena: five hundredth anniversary of her canonization; Letter of John XXIII to the Very Rev. Michael Browne, General of the Dominicans, 20 July, 1961 (AAS 53-555).

Saint Clare: Patroness of television. Pius XII, Ap. Letter, 14 Feb., 1958 (AAS 50-512).

Saint Dismus, Muss of: For a *period of ten years* the faculty has been granted to offer *twice* a votive Mass of II Class in honor of The Good Thief, on the second Sunday of October in all prisons, reformatories, and houses of correction in the Dioceses of the United States of North America, provided (1) there occur then no liturgical feast of I Class and (2) the rubrics be observed, viz., (a) Commemoration of the Sunday is to be made; (b) the Credo and the Preface of the Most Holy Trinity are to be recited. S. C. Rit., 22 June, 1962, Prot. No. D. 17/962; reported in circular letter, dated 15 Sept., 1962, to all local Ordinaries by the secretary of the Bishops' Commission on the Liturgical Apostolate.

Saint Gabriel of the Sorrowful Mother. Centenary of his death commemorated in a letter of John XXIII to the Very Reverend Malcolm La Voile, General of the Passionists, 27 Feb., 1962 (AAS 54-160).

Saint Gregory Barbarigo: Feast for the universal Church, June 17. John XXIII, Litt. Decret., 26 May, 1960 (AAS 52-437).

Saint Isidore the Farmer: Patron of farmers in Spain. John XXIII, Ap. Letter, 16 Dec., 1960 (AAS 53-357).

Saint James the Less: Letter of John XXIII to the Very Reverend Basil M. Heiser, Superior General of the Friars Minor Conventual, on the twenty-first centenary of the martyrdom of Saint James the Less, 30 Apr., 1962 (AAS 54-388).

Saint John Bosco: Patron of Columbian apprentice workers. John XXIII, Ap. Letter, 16 Oct., 1958 (AAS 52-142).

Patron of Young Workers of Spain. John XXIII, Ap. Letter, 22 Apr., 1960 (AAS 52-759).

Saint John Mary Vianney: Secondary Patron for Archdiocese of Dubuque. John XXIII, Ap. Letter, 25 July, 1960 (AAS 53-258).

Saint Joseph: An Apostolic Epistle of John XXIII on Saint Joseph, Patron of the universal Church, recalls the pronouncements of the Supreme Pontiffs of the last 100 years, beginning with Pius IX, and urges prayers to Saint Joseph for the success of the II Vatican Council. John XXIII, Ap. Epistle, 19 March, 1961 (AAS 53-205). *The Pope Speaks*, 7 (1961)-123-130.

Saint Lawrence of Brindisi: Declared Doctor of the Church; feast July 21. John XXIII, Ap. Letter, 19 March, 1959 (AAS 51-456).

Text of Office and Mass, S. C. Rit., 8 July, 1959 (AAS 51-593).

Saint Louise de Marillac: Patroness of Christian social works. John XXIII, Ap. Letter, 10 Feb., 1960 (AAS 52-556).

Saint Patrick: Allocution of John XXIII, 17 March, 1961 (AAS 53-221). *The Pope Speaks*, 7 (1961)-136-139.

Saint Paul: Nineteenth centenary of his coming to Malta. John XXIII, Radio Message, 24 July, 1960 (AAS 52-770).

Saint Peter of Alcantara: Letter to the Very Reverend Augustine Sépinski, Minister General of the Order of Friars Minor, on the fourth centenary of the death of the Saint. John XXIII, 11 Jan., 1962 (AAS 54-94).

Saint Raphael Archangel: Principal Patron for Archdiocese of Dubuque. John XXIII, Ap. Letter, 25 July, 1960 (AAS 53-258).

Saint Teresa of Avila: Commemoration of fourth centenary of her reform of Carmel. John XXIII, Letter to Cardinal Cento, 16 July, 1962 (AAS 54-566).

United States: Induit to Celebrate Mass and Office of Five Special Feasts of Saints. In the *calendarium particulare* perpetually approved for use in the United States, the following feasts with their proper Offices and Masses are to be observed as feasts of III Class "in all the Dioceses of the United States of North America": (1) St. Peter Claver, Conf., 9 September (with a commemoration of St. Gorgonius, Mart.); (2) Sts. Isaac Jogues, John de Brebeuf and Companions, Martyrs, 26 September (with a commemoration of Sts. Cyprian and Justina, Virg., Martyrs); (3) St. Isidore, the Farmer, Conf., 25 October (with a commemoration of Sts. Chrysanthus and Daria, Martyrs); (4) St. Frances Xavier Cabrini, Virg., 13 November (with a commemoration of St. Didacus, Conf.); (5) Blessed Virgin Mary of Guadalupe, 12 December (with a commemoration of the feria). S. C. Rit., 22 June, 1962, Prot. No. D. 17/962; reported in circular letter, dated 15 Sept., 1962, to all local Ordinaries by the secretary of the Bishops' Commission on the Liturgical Apostolate. In the petition explicit mention was made of the variance of the proposed dates for Sts. Frances Xavier Cabrini and Isidore, the Farmer, from the dates given in the M.P.A.L. section of the missal and in previous induits.

CANON 1307

The Oasis Movement: Vow of Chastity and Act of Consecration Approved (Holy Office, 21 June, 1952) Private.

Letter of the Holy Office to the Secretary of the Sacred Congregation of Religious is as follows:

Prot. N. 251/51 From the Holy Office, June 21, 1952

Your Excellency:

With your esteemed letter (N. 038/52), dated April 15 1952, Your Excellency informed this Sacred Congregation that the

Reverend Father Rotondi S.J., called before the Sacred Congregation of Religious, has declared himself ready to accept whatever suggestion should be made regarding the practice of the vow of chastity for six months, as also would the Reverend Father Lombardi S.J., in their apostolate among youth.

Having examined very carefully all the information concerning this matter which has been referred to this Holy Office, the Eminent Prelates and Reverend Fathers of this Supreme Congregation have declared the following in reference to the above:

"There is no objection as long as it is done with the permission of the respective confessor and not in public but in private."

The above information is herewith communicated to Your Excellency so that the above-mentioned Reverend Fathers may be informed of this decision.

(Private) ; Holy Office, 21 June, 1952.

Note: This letter was signed by Cardinal Pizzardo, then Secretary of the Holy Office, and was addressed to the then Secretary of the S. C. of Religious, Rev. Arcadio (now Cardinal) Larraona.

The letter fails to mention many points of collateral information, which we have accordingly obtained from other sources.

We received the text of the letter from two sources, namely: from the International Pius XII Center, Rocca di Papa, Italy (Movement for a Better World), and from the Reverend Wilfrid Stibbs, Promoter of the same Movement for Great Britain. Our inquiries were inspired by an article by Father Stibbs in the *Clergy Review* for May, 1961, "A New Approach to Youth: the Oasis Movement" — *Clergy Review*, 46 (1961)—267.

From these unexceptionable sources the following essential information about the Oasis Movement is derived:

Formula of the Act of Consecration: "O King divine, Jesus, Saviour of the world, I,-----give thanks to Thee for having chosen and called me to offer Thee, through the hands of Mary Immaculate, my whole youth. I, then, undertake to keep my purity free from stain, and this today I vow. I desire to meditate, to visit Thee, and be nourished by Thee every day. I want to honor Mary, Thy mother and mine, with the daily Rosary. I also put at the service of Thy Church my time and energy. Accept in the odor of sweetness this

total offering, and give me the grace of being able to face even death so as to remain faithful to Thee, O divine King, Jesus, Saviour of the world.”

(We have the assurance of Father Rotondi that this Act of Consecration is approved, though there is no separate decree on the subject.)

Conditions for making the Act of Consecration: Four conditions are laid down under which the Act of Consecration may be made:

1. The confessor's advice must be obtained in order to remove all danger of undertaking the vow lightly or without forethought.
2. The vow may be made for a single day, or for periods up to a maximum of six months.
3. Any priest can absolve from the vow at any time.
4. No new obligation is added to the already existing natural obligation (though of course, by reason of the vow, it becomes binding by a new title).

The Oasis Movement is not and does not intend to become an association or organization of any sort; it is simply a movement with a distinctive spirit and practice which have the approval of the Church.

CANON 1322

The Church's Right to Teach is of divine origin and independent of the State. Annual statement of the U. S. Hierarchy, 16 Nov., 1958. *The Catholic Mind*, 57 (1959)-181.

CANON 1324

All Associations and Sections, Even Autonomous, of Y.M.C.A. Fall Under the Holy Office Instruction on the Y.M.C.A. (Holy Office, 1953, and 30 Jan., 1954) Private.

Given herewith are two documents clarifying the Holy See's attitude toward the Y.M.C.A. in any form. The first document carries no date but was published in a certain Polish publication on 25 October, 1953, and, seemingly, was sent to Archbishop Gawlina about that time. It is preceded by an introduction giving the background for the reply.

For quite a long time already there have existed among Catholic Poles some differences of opinion and confusion as regards the attitude toward the Organization “Young Men's Christian Association” (Y.M.C.A.), and in particular toward

the Polish Section of this Association. These doubts are unequivocally and finally set aside in a letter of the Papal Congregation of the Santo Ufficio addressed to H. E. Archbishop Gawlina following upon endeavors undertaken in Rome by the Polish Y.M.C.A. to have Catholic priests appointed as liaison officers between the Polish Clergy and the Organization of the Y.M.C.A. abroad.

The full text of this letter, stating explicitly that the Y.M.C.A. is not a Catholic Organization¹ and therefore that Catholics should not co-operate with it, is quoted below:

Most August Excellency,

The representatives of the Polish Section of the Y.M.C.A. who recently visited Rome have asked the Holy See whether this Section established in 1922, e.g., after the publication of the well-known Instruction of the Santo Ufficio concerning the Y.M.C.A.² falls under the regulations and preventive measures embodied in this Instruction.

According to the statements of these representatives, the above-mentioned Section should be considered as autonomous in its relations with the World Organization of Y.M.C.A.'s, and its character should dissipate any reservations held against it by the Holy See.

The reply of the Holy See in this matter was that the Instruction in question is binding also for the Polish Section of the Y.M.C.A.

In view of the above they were told that it is not possible to agree with their request to appoint Catholic priests as liaison officers between the Polish Clergy and the Association of the Polish Y.M.C.A. abroad.

Will Your Excellency be good enough to take care to communicate this reply of the Santo Ufficio to the competent Church authorities appropriately, so that they may know what attitude they have to adopt in this matter?

I take this opportunity to convey to Your Excellency the expression of my highest and most sincere consideration.

Yours,
Joseph, Cardinal Pizzardo,
Secretary

¹ Cf. Canon Law Digest, 4, pp. 366-370.

² 5 Nov., 1920; reported in Canon Law Digest, 1, p. 607.

(Private); Holy Office, 1953, Prot. N. 151/20; reported in *Gazeta Niedzielna*, 25 October, 1953; above text supplied by the Apostolic Delegation at London, England.

The Apostolic Delegation at London, England, carried on some correspondence with the Holy See concerning the Y.M.C.A. in December, 1953, and January, 1954. The conclusion of the correspondence is the following reply of the Holy Office.

In this connection, this Supreme Sacred Congregation can only confirm the reply given the same representatives and officially communicated to His Excellency, Monsignor Gawlina, that, namely, the well-known instruction of the Holy Office applies also to the aforementioned section of the Y.M.C.A.

As a result, it is useless for them to have further recourse to the Holy Office unless they change the name of their association, render it really Catholic, and, at the same time, dissociate themselves completely from the comparable international organization.

(Private); Holy Office, 30 Jan., 1954; letter to the Apostolic Delegation at London, England; translated from the text supplied by the same Delegation with its permission to publish both this and the previous document, copies of which were kindly obtained for the *Canon Law Digest* by the Rev. L. L. McReavy, Ushaw College, Durham, England.

Parties and Candidates Nominally Christian but Co-operating With and Favoring Communists (Holy Office, 4 April, 1959) AAS 51-271.

The Holy Office was asked:

Whether in electing political officials, Catholic citizens may vote for parties or candidates who, although they do not profess principles contrary to Catholic doctrine, and even call themselves "Christian," are in fact associated with communists and favor them by their action.

Reply: In the negative according to the Decree of the Holy Office of 1 July, 1949, n. I.¹

On Thursday 2 April, 1959, His Holiness by divine Providence Pope John XXIII, in the Audience granted to the Eminent and Most Reverend Cardinal Pro-Secretary of the Holy

¹ AAS 41-334; *Canon Law Digest*, 3, p. 658.

Office, approved the resolution when it was presented to him and ordered that it be published.

Given at Rome, from the Holy Office, 4 April, 1959.

AAS 51-271; Holy Office, 4 April, 1959. Annotations, *Monitor Ecclesiasticus*, 84 (1959)–179 (Spiazzi). Cf. *America*, 51 (1959)–269.

Historical Truth of Sacred Scripture (Holy Office, *Monitum*, 20 June, 1961) AAS 53-507.

As the praiseworthy fervor for biblical studies has grown, judgments and opinions have become current in various countries, which endanger the genuine historical and objective truth of Sacred Scripture, not only of the Old Testament (a fact which was deplored by the Supreme Pontiff Pius XII in the Encyclical *Humani Generis*)¹ but also of the New, even concerning the words and deeds of Christ Jesus.

Since these judgments and opinions are causing anxiety to Pastors and to the faithful, the Most Eminent Fathers who are in charge of protecting faith and morals have decided to warn all persons who write or speak about the Sacred Books, to treat this most important subject with due prudence and reverence, bearing always in mind the teaching of the Holy Fathers and the sense and *Magisterium* of the Church, so that the consciences of the faithful be not disturbed nor the truths of the Faith compromised.

N.B. This *Monitum* is issued with the consent also of the Eminent Fathers of the Pontifical Biblical Commission.

Given at Rome from the Holy Office, the 20th day of June, 1961.

AAS 53-507; Holy Office, *Monitum*, 20 June, 1961.

Dangers Arising From Some Works of Father Teilhard de Chardin (Holy Office, *Monitum*, 30 June, 1962) AAS 54-526.

There are in circulation certain works of Father Pierre Teilhard de Chardin, published even after the author's death, which are winning considerable favorable recognition.

TÂS~42-576.

Without undertaking to pass judgment on matters which pertain to the positive sciences, it is sufficiently clear that in the field of philosophy and theology the said works contain such ambiguities and even such grave errors as to offend against Catholic doctrine.

Wherefore the Eminent and Most Reverend Fathers of the Supreme Sacred Congregation of the Holy Office exhort all Ordinaries, Superiors of religious Institutes, Rectors of Seminaries and Presidents of Universities to protect effectively the minds especially of young persons against the dangers of the works of Father Teilhard de Chardin and his followers.

Given at Rome, from the Holy Office, the 30th day of June, 1962.

AAS 54-526; Holy Office, *Monitum*, 30 June, 1962.

- Integration and the Christian Conscience: Statement to the President's Commission on Civil Rights delivered by Very Rev. John J. Egan as the representative of Most Reverend Albert G. Meyer, Archbishop of Chicago, 6 May, 1959, *The Catholic Mind*, 57 (1959)-469.
- Psychoanalysis. Sec c. 129; (AAS 53-571).
- Race Relations: Segregation as a tool of "white supremacy" and "Apartheid" arc contrary to both charity and justice. Gradual but genuine integration is a duty. Pastoral Letter of the South African Hierarchy, read in all Catholic churches of South Africa, 21 July, 1957. *The Catholic Mind*, 56 (1958)-187.
- The human race is one and, as a result, all men possess the same basic rights and all have corresponding duties. Any efforts to maintain the superiority of persons of one color and the inferiority of those of another color are wrong. A multiracial society must be developed. Pastoral Letter of the Hierarchy of Northern Rhodesia, read in all churches of Northern Rhodesia, 6 Jan., 1958. *The Catholic Mind*, 57 (1959)-88.
- Racial Injustice: Segregation in education, housing, employment opportunity, particularly as promoted by a minority in the U. S. against Negroes, is immoral. Statement of U. S. Hierarchy, 13 Nov., 1958. *The Catholic Mind*, 57 (1959)-82.
- Virgin Birth: Caution as to Writing on this Subject. See c. 501, Holy Office, 27 July, 1960.

CANON 1325

Local Conferences and Conventions of nn "Ecumenical" Nature: faculty of local Ordinaries to permit: renewed by Holy Office, Letter of notification from U. S. Apostolic Delegate, 24 Feb., 1961.

1 Reported in Canon Law Digest, 3, p. 541.

CANON 1326

- Teaching Authority of Bishops: Summarizing some important pronouncements of the U. S. Hierarchy in the year 1959, the NCWC *Newsnotes* for Dec., 1959-Jan., 1960, reports:
- The U. S. Hierarchy has issued three major statements on issues in international life. They deal with *obstacles to freedom and peace; birth control and population; migration*. All emphasized what the Migration statement described as "heroic measures necessary to alleviate misery and raise the living standards in distressed countries."
- In a statement entitled "Freedom and Peace," the Bishops said at the dose of their annual meeting that "without freedom under God for every man and for every nation, there can be no peace."
- Describing world communism as the first obstacle to peace and freedom, the Bishops declared: "Ultimately, the problem of communism as a threat to peace and freedom will be met only when we exemplify the principles that we proclaim as Christian members of a nation dedicated to God's law."
- "Our preoccupation with communism," the Hierarchy continued, "should not deter us from seeking to solve other problems that may endanger peace and freedom. The social and economic problems of the world, and particularly those of Asia, Africa, and some areas in Latin America pose a twofold challenge that can be met."
- In the statement on Birth Control and Population the Bishops restated the Catholic position that birth control is a morally objectionable solution to the need for more food and resources to meet population growth. They condemned a growing propaganda campaign to influence international, national and personal opinion in favor of birth prevention programs.
- Besides condemning birth control programs as morally wrong, the Bishops argued that such programs arc also "a humanly, psychologically, politically disastrous approach to the population problem."
- The final statement on "World Refugee Year and Migration," issued in behalf of the retiring Administrative Board of the National Catholic Welfare Conference, questioned whether the U. S. immigration quotas were large enough, "considering the immense economic strength of our country."
- The United States has a fourfold obligation, the statement said, to share our abundance, to welcome the immigrant, to promote and cooperate with world policies of resettlement, and to aid underdeveloped nations.
- (NCWC *Newsnotes*, Dec. 1959-Jan. 1960.)

CANON 1327

Sacred Preaching (John XXIII, Allocution, 10 Feb., 1959) AAS 51-190.

The following is the full text of the Allocution of Pope John XXIII, delivered to the Lenten preachers of Rome on 10 February, 1959.

Beloved sons:

Our Lord is multiplying the occasions of consolation for Our spirit, and of joy and encouragement for all, in a succession of incidents and contacts which impart ever greater confidence to the words of the Father to his sons.

A few days ago at the Retreat House of Saints John and Paul of the Passionist Fathers, We met the fine group of the Pastors of Rome, gathered there with the Cardinal Vicar and his two Vice-Regents.

That meeting — We are happy to say this also to you — was a festive occasion for Our heart.

At the beginning of Lent it is a special joy for Us to extend a “welcome” to you, preachers chosen to give the customary doctrinal instructions in a particularly lively and intensive form in preparation for Easter; and also to extend a most hearty “welcome” to those who assist in the parochial ministry of souls.

The voice of the priest is blessed and efficacious at all periods of his life, but in youth and vigorous maturity it acquires a special power of penetration.

We are all preachers, and we must be at the same time, “*not hearers only, but doers of the word*”; that is, not merely hearers and mechanical transmitters, but living witnesses of this divine teaching.¹

It is the Catholic Epistle of Saint James which contains just the directives that are so wise and appropriate for this gathering, especially for uniting in the same person those eminent qualities which make the holy priest truly an agent of persuasive force.

Eloquence, if it is combined with a high manifestation of the pastoral virtues in the speaker, is among the noblest and most glorious gifts to be found in a man of the Church.

Saint Peter Damian makes a two-fold eulogy of a son of the sanctuary, of whom we expect — these are his words — “*ut sententiis spiritualis doctrinae exuberet et religiosae vitae splendore coruscet*,” that he be deeply learned in spiritual doctrine and aflame with sanctity.²

This union of the two qualities is of the highest necessity because holiness of life must reflect its light upon the quest of learning, sacred or profane; and a shining example of virtue is

¹ James, 1:23.

² Lib. VIII, Letter to Cintius.

more effective than the greatest erudition and a studied urbanity of speech.

If we hark back to the Fathers of the Church, we realize better the truth of what Saint Gregory says in his thirtieth homily on the Gospel: “Vain is the voice of the teacher, if he cannot impart the warmth of love.”³ And that other observation, equally poignant and penetrating, which follows on the same page: “If one’s teaching comes not from his inmost soul, his voice sounds from without, and in vain.”⁴

This We are glad to repeat by way of introduction and because it is a satisfying thought.

Really, the combination of circumstances that surround Our humble life, and yours — the new Bishop of Rome, Pastor of the Universal Church, and his helpers in the sacred ministry — opens Our hearts to a splendid hope and to a still greater joy.

This participation of yours in the serious task of communicating the sacred doctrine which is the edification of the Christian people, brings into play special graces for the invigoration and improvement of the whole religious structure which is the diocese.

Here are a few brief considerations for the direction and enlightenment of the ministry of the word. The holy season of Lent makes them the more sacred and appropriate. They concern the whole complex of your preaching to the faithful: *word and example*.

We live in times that are disordered and at cross purposes because of complications that are often feverish, cravings that have become insatiable and overpowering, in the maelstrom of the relationships of civil life, even among Christians.

Sacred preaching placed at the service of the priest’s total ministry should be especially characterized by three beautiful qualities: wisdom, simplicity, charity.

I. Wisdom. Wisdom shows itself in the careful choice of subjects for preaching, whether it be the ordinary preaching through the year, homiletic and catechetical, or extraordinary, such as that for Lent or in preparation for the major feasts of the liturgical calendar.

From Our first efforts toward the development of the religious life of Rome, We have learned that there is really an abundance

³ “*Otiosus est sermo docentis, si praeberet non valet incendium amoris.*”

⁴ “*Si intus non sit qui doceat, doctoris lingua externis in vacuum laborat.*”

of sacred preaching in the churches, institutions, and pious associations, with a varying attendance of the faithful, more or less consoling. However, it may be that because of a certain lack of continuity in the program, this or that aspect of doctrine is neglected, so that the points as a whole do not follow very well the general program for the teaching of all revealed truth. An appropriate and well prepared directory might well turn out to be one of several fine flowers which the coming Synod of Rome promises to bring to bloom.

A preacher may be tempted to go off into poetry or literature when speaking on the pleasant subjects, or to center his efforts on apologetics, perhaps wasting time on ancient formulas without taking account of the sometimes tremendous needs of the present day and the progress of pastoral experience.

Let us be assured of this: what the people want from us is the substantial bread of truth; let us not give them little snatches and tales more or less edifying which cannot take deep hold on the soul.

There are some subjects which are of special importance and gravity, for example: the idea of guilt and punishment; *giving to every one his due*; private and public worship; the observance of holy days; the sacred obligations of married life; the education of children; respect for the human person — and all this, not with strokes of vain erudition but by vital and interesting expositions of heavenly truth.

The ideal is to be so skilful in framing the outline of the doctrine, so as to keep due proportion, forget nothing and turn everything to the advancement of solid intellectual formation.

When the priest first presents himself in the pulpit, after a few words the faithful — those of them who besides the duties of worship and piety do not forget the other very grave obligation of religious instruction — know instinctively the degree of remote and immediate preparation which the speaker has made, the appropriateness of the subject he has chosen, and his capacity for synthesis, so as not to give the impression that the conclusions seem to stand alone without any premises.

A heavy responsibility is this, which rests on the conscience of the priest who preaches; it is one which makes him tremble; it is the robust echo of these words of Saint Isidore of Spain: “Just as in a coin both the figure and weight of the metal are

required, so in every ecclesiastical teacher, look both to what he teaches and to how he lives.”^{5*}

II. Simplicity. Simplicity is the great quality of a preacher who is looking for the surest way to touch the conscience. Simplicity does not mean to talk at random or “off the cuff” (“a *braccio*” as they say in Rome): it demands serious preparation by prayer and study. It means the definite direction of the thought to the end which the speaker has in view; it means that the time of the sermon is measured by the needs of the faithful for instruction and not by the pleasure of hearing oneself talk. Simplicity is not anxious to make a fine figure, nor for the well-turned phrase which brings applause; rather it makes one fearful of whatever may interrupt the flow of grace in the souls of the listeners.

Remember the saying of Saint Bernard, that the preacher he prefers to listen to is one “who draws not cheers for himself but tears from me.”⁰

Think of the great apostles of history, the saintly preachers of the fifteenth and sixteenth centuries, who aroused enthusiasm not by the forms of philosophic speculation, abstruse concepts, meaningless expressions, but with the trim, direct, appropriate, and living words of the divine message.

III. Charity. Is it necessary to repeat this, for us who ought to be the most convinced apostles of charity? And to be so with determination, even and especially *in the time of anger*? Yes, beloved sons, charity is the distinguishing mark of the good preacher, charity in word, in manner, in the matters treated and the way of treating them, in pointing out errors and faults.

“If you love God,” says Saint Augustine, “draw all to the love of God; draw those that you can reach, by exhortation, forbearance, questioning, argument, presenting your reasons with meekness and gentleness.”⁷

This is certain, there is no more beautiful tribute to a sacred orator than that the persons to whom he speaks are led to think:

s "Sicut in numismate metallorum figura et pondus requiritur, ita in omni doctore ecclesiastico videatur quid doceat et quomodo vivat"—(Dien, 36).

**"Qt(i non sibi plausum, sed mihi planctum moveat"*—(Sermo 59 in Cant. Cant.).

7 "Si amatis Deum rapite omnes ad amorem Dei; rapite quos potestis, hortando, portando, rogando, disputando, rationem reddendo cum mansuetudine, cum lenitate"—(Narr. in Ps. 33, Sermo 2, 6).

he is the very image of the good Jesus: he is one of His disciples, worthy of veneration, *meek and humble of heart*.

This is true of the most distinguished priests whose memory is cherished in the history of every diocese and in all religious families from the oldest to the more recent ones. We recall with fervent gratitude the many and many such men whom We Ourselves have met along the way.

The very silence of the audience, the thoughtful lowering of the head, the flocking of the people to the confessional, these are tributes to the man of the Church.

Charity goes hand in hand with truth. Have no hesitancy then, in repeating again this year that we have come upon days of salvation, days of penance and of discipline for our senses, internal and external. Say it in respectful terms but unmistakably, as Jesus said it in His time and to His people.

We are preparing ourselves to contemplate the Passion and Death of Christ, and the sorrows of His Mother and ours, blessed and dear.

Christianity without the cross, without suffering, without assaults from the evil one, is and would remain incomprehensible. But suffering of whatever kind becomes bearable through the offering and acceptance of the gift of charity. Let us remember this and teach our people never to forget it.

Suffering sanctified by charity brings souls ever closer to a foretaste of a life of intimacy with Our Lord, that living for God at the highest level, in Christ Jesus, of whom the whole life of the Church is a reflection. She suffers, yes; she is oppressed, at times persecuted; but she remains ever cheerful, generous and victorious.

Finally, as a sort of summary of this conversation of the Father with his sons, let Us present to you this program for the approaching period of preaching, and for all preaching:

— God has called us to enlighten consciences, not to confuse and force them;

— He has called us to speak with the same simplicity with which we pronounce the articles of the Apostles' Creed, not to propound complicated reasoning, nor to court the favor of our hearers;

— He has called us to heal our brethren, not to terrorize them.

May the blessed Jesus help us with His grace, which is *joy and peace in the Holy Spirit*. Amen.

AAS 51-190; John XXIII, Allocution, 10 Feb., 1959.

Preaching: Allocution, John XXIII, 13 Feb., 1961 (AAS 53-154). *The Pope Speaks*, 7 (1961)-49-54.

CANON 1350

Missions: Encyclical of John XXIII, 28 Nov., 1959 (AAS 51-833). The NCWC bulletin, *Newsnotes* (Dec., 1959-Jan., 1960) selects this salient point for emphasis: "The Holy Father emphasized the preparation of Catholics in mission areas for active roles in public life, as well as the continuing need to recruit native priests and lay missionaries." Full English version in *The Pope Speaks*, 5 (1958-59)-363.

First International Missionary Congress. John XXIII, Letter to Cardinal Gerlier, Archbishop of Lyons, 20 March, 1962, on the occasion of the First International Missionary Congress (AAS 54-382).

CANON 1353

Primary Pontifical Work for Priestly Vocations: new Summary of Indulgences, S. Paen., 9 June, 1961 (AAS 53-521).

Training of Seminarians: Allocution of John XXIII to Rectors of Seminaries from all parts of Italy, 29 July, 1961 (AAS 53-559). *The Pope Speaks*, 7 (1961)-199-205.

Vocations to the Priesthood: Importance of Seminaries. The clergy should be solicitous in encouraging and helping young men who aspire to the priesthood. John XXIII, Allocution, 21 April, 1961 (AAS 53-308). *The Pope Speaks*, 7 (1961)-145-151.

CANON 1354

Select Clerical Students to Be Sent to Rome (S. C. Sem., 18 Jan., 1958) Private

A Letter sent by the S. C. of Seminaries and Universities to all local Ordinaries throughout the world on 18 Jan., 1958 (N. 155/58):

Every one is aware of the need of the higher education of clerical students, especially in our times which are so full of dangers. Everywhere there are persons who either openly attack the sacred heritage of Christian doctrine or seek by indirection to empty it of its meaning: hence those who are called to the inheritance of the Lord must be well armed with the sword of learning; they must be capable leaders, able to eradicate error, to teach wisdom to all nations, ready, as the Apostles tell us, to satisfy every one that asks a reason for the hope which is in us, and able to exhort in sound doctrine and to convince the gainsayers (cf. I Pet. 3:15; Tit., 1:9).

We know that Their Excellencies the local Ordinaries are fully conscious of this supreme pastoral duty and are making every effort to train their young clergy according to the circumstances and needs of our times.

They know too that for attaining this high purpose there is nowhere on earth a place so suitable as is this holy City of cherished memories, made famous by the example of Martyrs and Saints. It is true that young men can be prepared for the priesthood in holiness and learning anywhere; but the training which is received in Rome certainly has special qualities and evident advantages. Those who mature as the hope of the Church here close to the venerated tombs of the Princes of the Apostles and the august Chair of Peter, “imbibe Catholic truth at its very source and learn more easily to venerate and love, as actually before their eyes, the center of unity which God has established in the Apostolic See” (Leo XIII).

The Roman Pontiffs have been moved by these considerations and objectives to establish in Rome ecclesiastical Colleges of various nations and to endow them with many privileges, so that “from every tongue and tribe and people and nation under heaven” young men of good promise may easily and conveniently have the benefit of so many great advantages in their spiritual formation.

The Supreme Pontiffs themselves have very frequently spoken of the training of young clerics in Rome, and accordingly we have thought it well to send to Your Excellency the little booklet which we enclose herewith and which contains the principal ecclesiastical documents on the subject.

It is indeed a source of great joy to observe that a considerable

number of students from all over the world — chosen with care by Their Excellencies the Bishops in their eagerness to accede to the wishes and exhortations of the Supreme Pastor — are being trained for the priesthood under the benevolent protection of the Holy Father here in Rome amid the sacred monuments of Christian antiquity, and thus enjoying many advantages are preparing more effectively the arms with which, as good soldiers of Christ, they may offer most useful service to religion and to human society.

After having well and thoroughly pondered these advantages, while we earnestly hope that they may be enjoyed by as many clerical students as possible, we very kindly request Your Excellency — who has nothing more at heart than to provide learned and holy ministers for the Church — to continue to send young men of excellent promise to this holy City for their training: “For,” as Pope Gregory XVI said, “it is fitting that in propagating the faith priests should set out from that City to which the Apostles preached the doctrine they received from Christ and confirmed with their own blood.”

(Private); S. C. Sem. et Univ., 18 Jan., 1958. Reported in *Monitor Ecclesiasticus*, 83 (1958)-457. Annotations (Noirot).

Minor Seminary: Role of: Pius XII, Allocution, 5 Sept., 1957 (AAS 49-845). English text, *The Pope Speaks*, 6 (1959-60)-101.

CANON 1357

Seminarians in Spain: Not to Work in Factories, Docks, etc. (Holy Office, 4 June, 1958; S. C. Rel., 18 Feb., 1959) Private.

A Letter of the Sacred Congregation of Religious to the President of the Spanish Conference of Religious:

Prot. N. S.R. 5733/58

Rome, 18 February, 1959

Very Reverend Father President:

The Supreme Sacred Congregation of the Holy Office, under date of 4 June, 1958, sent to this Sacred Congregation the following communication:

Your Eminence:

For some time now certain Bishops and Provincials of religious Orders in Spain have begun the experiment of “seminarist workers” which had already been put into practice in France. The seminarians are sent during the summer into workshops and factories where, without concealing their character as seminarians, they labor as workingmen, and while at work wear nonclerical clothes. This delicate problem has been the subject of a careful examination on the part of this Supreme Sacred Congregation.

The Eminent Fathers, on Wednesday the 23rd of April, issued the following decree:

1) Let the norms which have already been given by the Sacred Congregations of Religious and of Seminaries, for France, be extended also to Spain.¹

2) Let the S. C. of Seminaries be invited to represent to the Ordinaries the possibility of bringing clerics in contact with the people by inviting them to help the pastors, especially in the country, and the workingmen’s chaplains, during the vacation and on Sundays.

The August Pontiff in approving this decree in the Audience of May 25, deigned to add the following note: “Naturally, in the assistance which the seminarians give to the pastors, it will be necessary to take appropriate precautions.”

I therefore ask Your Eminence please to communicate these appropriate regulations to the religious Congregations in Spain.

I pray Your Reverence to take note of the above and to bring it, in the way you think best, to the notice of those whom it concerns.

Faithfully yours in Christ,
Arcadio Larraona, Secretary

(Private) ; S. C. Rel., 18 Feb., 1959, communicating a decree of the Holy Office of 4 June, 1958. Published in *Commentarium pro Religiosis*, 38 (1959)-235.

Factory Work. A Circular Letter of the S. C. of Seminaries and Universities to the Cardinals, Archbishops, and Bishops of Spain directs them to put an end to the well-intentioned experiment of allowing seminarians to work in factories during the vacation. It is published in Spanish, without date, in *Commentarium pro Religiosis*, 38 (1959)-236.

¹ Cf. Canon Law Digest, 4, p. 98.

Saint John Mary Vianney, the Curé d'Ars: Presented to Seminarians as an inspiring model of priestly virtues in a Letter of the S. C. of Seminaries and Universities on the occasion of the first centenary of his death. The Letter, dated June 5, 1959 (Prot. N. 541/59), was not published in the AAS. It was addressed to Bishops. The Italian text appeared in *Commentarium pro Religiosis*, 38 (1959)–237. An authorized English translation is available on application to the Sacred Congregation. English version in *Review for Religious*, 18 (1959)–321–327.

Saint Vincent de Paul: Presented as an example to all those engaged in preparing students for the priesthood in a Letter of the S. C. Sem. on the occasion of the third centenary of his death. The Letter, dated 27 Sept., 1960, Prot. N. 2121/60, was not published in AAS. English version in *Review for Religious*, 20 (1961)–161–179.

CANON 1363

Transfer Direct From Religious Institute to Seminary
Not Affected by Decree of 25 July, 1941 (S. C. Sem. et Univ., 17 July, 1954) Private.

The Bishop of Lafayette, La., received the following rescript.

We received Your petition of the 12th of this month requesting faculties to receive for the seminary N.N., a novice in the Society N.

With regard to this matter, however, since, as is apparent from Your letter, the young man referred to is still a novice, the case should be looked into and handled by Your Excellency and the Superiors of the religious congregation which he desires to leave. The stipulations set down by this Sacred Congregation on 25 July, 1941,¹ refer to young men who had in the past belonged to some religious institute, not, however, to those here and now belonging to one.

Wherefore, Your Excellency has complete power to settle the case according to Your knowledge and conscience.

(Private); S. C. Sem. et Univ., 17 July, 1954; copy of the original kindly supplied us by the Rev. Rudolph Arlanti, chancellor of the Diocese of Lafayette, La.

Note: For a rescript concerning the reverse type of transfer, cf. Canon Law Digest, 2, p. 166, canon 542.

¹ Reported in Canon Law Digest, 2, p. 426.

Questions Regarding the Decree of S. C. Sein. et Univ., 12 July, 1957 (S. C. Prop. Fid., 11 Jan., 1958) Private.

The following questions were proposed to the Sacred Congregation for the Propagation of the Faith by the Procurator General of the Maryknoll Missionaries (Catholic Foreign Mission Society of America) regarding the decree of the S. C. Sem. et Univ., 12 July, 1957.¹

1. Does the decree mentioned above apply to institutes like Maryknoll which are under the Sacred Congregation "de Propaganda Fide"?

Reply: In the negative.

2. Does it mean that Maryknoll may not reaccept a former student of its own without the permission of the Holy See?

Reply: Let the Constitutions alone be observed.

3. Is permission of the Holy See required when a student transfers directly from a secular seminary to Maryknoll?

Reply: In the negative, and let only the prescriptions of Canon Law and the Constitutions be observed.

4. Is permission of the Holy See required for the acceptance of a student from a religious institute?

Reply: Let the decision be based on the Constitutions.

5. Does the rule apply to all years of the seminary inclusive of the Minor Seminary (high school and college courses of Humanities) as well as the years of Philosophy and Theology in the Major Seminary?

Reply: Provided for in the preceding responses.

6. If a young boy, in the first year of high school, for example, suffered a serious attack of homesickness and left the seminary on that account, might he later be reaccepted without recourse to the Holy See, on the theory that he had been ill and was now completely cured?

Reply: Let the decision be based on the Constitutions alone.

After attentive examination, this Sacred Congregation makes haste to inform you of the responses of His Eminence herein contained.

(Private); S. C. Prop. Fid, 11 Jan., 1953, Prot. No. 105/58. Publication of the above questions and replies was kindly authorized by the Superior General of Maryknoll through the Secretary' General of the same Society.

¹ Reported in Canon Law Digest, 4, p. 387.

Clarification of S. C. Sem. et Univ. Decree on the Re-admission of Ex-Seminarians (S. C. Sem. et Univ., 6 Feb., 1958) Private.

The U. S. Apostolic Delegation received the following clarification from Cardinal Pizzardo, Prefect of the S. C. Sem. et Univ.:
... the provisions of the decree, *Solemne habet*, of 12 July, 1957,¹ apply “only to those who have left or been dismissed from a seminary and now seek admission to the seminary of another diocese and to those who seek readmission to the same seminary but for the service of a different diocese.”

(Private); letter of S. C. Sem. et Univ., 6 Feb., 1958, Prot. N. 278/58; reported in the N.C.E.A. *Seminary Newsletter*, 1 (1959)-6.

Decree of S. G. Sem. et Univ., 12 July, 1957, Does Not Apply If Ex-seminarian Is Re-admitted for Service in the Same Diocese (S. C. Sem. et Univ., 4 Sept., 1958; 5 Jan., 1962) Private.

The following rescripts bring out that no permission of the S. C. Sem. et Univ. is required if the ex-seminarian is re-admitted for service in the same diocese, whether he continues his studies in the same or a different seminary.

Your letter, sent through the Apostolic Delegate, was received the 3rd of this month. In it You note that N.N., who had pursued his studies in Assumption Seminary, San Antonio, now wishes to transfer to another seminary.

Since the decree “*Solemne*”¹ refers only to those students who transfer to another seminary and at the same time to the sendee of another diocese, it belongs to Your Excellency to pass judgment in this case and to decide what seems best to You.

(Private); S. C. Sem. et Univ., 4 Sept., 1958, Prot. No. 1223/58. Another rescript, Prot. No. 1226/58, of the same date, is worded exactly the same for another ex-seminarian also wishing to change seminaries but for service in the same diocese.

¹ Reported in Canon Law Digest, 4, p. 387.

We have received Your letter sent through the Apostolic Delegate on the 1st of August of this year in which You request the faculty to re-admit to Your seminary N.N., formerly a student at that same seminary.

Since the decree "*Solemne*" refers only to students who in the seminary of another diocese or remaining in the same seminary transfer to the service of another diocese, it belongs to Your Excellency to pass judgment in this case and to decide what seems best to You.

(Private); S. C. Sem. et Univ., 4 Sept., 1958, Prot. No. 1225/58.

Copies of the above three rescripts kindly sent us by the Chancellor of Corpus Christi with permission from His Excellency to publish them in the Canon Law Digest.

The undersigned Ordinary, prostrate at the feet of Your Holiness, humbly petitions for the faculty to continue as a student for the Diocese, Mr. N.N.

Upon completing his course in the minor seminary of the Diocese, Mr. N.N. was assigned to a major seminary of another Diocese.

At the end of the two year Philosophy course, the (Rector) informed me of the faculty's decision to discontinue Mr. N.N. However, (the Rector) testified that Mr. N.N. was worthy of a further trial and recommended that he be given the opportunity of studying at another seminary.

I thereupon assigned Mr. N.N. to another seminary. Mr. N.N. has justified the confidence placed in him and has done satisfactory work.

Inadvertently the special authorization of the Sacred Congregation of Seminaries and Universities was not obtained when Mr. N.N. was transferred. This faculty is now requested.

Having carefully considered the case, I recommend this petition.

Reply: We hasten to reply to Your most courteous letter in which You request the faculty to send a student of Your diocese to another seminary.

As regards this matter, it is pleasant to inform You that the Decree *Sollemne habet*, of 12 July, 1957, (AAS 49 [1957] 640) looks only to those candidates who wish to pass from one seminary to another and to leave their proper diocese. Since, however, Your candidate is remaining incardinated in Your diocese, Your

Excellency may freely send him to the seminary and promote him to sacred orders if λ'ον believe him a candidate worthy of being added to the ranks of the diocesan clergy.

(Private); S. C. Scm et Univ., 5 Jan., 1962, Prot. No. 2914/61/62; reported by the Rt. Rev. Msgr. Paul V. Harrington, Chairman of the Committee on Research, to the 1962 National Convention of the Canon Law Society of America; it can also be found in *The Jurist*, 23 (1963)–118-119; date and protocol number kindly given by the Rt. Rev. Msgr Joseph P. Conway, Vice-Chancellor of Albany, N. Y.

Readmission of Ex-seminarian Allowed by S. C. Sem. et Univ. But Further Testing Prescribed (S. C. Sem. et Univ., 3 Sept., 1958; 20 Sept., 1958) Private.

Following is a translation of two rescripts received by the Bishop of Austin, Texas.

We have received Your letter of 20 July of this year in which You request the faculty to admit to the seminary N.N., formerly a member of the Society of St. Sulpice.

We have made inquiry of the religious superiors to whom the above-mentioned young man was subject and have recently received the testimonial letters. After looking through them, we notify You that, as far as this Sacred Congregation is concerned, there is no obstacle to his admission into the seminary where he will duly complete his course of studies.

Your Excellency will, however, further examine this party, especially as regards his health, and not promote him to Orders until Yrou have carefully and diligently tested him over a fitting period of time.

(Private); S. C. Scm. ct Univ., 3 Sept., 1958, Prot. No. 1083/58/4.

We have received Your letter of 18 July of this year in which You request the faculty to admit to the seminary N.N., formerly a student in various seminaries.

After looking through the testimonials of the moderators to whom he was subject, we declare to Your Excellency that, as far as this Sacred Congregation is concerned, there is no obstacle to his admission into the seminary where he will duly complete his course of studies.

Your Excellency will, however, further examine this party and not promote him to Orders until You have carefully and diligently tested him over a fitting period of time.

(Private); S. C. Sem. et Univ., 20 Sept., 1958, Prot. No. 1073/58.

Copies of the original rescripts were kindly sent us by the Secretary of the Bishop of Austin, Texas, with permission to use them in the Canon Law Digest.

Illegitimacy: Admission to Seminary. See c. 267; faculties of Ap. Nunciature of Indonesia.

CANON 1364

On the Study of Latin (S. C. Sem., 27 Oct., 1957) AAS 50-292.

A Letter of the Sacred Congregation of Seminaries and Universities, addressed to local Ordinaries and entitled "on the proper cultivation of the Latin language," is as follows:

Your Excellency:

Students for the priesthood have for centuries been schooled by proper and approved instruction to cultivate and love the Latin language. And we are sure that — as you are doing your utmost for the proper training of your seminarians — Your Excellency knows how insistently the Church prescribes that aspirants to the priesthood be thoroughly instructed not only in the humanities in general but especially in Latin. This language, as we all know, is of very special concern to the priest, since he must use it in celebrating Mass as the representative of Christ before God; it is therefore beyond doubt that in virtue of his very profession he must not only know Latin but be as expert as possible in its use.

It is the common opinion today that priests do not receive so fully that liberal education which in past times won for their predecessors such general esteem. In fact we have often heard it said that some priests recently ordained are so ignorant of Latin that they not only are unable to speak it well or write it grammatically but cannot even understand the simplest Latin author.

The reason for this state of affairs is quite plain if we consider

for a moment how our students today are being educated. We have to admit that even in our Seminaries interest in Latin is notably diminished and that they have lost that renown for studies which in other days they merited by their example and prestige, combining as they did literary culture with the pursuit of virtue. This age of ours, alas, seems to esteem and desire above all else the comforts and conveniences of life, and to reject with a tinge of contempt whatever smacks of the study of the liberal arts and the cultivation of distinguished language.

Lest anyone think that in complaining of the decline of Latin in our Seminaries we are going beyond the truth, let us present just a few examples which have come to the attention of this Sacred Congregation. We have received some sad reports on this matter through the Apostolic Visitors who have recently made a thorough investigation of the condition of studies in various countries. Others too, disturbed by the growth of the danger, have of their own motion called our attention to this very important matter. And these were all trustworthy persons of unquestionable probity in their respective positions: University Presidents, Superiors and Professors of Seminaries, and even some laymen high in authority and deeply solicitous for the welfare of the Church.

Most of all we have been impressed by communications from a number of Bishops who at some length and in almost the same terms have proclaimed the harm that the Church will suffer unless appropriate remedies are applied without delay. They bewail the fallen state of Latin and deplore the ignorance that prevails in its regard, especially for the reason that because of it the students of our Seminaries seem to be less interested in philosophy and theology and to have but a superficial knowledge of these subjects. For, unless seminary students know Latin well — and this too is pointed out by the Bishops — the writings of the Fathers of the Church, the definitions and decrees of the Councils, the documents of the Supreme Pontiffs, the opinions of theologians, in a word all the abundant sources of Tradition must remain closed to them.

For these same reasons this Sacred Congregation did not hesitate to accept the many weighty requests which it has received from all sides; and, confident that it would thus be doing a useful and generally acceptable sendee, has decided to have a book-

let compiled containing some of the splendid documents which the Roman Pontiffs closest to our own time have produced on this subject. Any one who reads this little book will easily see how cogent are the reasons supporting the proposal that our young men should learn Latin thoroughly and with all diligence. We cited the Supreme Pontiffs so that all concerned might clearly see what must be done in order eagerly to put into effect what the Church herself, speaking through them, has ordained.

For the fuller attainment of this end it will be worth while to point out the remedies which are indicated to cure this bad condition; they should be few but effective.

I. The careful *choice of teachers* is undoubtedly the first means of restoring the culture of Latin to its once flourishing and vigorous condition. Clearly, no progress can be expected in this subject as long as unfit teachers are assigned to it. The Apostolic Visitors are unanimous in the opinion that the lamentable results are chiefly due to the fact that the teaching of Latin is very often entrusted to incapable teachers. Hence the Ordinaries should see to it that the students be put in the hands of none but learned instructors, especially such as have done thorough and serious work in literature in Universities and are skilful teachers. If such men are lacking, every effort should be made to provide them.

If. In order that Latin may be more readily and thoroughly learned, seminarians must be instructed in the rudiments of the language from the very beginning of their studies. A correct *method of teaching* must be carefully chosen; one that will communicate the subject to beginners in such a way that they will study it with pleasure and, being interested in it, will learn it well.

There are some teachers who, following a rather severe tradition, spend too much time and care in philological questions, and overburden their students with endless learned discussions. It is no wonder if the students yawn and grow weary in such a flood of learned talk.

Others, in line with certain modern teaching methods, believe that the students, as soon as they have learned a few rules of speech and writing, should at once begin to read the best Latin authors. The consequence is that, lacking the necessary rudiments, they encounter all sorts of difficulties which prevent them from understanding properly what they read; and hence it often

happens that the boys are worn out by vain and fruitless efforts, and despair of the whole undertaking.

Whatever is immoderate is harmful; we must follow a middle road. The proper and effective way of teaching, it seems to us, is one which — after a suitable amount of work has been done in learning the rules of grammar and the proper connection of words — gradually teaches the student through frequent exercises to overcome difficulties and to get the right meaning out of what he reads.

What about the authors to be chosen for study? We ought not to be content with only the writers of Roman antiquity; highly esteemed also should be the writers throughout the whole range of Latin literature who, for their untainted correctness of diction and their distinguished language and style, deserve a place next to the masters of the golden age. For the Latin tongue has at no time been so completely dormant as not to have some excellent exponents, conspicuous both for elegance and doctrine. Let the students therefore profit from the example and inspiration of the men of letters of every age. They will thus discover this truth, which certainly rests on solid grounds: the Latin language is not something dead, buried in the lifeless dust of centuries and quite useless for the conduct of life: it is an instrument and a vehicle of wisdom and culture by which, under the leadership and guidance of the Church, our civilization has been fashioned and built; it retains its power and fruitfulness unimpaired, even in this our day.

III. Lastly, there is still one recommendation to be made, namely, that the students be given a fair opportunity for this study. In order to learn the precepts well and to acquire some skill in the use of Latin, especially as it offers considerable difficulty, much time and labor are required. "What shall we say of those programs of study (which we understand are in use in some Seminaries) which assign so few hours to the teaching of Latin? Some excuse this on the plea of paramount necessities; they say that unless the students follow the program of studies outlined by the civil authorities, they cannot get academic degrees that are publicly recognized. This excuse cannot be admitted. The Church has her own ends in view in the proper education of students for the priesthood, and so she also has her own laws which

she can by no means renounce; besides, every one knows that there are Seminaries where the students both learn Latin and acquire academic degrees.

This then is what we had to communicate to Your Excellency. Surely it seems to be of such importance and authority as to merit on the part of Your Excellency the greatest interest and solicitude. We feel quite certain that matters will be so arranged in your Seminary that everything will be cheerfully brought into line with these norms and exhortations.

Given at Rome, from the Palace of Saint Callistus, the 27th of October, feast of Christ the King, 1957.

AAS 50-292; S. C. Sem. et Univ., 27 Oct., 1957. Annotations, *Monitor Ecclesiasticus*, 83 (1958)–253 to 261 (Parisella); *Commentarium pro Religiosis*, 38 (1959)–94 (Mir).

For Promoting the Study of Latin (John XXIII, Ap. Const., 22 Feb., 1962) AAS 54-129.

The Apostolic Constitution, *Veterum sapientia*, of Pope John XXIII, on promoting the study of Latin:

The wisdom of the ancients which is enshrined in Greek and Roman literature, and also the illustrious doctrinal writings of ancient peoples, are to be regarded as a sort of dawn, a prelude to the truth of the Gospel which the Son of God, *Lord and master of grace and learning, the light and guide of the human race?* brought to this world. For the Fathers and Doctors of the Church saw in the preeminent writings of those olden times a kind of preparation for receiving the supernatural treasures which, in the dispensation of the fulness of times,¹ Christ Jesus imparted to mortal men. And this clearly shows that in the establishment of Christianity nothing was lost of whatever is true and right, noble and beautiful, in the heritage received from earlier times.

Hence the Church has held in the highest esteem those wise teachings, and especially the Greek and Latin languages which are as it were the outward dress of that same wisdom: and has accepted and used also other distinguished languages which were current in the East, because they contributed much to the advancement of the human race and to good morals; they are used in religious ceremonies and in the interpretation of Scripture

¹ Tertullian, Apol. 21; Migne, PL 1, p. 394.

² Eph. 1, 10.

in some countries even to the present time, and so have survived without interruption, like voices from a vigorous antiquity.

Preeminent undoubtedly among these various tongues is the one which first became current in the confines of Latium and afterward contributed in a truly wonderful way to the spread of Christianity in the West. For it was not without the design of divine Providence that the language which for several centuries had brought a great number of peoples together under the authority of the Roman Empire, became the very language of the Apostolic See,³ and passed on to posterity to form a close bond of union between the Christian nations of Europe.

For the Latin language is by its very nature admirably suited to promote every form of human culture among the people of any country: it arouses no jealousy, is equally acceptable to all nations, favors no factions, is gracious and friendly to all alike. And we must not forget that there is in the Latin tongue a certain nobility of form and expression; for it has a *manner of speech which is precise, rich, harmonious, full of majesty and dignity* and which conduces both to clearness and gravity.

For these reasons the Apostolic See has always looked to the careful conservation of the Latin language and has deemed it worthy, *as the magnificent vesture of heavenly doctrine and sacred laws*,⁶ to be used by the Holy See itself in the exercise of the *magisterium*, and by priests in the administration of the sacraments. For ecclesiastics, wherever in the world they may be, if they use Latin, will be able more easily to know whatever concerns the Holy See, and will have better communication with it and with each other.

Since, then, it is so closely connected with the life of the Church, *it is important not so much for humanities and literature as for religion itself, that it be known and used*,⁰ as Our Predecessor of immortal memory Pius XI declared, who in a methodical study of the subject, vindicated for this language three qualities which are remarkably in accord with the nature of the Church:

³ Letter of the Sacred Congregation of Studies, *Vehementer sane*, 1 July, 1908, to al) Bishops; *Ench. Cler.*, n. 820. Cf. also the Apostolic Letter of Pius XI, *Unigenitus Dei Filius*, 19 March, 1924, AAS 16, p. 141.

⁴ Pius XI, Ap. Epistle, *Officiorum omnium*, 1 Aug., 1922; AAS 14, p. 452.

⁵ Pius XI, *Motu proprio, Litterarum latinaram*, 20 Oct., 1924; AAS 16, p. 417.

⁰ Pius XI, *Officiorum omnium*, 1 Aug., 1922; AAS 14, p. 452.

For the Church, embracing as she does all nations and destined to endure until the end of time . . . has an innate need of a language which is universal, unchanging, and not in common use.¹

Since every church must necessarily be united to the Church of Rome,⁸ and since the Supreme Pontiffs have power that is *truly episcopal, ordinary, and immediate over all and each of the churches as well as over all and each of the pastors and faithful*,⁹ of whatever rite and whatever tongue, it seems altogether fitting that the medium of mutual communication be *universal* and equally acceptable to all, especially as between the Holy See and the Churches which use the Latin rite. Hence the Roman Pontiffs when they desire to teach the Catholic people, and the departments of the Roman Curia when they transact business or issue decrees which concern all the faithful, always use the Latin language just as though it were accepted by all nations as the mother tongue.

The language of the Church must be not only universal but also *unchanging*. For if the truths of the Catholic Church were consigned to some or to many of the modern changeable languages, among which none is of greater authority than the others, the result would surely be, on the one hand that the meaning of these various versions would not be sufficiently indicated or sufficiently clear to be understood by every one; and on the other that there would be no common and fixed norm by which the meaning of the other versions could be determined. It is a fact that the Latin language, long since immune to the variations in the meaning of words which the daily life of the people usually produces, is really fixed and unchangeable; the new meanings of certain words made necessary by the progress, explanation, and defense of Christian doctrine have long ago been confirmed and sanctioned by usage.

Finally, because the Catholic Church, having been founded by Christ our Lord, far excels in dignity all human societies, it is certainly fitting that her language be *not a popular tongue* but one that is full of nobility and majesty.

Moreover the Latin language, *which we can truly call Catholic*.¹⁰

¹ *Ibid.*

⁸ *Saint Irenaeus*, Adv. haer. 3, 3, 2: *Aligne*, PG, 7, p. 848.

⁹ Code of Canon Law, canon 218, § 2.

¹⁰ Pius XI, Apostolic Epistle, *Officiorum omnium*, loc. cit., p. 453.

since it is the language consecrated by the constant use of the Apostolic See, mother and mistress of all the churches, must be considered a treasure of incomparable worth,¹¹ and as it were the gateway open to all for the interpretation of longstanding Christian truths and articles of ecclesiastical doctrine,¹² and finally a most appropriate bond of union wonderfully joining the present age of the Church to those that have preceded and to those that will follow.

There can be no doubt that the Latin language and good Latin literature possess qualities very well suited to train and form the impressionable minds of the young: the principal faculties of mind and spirit are brought into play, matured and perfected; mental alertness and the power of judgment are sharpened; the youthful intelligence is better prepared to grasp and weigh everything correctly; and finally it becomes accustomed to a very high order of thinking and speaking.

Considering these facts it is easy to understand why the Roman Pontiffs have often and with emphasis not only highly praised the importance and excellence of the Latin language but also prescribed its study and use by both religious and secular priests and denounced the dangers that flow from its neglect.

Moved therefore by the same weighty reasons as Our Predecessors and provincial Synods,¹³ We too are striving with a firm will to bring it about that the study and practice of this language, restored to its proper dignity, may make continual progress. Because in our time the use of Latin has begun to be challenged in many places, and so many are asking what the Holy See has to say on the subject, We have decided in this present momentous document to issue the appropriate instructions and thus see to it that the ancient and never interrupted practice of the Latin

¹¹ Pius XII, Allocution, *Magis quam*, 23 Nov., 1951; AAS 43, p. 737.

¹² Leo XIII, Encyclical, *Depuis le jour*, 8 Sept., 1899, *Acta Leonis XIII*, Vol. 19, 1899, p. 166.

¹³ Cf. *Collectio Laccnsis*, especially: vol. 3, pp. 1018 ff. (*Cone. Prov. Westmonasteriense*, 1859); vol. 4, p. 29 (*Cone. Prov. Parisiense*, 1849); vol. 4, pp. 149, 153 (*Cone. Prov. Rhemcnse*, 1849); vol. 4, pp. 359, 361 (*Cone. Prov. Avenioncnse*, 1849); vol. 4, pp. 394, 396 (*Cone. Prov. Burdigalense*, 1850); vol. 5, p. 61 (*Cone. Strigoniense*, 1858); vol. 5, p. 664 (*Cone. Prov. Coloccnse*, 1863); vol. 6, p. 619 (*Synod. Vicariatus Suchnensis*, 1803).

language be retained, and in case it has anywhere been almost abandoned, that it be completely restored.

For that matter, it seems to Us that We expressed Our mind rather clearly on this subject when, in speaking to some distinguished lovers of latinity, We said: *There are many, alas, who, too much absorbed by the wonderful progress of the practical sciences, take it upon themselves to reject or restrict the study of Latin and other similar subjects. . . . This is the very reason why We think the trend should be in the opposite direction. Since what is more worthy of man's nature and dignity sinks deep in the soul, one must most ardently seek that which cultivates and improves the mind, lest poor mortals become like the machines they build — cold, hard, and incapable of affection.*^{1*}

After having taken account of these things and thoughtfully considered them We, with an assured consciousness of Our duty and authority, establish and prescribe the following regulations.

1. Bishops and the Highest Superiors of Religious Orders are equally to strive that in their Seminaries and Schools in which young men are being trained for the priesthood every one shall earnestly obey the will of the Holy See in this matter and most diligently observe these prescriptions.

2. They must see to it with paternal solicitude that no one among their subjects, through a restless desire for change, write against the use of Latin in the teaching of the higher ecclesiastical studies or in the performance of sacred rites, nor through prejudice minimize or falsely interpret the will of the Apostolic See in this matter.

3. As is prescribed both in the Code of Canon Law (can. 1364) and in the decrees of Our Predecessors, students for the priesthood, before they begin strictly ecclesiastical studies, shall be most carefully instructed by very competent teachers, according to a proper way and method and for a suitable space of time, in the Latin language, *for this reason also, lest in consequence when they go on to the higher subjects, they find themselves*

¹⁴ Allocution to an international convention of Ciceronian scholars, 7 Sept., 1959, in *Discorsi, Messaggi, Colloqui* of John XXIII, vol. 1, p. 234; also an Allocution to pilgrims from the diocese of Placencia, 15 Apr., 1959; *L'Osservatore Romano*, 16 Apr., 1959; Letter, *Pater misericordiarum*, 22 Aug., 1961; AAS 53-677; Allocution at the solemn inauguration of the Philippine College in Rome, 7 Oct., 1961; *L'Osservatore Romano*, 9-10 Oct., 1961; Letter, *lucunda laudatio*, 8 Dec., 1961; AAS 53-812.

*because of their ignorance of the language, unable fully to understand the doctrine, to say nothing of taking part in those scholastic disputations which so effectively sharpen the minds of youth for the defense of the truth*TM And We wish this to apply also to those who, having been called by God to a priestly vocation at a mature age, have had too scanty a training in humanistic studies, or none at all. For no one should be admitted to the study of philosophy and theology unless he is well and perfectly trained in this language and knows how to use it.

4. If in some places, in order to conform to the plan of studies in the public schools of the state or city, the study of Latin has been somewhat diminished with consequent harm to true and solid doctrine, We hold absolutely that the traditional way of teaching this language should be reinstated. For every one should be persuaded that in this matter also the instruction of sacred students must be carefully attended to, not only as to the number and kinds of courses, but also as to the space of time allotted to them. If owing to circumstances of time and place it be necessary to add other courses to those commonly taught, then either the curriculum should be lengthened or these extra courses should be condensed, or finally their pursuit should be deferred to another time.

5. The principal sacred subjects, as has been frequently prescribed, are to be taught in the Latin language, which as we know from the experience of several centuries, *is admirably suited to explain very appropriately and clearly the most difficult and subtle forms and notions of things*TM for besides the fact that it has long been enriched with proper and definite words for defending the integrity of the Catholic faith, it has moreover in no small degree the capacity to curb inane loquacity. Therefore those who teach these subjects either in the great Schools or in Seminaries are bound not only to speak in Latin but also to have for the use of the students books that are written in Latin. And if because of their ignorance of Latin they are unable to observe these prescriptions of the Holy See, let them be gradually replaced by teachers who are qualified for this work. And difficulties which may be brought up by either students or professors will

15 Pius XI, Ap. Letter, *Officiorum omnium*, 1 Aug., 1922; AAS 14-453.

10 Letter of the S. C. of Studies, *Vehementer sane*, 1 July, 1908; *Ench. Cler.*, n. 821.

have to be overcome by firmness on the part of Bishops and Superiors on the one hand, and on the other by the good will of the professors.

6. Since Latin is the living language of the Church, which must be adapted to the ever recurring necessities of speech, and so must acquire suitable and appropriate new words in a way which is fair, universal, and consistent with the genius of the ancient Latin language — the very way which was followed by the Fathers of the Church and the excellent *scholastic* writers — We commission the Sacred Congregation of Seminaries and Universities to see to the establishment of an Academic Institute of Latinity. This Institute, in which there must be a corps of Doctors from various parts of the world who are expert in Latin and Greek, will have as its principal task — like the Academies of various countries founded to cultivate the native language — to provide for a proper progress of Latin, adding to the Latin lexicon if necessary some words which conform to the peculiar character and tone of that language; and at the same time to conduct classes on the complete Latinity of every age, especially¹⁷ of the Christian era. In these classes a fuller knowledge of Latin, its use, and a proper and elegant style of writing shall be taught to persons who are destined either to teach Latin in Seminaries and ecclesiastical Colleges, or to compose the text of decrees and decisions, or to handle epistolary¹ correspondence in the Roman Congregations, in diocesan Curias, or in the offices of religious Orders.

7. But since the Latin language is very closely related to the Greek, both by its natural structure and the number of its ancient writers, it is necessary, as Our Predecessors have repeatedly prescribed, that those who are to be priests be instructed in it, even in the lower and middle classes; so that when they reach the higher courses, and especially if they aspire to academic degrees in Sacred Scripture or theology, they will be able to consult and thoroughly understand not only the Greek sources of scholastic philosophy but also the earliest texts of the Greek Fathers on Sacred Scripture and the Liturgy?¹

¹⁷ Leo XIII, Encyclical, *Providentissimus Deus*, 18 Nov., 1893; *Acta Leonis XIII*, vol. 13, p. 324; Letter, *Plane quidem intelligis*, 20 May, 1885; *ibid.*, vol. 5, pp 63-64; Pius XII, Allocution, *Magis quam*, 23 Sept., 1951; AAS 43-737.

8. Moreover We direct the same Sacred Congregation to prepare a plan for teaching Latin, to be observed most diligently by all, which will enable those who follow it to acquire a proper knowledge and use of this language. This plan may indeed be rearranged by the Ordinaries' meetings, but never essentially changed or curtailed. And these Ordinaries should not put their ideas into effect unless they are known to and approved by the Sacred Congregation.

Finally, We wish and command by Our Apostolic authority that what We have established, decreed, proclaimed, and ordered by this Our Constitution shall be and remain valid and firm, all things to the contrary, even though worthy of special mention, notwithstanding.

Given at Rome, from Saint Peter's, the 22nd of February, feast of the Chair of Saint Peter, in the year 1962, the fourth of Our Pontificate.

AAS 54-129; John XXIII, Ap. Const., 22 Feb., 1962. Commentary, *Periodica*, 51 (1962)-318-402 (Navarrcte); *Monitor Ecclesiasticus*, 87 (1962)-199-275 (Romita); *Commentarium pro Religiosis*, 41 (1962)-260-271 (Mir).

Ordinances for Observing the Constitution, *Veterum Sapientia* (S. C. Sem., 22 Apr., 1962) AAS 54-339.

The full text of these Ordinances is as follows:

The sacred deposit of the Latin language which the Chair of Peter from the first centuries has always conscientiously guarded and looked upon as a conspicuous and beautiful sign of unity and as a most powerful means for preserving and propagating the full Christian truth and for sacred rites, has been strongly defended against neglect and attacks and declared to be approved and confirmed in the Church by His Holiness Pope John XXIII. The Apostolic Constitution, *Veterum sapientia*,¹ which he solemnly signed with his own hand in the Vatican Basilica on the 22nd of February, lays the foundation and gives the directives by which this language, which is proper to the Church and permanently connected with the life of the Church, may be restored to its ancient glory and place of honor.

¹ 22 Feb., 1962; AAS 54-129, reported above in this volume under this same canon 1364.

This excellent and necessary restoration involves great difficulty and effort, both because of the present unhappy condition of the study and use of Latin, and because of circumstances of place, time, and persons — a fact which no one ignores, and least of all this Sacred Congregation of Studies, which called attention to it in its Letter of the 27th of October, 1957, to local Ordinaries?

However, when anything difficult but noble and necessary needs to be done, Christian life and faith teach us not to be conquered by difficulties but to conquer them. Consequently, if this restoration calls for something in the way of work or effort, that will spur us on as we strive to attain the results which the Church rightly expects from the cheerful good will of individuals — especially of those bound by official responsibilities — and particularly at this critical time, when the Church is all intent on winning and confirming Christian unity in the Second Ecumenical Council of the Vatican. “Now especially we must remember the importance and excellence of this language,” said the Supreme Pontiff in the address by which he also promulgated the Constitution concerning Latin,² “because this is a time in which the need of unity and mutual friendly relations between nations is keenly felt, and yet there are imprudent machinations designed to impair them. For the Latin language used by the Church can even now be of great value to put an end to dissensions and bring about reconciliation, especially between her sacred ministers in different nations. It can also be of great value to the new nations which are hopefully entering into civil association with other countries, for it is not particularly linked with nor favorable to the advantage or possessions of any country: it is a source of clear and safe doctrine for all; it is easily understood by those who have had a classical education, and is especially a medium of mutual understanding and a *precious bond of union*.”

The history of the Church teaches us that there are no difficulties for which a remedy cannot be found, provided the need for it is understood and there exists a ready and docile will to use it. The life of the Latin language is itself a splendid proof of this. For more than once the Latin language lay as it were dead, oppressed by the iniquity of the times, but always it revived and

² S. C. Sem., Letter, *Latinam excolere linguam*, 27 Oct. 1957; AAS 50-292, reported above in this volume under this same canon 1364.

³Cf. AAS 54-173.

flourished again when the whole Church solicitously defended and strenuously sustained it as a common heritage to be held sacred and in veneration.

Often it was restored when it was in an even worse condition than it is at present, as for example in France after the barbaric rule of the Merovingians, it was revived by Pepin and Charlemagne at the beginning of the IX century; again in the XII century it rose to a higher state and became the marvelous vehicle of Philosophy and Theology; especially in the XV-XVI centuries it was restored and brought to such perfection that it seemed as though the age of Cicero and Augustus had returned.

Therefore it can be restored even now if the proper amount of time and an important place are assigned to this subject and if it is not buried and almost suffocated by so many other courses that have been introduced in the public schools; if the method of teaching it is made to approach more closely to the old traditional method, so that practice is acquired in speaking and writing Latin: if teachers who are well prepared, experts in Latin and possessed of pedagogical skill, are appointed for this work, even if they have to be brought from afar, as was often the case in the restoration of Latin in the past; if the practice of Latin is continued privately and in special classes even during the higher ecclesiastical studies, in which the Latin language is used as prescribed; if the same care, industry and alacrity are given to its teaching and study as usually are and should be employed in things of great importance and value; if finally, and especially, the good of the Church is considered and the certain and firm will of the Supreme Pontiffs is attended to and observed with prompt obedience and due respect.

This Sacred Congregation of Seminaries and Universities, in prompt obedience to the mandate of the Apostolic Constitution, *Veterum sapientia*, has with the greatest care prepared a plan for the teaching and learning of this language, which is certainly capable of effecting its complete restoration.

Accordingly the S. C. of Seminaries, Universities and Faculties of ecclesiastical studies presents the following Ordinances and prescribes their careful observance.

CHAPTER I. General Norms

Art. I. *The plan of studies of various nations to be conformed to the norms of the Ordinances.*⁴

§ 1. Since the various programs of studies which are in use in different countries and in their ecclesiastical schools are sometimes, in regard to Latin, inadequate for imparting the full knowledge and use of this language, they must be accommodated in various ways to these Ordinances in order to attain fully the desired result; and there will be no excuse for failure.

The public program of studies will therefore have to yield in some respects if it cannot be made consistent with the full and proper education of ecclesiastical students and with that degree of proficiency in the Latin language which is required and prescribed for all sacred ministers by the Apostolic Constitution and these Ordinances.

§ 2. To the end that these Ordinances be faithfully observed and that the programs of the studies in use in various countries be duly conformed to them, the Bishops of the respective nations should put a group of experts in charge of this matter, so that according to local circumstances there may be one and the same plan of studies for this subject throughout the nation, a plan which must be examined and approved by the Sacred Congregation.

§ 3. However, since, owing to circumstances of time and place, difficulties may arise, especially at first, in the faithful execution of the Apostolic Constitution and these Ordinances, the S. C. of Studies will appoint a Board of experts which will help in solving the difficulties, decide doubtful questions, give replies and counsels, and take care of the entire execution of this matter.

Art. II. *The teachers of the Latin language.*

§ 1. As regards professors of Latin in lower and middle schools, or schools of the humanities as they are called (and in schools of a higher order — Major Seminaries and Ecclesiastical Faculties — for special courses in the interpretation of the Fathers, Theologians, and Ecclesiastical Documents), the first and absolute re-

⁴ Ap. Const. *Veterum sapientia*, n. 8; AAS 54-135, reported above.

⁵ Ap. Const., nn. 3, 6. Cf. S. C. Sem., Letter of 27 Oct., 1957, n. I, reported above under this same canon.

quisite is that they be capable, expert in the language, and that they have the qualities of good teachers, for it is undoubtedly upon them that the success of this instruction principally depends.

§ 2. Bishops and Superiors should therefore select in advance the clerics who seem to have the fitness and inclination for this work, and should be as solicitous for their formation and preparation as they are for the professors of other subjects.

§ 3. In the appointment of teachers it is always requisite that they have, not merely some, but a very special knowledge of this language and skill in its use.

Consequently, before they begin to teach they should have received a doctorate in classical literature in some University and have acquired the necessary knowledge of the Latin language and literature and be well practiced in the use of the language. If there are no Faculties of this kind in the country, or no really good ones, let the men be sent to some Universities abroad.

§ 4. Since in most state universities, only philological training is given, and there is little concern for the use of the Latin language, Ordinaries should send young professors, even if they have a doctorate, and laudably also those who have to explain the source material in the higher branches, to some of the Institutes which are already approved or will be established by this Sacred Congregation, especially to the ACADEMIC INSTITUTE OF LATINITY which is to be founded in Rome according to the Apostolic Constitution, *Veterum sapientia*? so that they may acquire not only a live practice of speaking and writing Latin but also a deeper knowledge of the Latinity of the Christian era and the Middle Ages.

§ 5. Professors of Latin should not be removed without grave reason; they should have stability in their position, so that they may be able to improve in their teaching and become ever more and more proficient.

§ 6. They should not be burdened with too many hours of teaching, and consequently there should be several of them; and they should not be distracted by any other occupations of any kind.

§ 7. Those who for any reason are found unfit, and especially

Cf. *infra*, these Ordinances, Chapter III, Art. I, § 3, and Chapter IV,

those who are opposed to this language, should be removed without delay, lest through such blameworthy indulgence or negligence the early training of the students suffer harm which may be irreparable.

§ 8. Where good teachers of Latin may be few in certain places, the Bishops, as long as this condition continues, should ask for teachers from other dioceses or from religious Institutes. This mutual help between various dioceses, even of different countries, and between the religious and secular clergy, will be of great value both for promoting the restoration of Latin and for strengthening the bond of charity.

Art. III. *Examinations.*

§ 1. Examinations — by which both a proper knowledge of this language on the part of the students and the industry and skill of the teachers are put to the test — must be conducted with great care and consciousness of their importance. All indulgence, therefore, must be absolutely avoided in admitting to higher classes or to academic degrees or to a teaching position those who are unprepared or not sufficiently approved: for any easy-going or remiss practice in this matter harms the persons themselves, as they later encounter more serious difficulties and remain permanently handicapped, and harms also the Church, whose language they understand and esteem less than they ought, or even despise.

§ 2. Regular examinations are therefore to be held at the end of each scholastic year, and they are to be repeated in case of failure before access to a higher class is allowed; in these examinations there should always be (besides exercises in composition in the last years) *translation* from Latin into the vernacular and vice versa, literal in the first years and afterward more polished according to the peculiar qualities and usages of the respective languages.

§ 3. Likewise an examination should be held after finishing the curriculum of intermediate studies, and it should be such as to test not only the students' sufficient knowledge of Latin but also the extent to which they have learned to use it, so that they may be really prepared when they advance to higher courses and be able to understand them in Latin and recite them in Latin.

§ 4. Those who wish to be admitted to a Major Seminary or to ecclesiastical Faculties and have had no classical studies in a Minor Seminary but only in some civil school or in some other college where students are not trained for the priesthood but for public offices, should be examined more strictly in the knowledge and use of Latin, so as to be admitted with no less preparation than those who made their studies in a Minor Seminary. If they have not the required knowledge of Latin, let them resume their classical studies for a proper period of time, and finish them.

§ 5. Students who are admitted from other Institutes or Seminaries to interdiocesan or regional Seminaries for the major subjects should be required by the Superiors of the Major Seminaries to take a special examination in the form of a Latin conversation or an appropriate composition in writing. Those who are found insufficiently prepared are not to be admitted until they have made up for a reasonable period of time that in which they were lacking.

§ 6. Special care and official responsibility must be exercised in the proper Latin training of those who are called to the priesthood at a rather mature age and have had very little or no Latin instruction. Indeed it is wonderful how greatly these studies contribute to the improvement of the minds and characters even of older men; and on the other hand how fragmentary their whole sacred training becomes, with constant anxiety on the part of their Superiors, if these studies are hastily and lightly done. For that matter, the Constitution clearly prescribes: “No one should be admitted to the study of philosophy and theology unless he is well and perfectly trained in this language and knows how to use it.”⁸ Consequently these students:

1^o Shall go through the entire Latin course in classes specially intended for them — more rapidly perhaps but not perfunctorily or by way of mere lip service — without omitting anything on account of their age.

2^o They shall continue this study of Latin for at least two years before beginning Scholastic Philosophy.

3^o They shall take and pass an examination before they are sent to the Major Seminary; there it will be determined whether they have sufficient knowledge and practice.

⁸ Ap. Const., n. 3.

Art. IV. *Latin pronunciation.*

In regard to pronunciation, though there is to be no disparagement of that which is called “classical” and which must be known, because it has recently been restored especially in several of the higher schools, nevertheless, as S. Pius X^o and Pius XI¹⁰ declared, for the sake of uniformity the so-called “Roman” pronunciation is to be retained, since it is not only “intimately connected with the restoration of Gregorian chant, whose notes and forms were much influenced by the accents and pronunciation of the Latin language current at that time,” and is very favorable to “the progressive consolidation of unity in the liturgy”¹¹ but also has been in uninterrupted use in the Church and in the schools in many countries from about the IV century, so that it has become almost international and common; and is moreover the pronunciation in which ecclesiastical documents were read when they were composed, and hence in which they should be read now.

CHAPTER II. The Common Plan of Latin Study' in Classes of Humanities

Art. I. *The purpose of this study and the methods of attaining it.*¹²

§1. The peculiar effectiveness of the Latin language and classical literature for the training of young minds is a matter of common knowledge. By these studies the principal faculties of mind and heart are exercised, developed, and perfected; keenness of mind and the power of judgment are sharpened; the mind is made more fit to grasp and estimate everything rightly; a clearer order of thought and speech is acquired; there results a certain exactness and elegance in the use of words; the mind is effectively directed not toward a merely utilitarian goal but to the acquisition

^oS. Pius X, Letter, *Votre lettre*, to Louis Ernest Dubois, Archbishop of Bourges, 10 July, 1912; AAS 4-578.

¹⁰ Pius XI, Letter to Cardinal Louis Dubois, Archbishop of Paris, 28 Nov., 1928.

¹¹ S. Pius X, *loc. cit.*

¹²- Apostolic Constitution, paragraph beginning “*Neque vero*,” AAS 54-132; in our translation, “There can be no doubt that the Latin language.”

of a really higher human culture; a fuller and more solid knowledge is gained, not only of the romance languages but of others as well.

Yet these advantages for mental training, which are practically the only ones expected from the study of Latin in public schools, are not the only ones which are looked for in the education of clerics, for whom the chief consideration is the special mental training which is required for the proper fulfillment of ecclesiastical duties.

§2. The study of Latin in classes of Humanities for clerics is principally intended also to enable students for the priesthood to go to the sources of sacred Tradition and to understand the very documents of the Popes, the Councils, and the Liturgy; and finally to use this language in their study of the major subjects, in the writing of ecclesiastical documents and letters, in epistolary correspondence with members of the clergy in other countries, and in ecclesiastical discussions concerning matters of Catholic faith and discipline, such as are held in councils and international ecclesiastical gatherings.

§3. But if this end is to be attained, that is, a sufficient knowledge and use of this language on the part of ecclesiastical students, its study must be specially adapted to that end. as regards the time given to it, the number and quality of the Authors whose works are studied, and the method of teaching and study.

Art. II. *The time to be given to this study.*¹³

§ 1. Whereas the time assigned to this study in different countries varies considerably for many reasons, both as to the years of study and the hours per week that are given to it, in ecclesiastical schools as much time shall be assigned to this subject as may be considered necessary and sufficient under the present circumstances to achieve its purpose. — Therefore:

1° This study is to be continued for at least *seven* years for students who begin the study of Latin in Seminaries, and for not less than *six* hours the first five years, and not less than *five* the remaining two years.

2° In places where the laudable practice obtains of giving *eight* or more years to the study of Latin, let it by all means be

¹ Ap. Const., nn. 3–4. Ci. S. C. Sem., Letter of 27 Oct. 1957, n. III: AAS 50-295, reported above.

retained. The Authors to be studied are to be chosen either according to the plan of studies in use in the school or according to the plan presented below (Art. III, § 3).

And let it not be supposed that this time is wasted: for unless the students get a solid foundation in these studies at this time they will not absorb the important doctrines that are to follow, and will never get the full benefit of ecclesiastical training.

§ 2. Consequently the various courses are to be so arranged and curtailed (unless indeed some subject were better entirely omitted or deferred to another time), that this prescribed space of time to be given to the Latin language be absolutely observed.

§ 3. Those who come to the Seminary or ecclesiastical school after having spent one or more years in this study in the public schools, are to be assigned to the course which corresponds to their actual degree of knowledge, not simply to the number of years they have studied.

§ 4. Finally, in countries where as a result of peculiar historical conditions Seminaries serve also as Colleges, in which the students for the priesthood and others follow the same courses, care must by all means be taken that this common curriculum be duly complemented for those who are destined for the priesthood, so that what the Ordinances prescribe as regards the time to be given to the study of Latin and the amount of matter from Latin Authors to be explained shall be absolutely observed and the purpose of this ecclesiastical training be fulfilled.

Art. III. *The Authors to be studied.*¹⁴

§ 1. In choosing and explaining the authors, the following points should be attended to: the progress should be from the easier to the more difficult authors; let those be chosen who use the best Latin and who (at least in the passages chosen for class) have nothing which could scandalize or hurt the conscience of the boys, but rather contain something which both as to style and matter is more profitable for the right training of mind and judgment: such a variety of matter should be taken that it will give a fairly broad view of the principal Roman writings and of Latin literature in general; the amount of matter to be taken should be sufficient to provide a true knowledge of the Latin language: finally, a connection should gradually be made with

¹⁴ Cf. Letter of the S. C. Sem., 27 Oct., 1957, η. II.

the more recent Writers of the Church, so that the students may learn a Latin which is pure and at the same time admirably adapted to express new ideas.

§ 2. Guided by these objectives, we offer a choice of Authors arranged in the order more or less current in schools for the different years, but with the understanding that both the choice of Authors and their distribution through the years may be somewhat modified for just reasons (for example, long-standing custom, conformity to the public courses, etc.), provided the *quantity* which is a minimum and sufficient be in no way changed.

§ 3. The following Authors, therefore, and about in this quantity, should be taken in the respective years of the course:

I year: at first, complete and elegant sentences chosen from the Authors; some proverbs and sayings to be memorized; in the second part of the year, some parts of the Old and New Testaments may be taken (for example, the creation of the world, the story of the seven Machabees, the parable of the prodigal son, of the lost sheep, etc.), at least 100 verses, some of which should be committed to memory; possibly one of the short fables of Phaedrus or a very short letter of Cicero could be added.

II year: at least 10 fables of Phaedrus, one or two lives from Nepos, about 20 letters of Cicero, some short Latin dialogues (from Erasmus, Vives, Jac. Pontanus, etc.).

III year: at least one book of Caesar, some letters of Cicero, 300 verses from Ovid, some hymns of the Roman Breviary, some chapters of the Catechism for Pastors.

IV year: 3 eclogues of Virgil, 5 elegies of Tibullus and Propertius, at least one book of Livy, some letters of Cicero and some chapters of the Catechism for Pastors.

V year: one of Cicero's orations; 30 chapters from Sallust, one book of the Aeneid and one from the Georgies; some chapters of the Catechism for Pastors.

VI year: one of Cicero's philosophical books (e.g., *De Amicitia*, *De Senectute*, one of the Tusculans, etc.); 10 of the poems of Horace, 5 from Catullus, one book of the Annals or a monograph of Tacitus; some chapters of the Catechism for Pastors.

VII year: Horace's *Ars Poetica*; some comedy of Plautus or Terence; excerpts from Lucretius (at least 300 verses); one book of Cicero's *De Officiis*, or Cicero's or Quintilian's rhetoric.

(VIII-IX year): Besides the works which remain to be studied

according to the above schedule (since there is more time) or from the school's own plan of studies, there may be added some selected letters of Pliny and Seneca; selections from Christian Latin Writers and from the Fathers (Minucius, Lactantius, Ambrose, Augustine, etc.); from the documents of the Roman Pontiffs; from the best recent Latin Writers.

§ 4. The Catechism for Pastors, which has been frequently recommended by the Popes and by Provincial Councils and was in use up to the last century in schools as a golden book of latinity and an excellent text for learning Christian doctrine, should be constantly in the hands of students from the third year of Latin on; thus they will gradually learn to combine the Latin of the golden age with the proper and clear language of the doctrines and treatises of the Church.

§ 5. Even though some notion *of the life and* writings of the different Authors who are to be interpreted and explained in class has already been given by the Professor before beginning the actual reading, he should, beginning at the fifth year, give the whole outline of Latin literature. Of each of the principal writers he should give an account of the life, works, subjects, historical or philosophical or poetic importance, peculiar style, what he borrowed or adapted from earlier writers, and so on. All this should be explained in Latin and the students should have a book containing this matter; if there is none in Latin, the professor can dictate something or pass out mimeographed notes.

Here they must be careful not to be too engrossed in mere erudition, but to treat only of what really concerns the life, art, language, and special importance of the Author and has some value for mental and spiritual training.

Art. IV. *The method of teaching and of studying Latin.*¹⁵

§ 1. Since the study of Latin supposes a previous knowledge of the parts of speech, or so-called "grammatical or logical analysis," the students must be taught these rudiments, which are quite indispensable, for a reasonable time before they begin the actual study of the language.

§ 2. The method of teaching the Latin language must be directed to *learning how to use it*. Hence the excessive philological farrago which almost alone prevails in especially the higher

¹⁵ Ap. Const., n. 3. Cf. Letter of S. C. Sem. of 27 Oct., 1957, n. IL

schools of languages, without bringing the desired results, ought to be eliminated, and a return should be made to the traditional method of teaching, whose principal features we shall recall below (§§8-10).

§ 3. Since in the teaching of Latin to seminarians a complete knowledge and use of the language are to be looked to and acquired, the grammatical training must not be given in a perfunctory and slovenly manner, but fully and rightly; gradually of course in proportion to the hearers' capacity, and always in connection with the actual reading of the texts.

§ 4. Hence the *theoretical* part can be divided about as follows: in the first year, all of phonetics and morphology should be taught, though in a summary manner; in the second year there should be a general review of morphology, which needs to be complemented in its more irregular part, and also that section of syntax which concerns the agreement of cases; in the third year the syntax of tenses and moods should be finished; in the fourth year, a review of syntax and its completion even in the more difficult parts; in the fifth year prosody and meter should be taught, though in a summary manner, and in the meantime syntax should be repeated; in the sixth and seventh years, not only the rules of composition should be briefly given, but also syntax and meter (hexameter, horatian and hymnical) should be explored and reviewed in the very works of the Authors which are offered for reading, commenting, and translation.

§ 5. The rules of grammar (all of which, except those which may be prudently deferred, are to be well memorized) should be explained in an easy and clear manner by the teacher, excluding questions about trifles but insisting on frequent repetitions. He should present examples from which the boys may learn how the precepts are applied in actual speech and writing, rather than concern himself to amass matter from every quarter, whether useful or not; hence he must take great care to select what is really significant and useful, so that his teaching may be characterized by genuine discernment.

§ 6. *Great care must be taken in selecting grammar texts* which shall contain a certain and clear, yet complete treatment of the subject. Hence, especially for the first classes, the grammar should not be full of erudition and minutiae; nor yet too simple and superficial, for the use of a language in speech and writing requires

that its doctrine and nature be really understood. It will be very useful to follow one book throughout the curriculum, so that the students may become familiar with it and afterward keep it as a faithful companion to be consulted when in doubt.

§ 7. According to the old and traditional method of teaching, which has long been abandoned nearly everywhere, not without loss (but which is being more and more esteemed in these days and is being properly practiced, wisely adapted to the modern rules of pedagogical science), *the practice of speaking Latin in the lectures, quizzes, and repetitions should be reinstated.*

The textbook of syntax should itself be in Latin, or else the teacher should briefly give the rules in Latin and see that they be memorized and recited by the students.

Hence much should be made of *exercises*, which can be done in various ways in Latin classes, but gradually and according to the degree of progress of each class.

1) The students should have practice in *declensions*, first in the regular forms and then in the more frequent irregular ones, and should memorize them all; and they should work at this diligently with the different kinds of nouns and words proposed to them for declension.

2) Another exercise will be that of the *memory*, in which they shall commit to memory and recite not only the rules of grammar, at least the principal ones, word for word (so that they be clearly and firmly retained like the formulas of a craft), but also selected sentences and sayings and the choicest passages of the poets and orators.

3) They shall also be tested by *quizzes* on the rules of grammar etc., the subjects treated by the Authors, the significance of words: in the vernacular in the first classes, then in Latin; giving an account of the things that have been explained and annotated, first in almost the very words of the lesson, and then in their own words.

4) Much should be made of practice in *speaking*, but correctly and elegantly, with the master correcting immediately any fault that may occur; he shall also suggest choice words on the common subjects.

5) *Writing*, which is the principal means of acquiring complete knowledge and use of a language, should be done sometimes extemporaneously in class and sometimes in private during study

time; in the higher classes, alternately in prose and verse at least twice a week; the subject may be one that has already been explained or one merely announced; for the composition of metrical verse (a laborious task but one which is very profitable if not for the poetry itself at least for learning the Latin language and its meters), the teacher should first present some verses with the words in a different order and let the students put them together again in verse; then let them compose something on their own in some sort of meter.

6) *Translation from the vernacular into Latin and vice versa must never be neglected*; if this is done properly and according to the usages of the two languages, it is of great value for acquiring a fuller knowledge of both languages and discovering their character, and also for training the mind.

7) An explanation of the Authors after the manner of the professor's *praelectio* should be given by one of the students while the others listen.

§ 9. The *praelectio*, in which the learning, skill, industry, and effectiveness of the teacher chiefly appear, is the principal means of achieving success in this study. In the first classes it should be simple and only in the vernacular; afterward an explanation in Latin may be inserted here and there; from the fourth year on, it should be in Latin only, and more abundant.

The teacher may follow approximately this order: first comes the *subject matter* of the book or oration or passage which is to be explained or briefly reviewed in the different classes; then follows an *explanation*, which in the grammar classes consists in explaining the order of the words, the structure of the passage and the more difficult words; in the higher classes the same thing is done in Latin, more ornately and fully; then comes *grammar* in the lower classes, with a scrutiny of each word, its kind, declension, conjugation, mood, tense, etc., or in the higher classes *rhetoric*, with attention to the things which, according as the Author is an orator or a poet, concern his eloquence, the poem, the grammar, syntax and structure of the oration; next *erudition*, which in the lower classes consists in a fuller explanation (by examples, similitudes, descriptions, etc.) which is suggested by certain words, narratives and so on; in the higher classes the same procedure is followed, but more fully, bringing up some points concerning history, mythology, poetry, etc.; finally comes

latinity, which in the lower classes will teach the boys how the order of words is changed, some being placed before others, why certain words are used and not others, etc.; in the higher classes this will consist in explaining the metaphors that may occur, the force and significance of words, the variations of meaning resulting from a different order and a certain dexterity, the peculiarities of each language in expressing the same idea, finally, whatever pertains to eloquence, poetry, or verbal expression.

§ 10. The *interpretation of the Authors* is to be done, first, at least partly, in daily tasks (and the professor should call for an account of them in class and sometimes correct them in his own room so as to be better informed of each one's progress); and then by the professor in class, explaining the words, the turns of expression, the more difficult constructions, historical and geographical points, etc., in various ways in Latin or in the vernacular, but in well chosen words and in the manner appropriate to the language used, so that the color of each language may appear. It is a good idea to take up in alternate classes a poet and an orator, so that the hearers may not be wearied by lack of variety.

CHAPTER III. The Study and Use of Latin in Major Seminaries

Art. I. *The study of Latin.*

§ 1. Students in Major seminaries should not completely lay aside the study of Latin, but should continue and perfect it especially in what is proper and peculiar to the *latinity* of the sources of sacred Tradition and of the documents and treatises of the Church which they are studying.

§ 2. Hence they should practice this language not only by reading privately the classical and Christian Authors but, in order that it may become like the vernacular, as it were their maternal and native tongue, they should earnestly exercise themselves in it in various ways, as used to be done and is still done in the study of modern languages, for these are learned rather by actual speaking than by rules. Hence speaking Latin should be recommended on certain days at recreation and in the private conferences with the professors; Latin composition also should continue to be prac-

ticed, and the products could be recited or presented especially on the more solemn days.

§3. In order that students in the major subjects may continue their study of Latin and be gradually initiated in the peculiar latinity of their source material, it is ordained:

1° that a course on this special latinity be given in Latin by an expert professor, for all the students, for at least one hour a week during the whole course of Theology;

2° that in this course the principal documents and sources for the various subjects — such as the writings of the Fathers and Theologians, documents of the Popes and of the Councils, texts of the Liturgy — chosen by agreement with the respective professors, should be read and explained;

3° that no one be excused from this course, and that when it is finished all take an examination in it, and repeat the examination if they have not given complete satisfaction.

Let this be done in such a way that through familiarity with the peculiar characteristics of the respective forms of latinity, not only a solid foundation will be laid for doctrinal exegesis, but also the direct knowledge of the sources will be increased and their true meaning understood — without which there can be no safe and genuine ecclesiastical training — and at the same time a precious complement will be added to the scholastic lectures.

Art. II. *The use of the Latin language.*TM

§ 1. In teaching the major ecclesiastical subjects the use of Latin is to be restored promptly and fully everywhere, overcoming all difficulties; henceforth no Bishop or Superior may on his own authority permit anything to the contrary.

§ 2. The subjects which are to be taught in Latin are: theoretical Philosophy, all of Theology, dogmatic and moral, the general and special introductions to Sacred Scripture, Canon Law. Exemptions may be made for the subjects which pertain to pastoral training in the strict sense, catechetics and sacred eloquence; the same for the History of Philosophy, Ecclesiastical History, and the other subjects.

§3. It is ordained, any contrary custom being reprobated:

1° that the textbooks in subjects that are to be taught in Latin, which are written for class use and used in class, and also the

private notes of professors which are multigraphed for the students with a view of explaining certain points of doctrine, be always written in Latin;

2° that every student not only have a book in Latin for the subjects which are to be taught in Latin, but also the entire Sacred Scripture in the Vulgate edition, the Code of Canon Law and various *Enchiridia* of documents in Latin.

3° A list of the books used in the classes shall be communicated to the Sacred Congregation of Studies according to its prescription.¹⁷

§ 4. Moreover the students should become accustomed to think over and ponder, repeat and retain in Latin what they have read or heard in Latin; to understand thoroughly and commit to memory the words and expressions proper to each subject, so that in repetitions and examinations they may speak more readily and elegantly.

§ 5. Examinations whether written or oral in subjects which are to be taught in Latin, must be in Latin; the same for public disputations and repetitions.

§ 6. The professors who have to teach the higher ecclesiastical courses in Latin:

1° should prepare everything in Latin carefully, clearly, and correctly, as the dignity of the subjects themselves requires, and not leave the form of expression to the inspiration of the moment;

2° hence they should not only be chosen for their knowledge of their subject, even though it be notable, but their knowledge and use of the Latin language should also be taken into account;¹⁸

3° they should therefore be given notice in due time so that they may be able to prepare themselves also in this respect, and appropriate aid toward this preparation should be given them;

4° if they neglect or pay no attention to the rule requiring the use of Latin in their lectures, they should be removed lest they harm the students by their doctrine and example.¹⁰

§ 7. Superiors of Seminaries should pay careful attention to what is hereinafter prescribed regarding the proper equipment of the library also as to the Latin and Greek languages (Chapter IV, Art. II, § 14).

¹⁷ Cf. *infra*, Chapter VII, § 3, 2.

¹⁸ Ap. Const., n. 5.

¹⁰ Ap. Const., nn. 2 and 5.

CHAPTER IV. The Study and Use of Latin in Ecclesiastical Universities and Faculties

Art. I. *The study of Latin.*

§ 1. Since the chief function of higher studies is “to prepare the hearers for the study of sources, for scientific research and for teaching,”²⁰ it is clear that these hearers should also be instructed in the knowledge and use of Latin, which is the necessary key to sacred science.

§2. Hence no one can be registered in a University or Faculty to obtain academic degrees, unless he has duly finished the middle curriculum of classical studies;²¹ and this should be proved by authentic documents, the University or Faculty having the right to impose an examination if the credentials are deemed insufficient. Mistaken indulgence or other human considerations in this matter cannot but do grave harm to the studies themselves and to the education of the students.²²

§ 3. So that the students may have a wide and more profitable access to the sources (the knowledge of which, according to Article 2 of the Apostolic Constitution, *Deus scientiarum Dominus*, is a matter for which Universities and Faculties of ecclesiastical studies are responsible), and so that there may be a more exact philological exegesis of the sources — the first and necessary basis for any further exegesis — and hence a full and certain understanding of the source material, it is ordained:

1° that in the Faculty of Philosophy and in the Faculties and higher Institutes of sacred studies, a special course be given in which the students shall be taught the proper language of the sources (Greek and Latin);

2° that this course consist of one hour a week for at least one semester for two years;

3° that this subject be considered one of the “auxiliary” ones, according to the Apostolic Constitution *Deus scientiarum Dominus* (Art. 33, § 1, 3; Art. 34). Consequently no one should be exempted from this course, and when it is finished all should take

²⁰ Ap. Const., *Deus scientiarum Dominus*, Tit. I, Art. 2; AAS 23-247.

²¹ Ap. Const., n. 3.

²² Ap. Const., *Deus scientiarum Dominus*, Tit. 2, Art. 25; *Ordinationes*, Art. 14; AAS 23-252 and 267.

an examination and those who fail should repeat the examination.

§ 4. The special exercises which concern the doctrinal explanation of selected texts²³ may be held in conjunction with this subject, provided the number of hours (according to § 3, n. 2) be increased, so that distinct explanations, the philological and the doctrinal, be given, either by the same professor if he is a master of both subjects, or by different ones.

§ 5. In this course, after the principal grammatical and lexicographical features of the latinity of the documents have been pointed out, there should be a philological and semantic explanation of selected passages which may help both as to language and subject matter for illustrating the principal subjects. Thus for example in Philosophy certain passages could be treated in this way selected from the principal ancient philosophers and especially from Saint Thomas; in Theology, in connection with the various theological treatises and with the advice of the respective professors, passages should be chosen from the Fathers, the principal Theologians, Doctors of the Church, Documents of the Roman Pontiffs and of the Councils, parts of the Liturgy, etc.; in Canon Law and Roman Law the students should be introduced to the vocabulary and expressions which are proper to these subjects, illustrating the peculiar force of the words and explaining selected passages both ancient and recent.

Art. II. *The use of Latin.*

§ 1. The use of the Latin language in Universities and Faculties is to be fully restored notwithstanding any difficulties, and no one is to be given power to dispense from this rule on his own authority.

§ 2. The subjects to be taught in Latin are theoretical Philosophy, all of Theology, Sacred Scripture, Canon Law, and Roman Law.²⁴

§ 3. The other subjects can be taught in the vernacular, unless through necessity—because the hearers are of various nationalities and tongues—or because of a praiseworthy custom, a contrary provision is made.

²³ Cf. Ap. Const., *Deus scientiarum Dominus*, Tit. III, Art. 30 § 1 and the *Ordinationes*, Art. 22 and 23; AAS 23-254 and 269.

²⁴ Cf. the *Ordinationes* of the Ap. Const. *Deus scientiarum Dominus*, Art. 21; AAS 23-268.

§ 4. Likewise public disputations and repetitions should be in Latin.

§5. Regarding examinations the following is prescribed:

1° Written or oral examinations in subjects which are taught in Latin must be in Latin;

2° likewise particularly the examinations for receiving any academic degree in those subjects, and also the "*lectio coram*" and the defense of the thesis must be in Latin;

3° in these Latin examinations the judgment also as regards Latin must not be lightly made, but with due severity, so that the ready and current use of this language by those examined, as well as their doctrine, be certified; and those who are not sufficiently instructed and skillful also in this respect should not receive the degree.

§ 6. The examination for the licentiate, which is required according to Article 37 of the *Ordinationes* of the Apostolic Constitution *Deus scientiarum Dominus*, shall be in Latin in the subjects mentioned above (§2).

§ 7. It is highly recommended that the thesis for the doctorate, in the subjects mentioned in that paragraph 2, be written in Latin.

If the Statutes of the University or Faculty provide or shall in future provide that the Latin language be used in writing theses, this practice must be fully retained.

§ 8. When a thesis is written in one of the vernacular languages which are allowed by the Statutes of the University or Faculty, it should be prefaced by an appropriate summary in Latin.

§ 9. As regards the rule that professors must be designated and prepared in due time so that they may be well practiced also in the use of Latin, and that they be removed if they are unfit or recalcitrant in this respect, the same provisions apply as those made for the professors of Major Seminaries (Chapter III, Art. II, §6).

§10. In proposing to the Holy See the names of professors to teach any subject which must be taught in Latin, the academic authorities of Universities and faculties shall declare also, besides the things prescribed in the Apostolic Constitution *Deus scientiarum Dominus* (Tit. II, Art. 21), whether they are equipped with the required knowledge and use of Latin.

§ 11. In consideration of what is said in the Apostolic Consti-

tution about the pre-eminence of Latin for the Catholic Church, whose proper language it is rightly said to be and is, it is very desirable that those who write in periodicals scientific articles on sacred Subjects destined for the clergy, do so in Latin, that is, in the language proper to these subjects, in order to avoid the danger of introducing at will profane novelties of expression, and through them variations and ambiguities and even perversions of dogma, and also in order that a greater number of priests of various nationalities and tongues may be able to read and understand them.

If this cannot be done, there should be at least an appropriate summary of the contents in Latin.

§ 12. It is also earnestly recommended that Latin be used in the preparation of critical editions of documents of the early and medieval periods of Christianity and in translations of the writers of the Oriental Church. This is not only consistent with the nature of these documents but also contributes greatly to promote universality of doctrine and to facilitate the acquirement of learning.

§ 13. The same must be said of the use of Latin in ecclesiastical gatherings in which people of various nationalities and languages come together to discuss matters relating to sacred discipline, doctrine, or the pastoral office. For a language which is common to all contributes much toward union of spirits and easier and more spontaneous communication, whereas so great a variety of languages prevents this and brings it about that the sacred ministers of the universal Church are more and more confined and restricted to the boundaries of their respective countries, with almost no knowledge or even care about what is being done in other lands by their brethren who are engaged in the same work.

§ 14. The Superiors of Seminaries and ecclesiastical Faculties and schools should also see to it that the library be diligently equipped and augmented, also in regard to the Latin and Greek languages, lest there be a lack, especially for the professors, of the necessary aids to their own perfect formation and to the writing even of critical works. For if the library is insufficiently equipped there is no stimulus for research and writing, no intellectual curiosity and progress, but only mental inertia and complacent ignorance.

CHAPTER V. The Study of Greek²⁵

§ 1. Although the Apostolic Constitution considers chiefly the restoration of the study and use of the Latin language, it also gives a clear and definite norm for the study of Greek. It is right that this should be learned with the greatest care, since it not only is of much value for the training of young minds and has a marked affinity with Latin, so that it is necessary for a full and true knowledge of that language, and is moreover part of practically every civil plan of classical studies, but also is very necessary for all students who are doing major subjects in Seminaries, and especially for those who wish to be enrolled in a University or ecclesiastical Faculty as candidates for academic degrees;²⁶ and for any ecclesiastic who has to teach Philosophy or sacred subjects and so is obliged to consult ancient sources both sacred and profane.

§2. Hence it is prescribed:

1° That also in those countries where in the public schools which attend chiefly to teaching the sciences, Greek is not taught, it must be taught in Seminaries and other ecclesiastical schools, lest students be admitted who are unprepared to learn the higher subjects.

2° The time, both as regards the years and the number of hours per week, to be given to this study is that which is required for acquiring the prescribed degree of knowledge which is necessary under all the circumstances of time and place.

3° As regards the Authors, profane or sacred, who are to be studied, and the knowledge of Greek grammar, let the same minimum and sufficient requirements be observed, with due proportion, which are prescribed for Latin in Chapter II of these Ordinances (Art. III, §§ 1-3; Art. IV, §§ 2-6).

4° The Professor of Greek must be truly expert in that language and have a doctorate from a University.

5° The manner of teaching and giving an account of the Authors also should be directed to the proper and useful knowledge of this language, according to what is said in these Ordinances (Chapter II, Art. IV).²⁸

²⁵ Ap. Const., n. 7.

²⁸ Cf. Ap. Const. *Deus scientiarum Dominus*, Tit, II, Art. 25; AAS 23-252 and 267.

Hence in class special care should be given to the etymons of words, to pointing out families of words which are derived from them even in modern languages and occupations, so that, understanding their etymons and the force thereof, many words will become intelligible and there will be a real profit for higher studies.

§ 3. The Commission of experts which is to be appointed to draw up a plan of studies in the different countries according to the Pontifical Constitution and these Ordinances,²⁷ shall include this also in their plan, to be approved by this Sacred Congregation.

§ 4. As for the hellenistico-biblical language, it is ordained:

1° that in Seminaries there shall be during theology a special course of one hour a week for one year, to end with an examination;

2° that in theological Faculties the prescription of the Ordinances of the Apostolic Constitution *Deus scientiarum Dominus* (Art. 27, I, 2), which counts this as one of the *auxiliary* subjects, be observed in all respects.

CHAPTER. VI. Visitors

§ 1. The office of Visitors is established, whose business it shall be at certain times to inspect to see whether, in faithful execution of the Apostolic Constitution,²⁸ all the Ordinances are being conscientiously observed, and with the good results that are reasonably expected.

§ 2. In accordance with the proper nature of this office, the Visitors shall investigate especially: the number of teachers and their due preparation and diligence; the outlines of study as arranged by the experts appointed for that purpose according to these Ordinances; everything which pertains to the time of study and class, to the explanation of the Authors, the method of teaching, the exercises which are prescribed, and the methods employed to secure observance.

§ 3. They might also attend some of the prelections, question the students, examine their work, give them something to be developed in writing or orally, in a word, do whatever may inform them of the genuine and complete effectiveness of this study.

§ 4. They should not overlook the Major Seminaries and Ec-

²⁷ Cf. Chapter I, Art. 1, § 2, above.

²⁸ Ap. Const., nn. 1 and 2.

clesiastical Faculties; there they should verify by inspection whether the students coming from the lower schools are well prepared in the knowledge and use of the Latin language; whether Latin is used in teaching the prescribed subjects; whether the texts and Enchiridia of ecclesiastical documents are in Latin and in the possession of each of the students; whether there is a course in Christian latinity and how well it is functioning; whether examinations also are held in Latin and whether the students are exercised in any other way in the use and cultivation of Latin.

§ 5. After the visitation is finished, they should report to the Sacred Congregation of Studies the true state of the Latin language; suggest the remedies which seem most appropriate; and also mention whatever they found that is worthy of praise and imitation.

§ 6. As to the various matters which should be rather fully inquired into, let the Visitors consult the directions given in Appendix I of these Ordinances.

CHAPTER VII. The Report to Be Sent to the Sacred Congregation

§ 1. The report on the method and state of the restoration of Latin should be sent:

1) every year for the first five years (unless the Sacred Congregation because of local conditions decides that it should be sent annually for a longer period), so that it may appear whether the Ordinances have already been put fully into effect, or whether there is still some procrastination and whether the last of the obstacles can be definitely removed;

2) after that the report shall be quinquennial, to be sent together with the general report on the condition of the Seminaries;

3) Universities and ecclesiastical Faculties, after the first quinquennium, will send as usual a triennial report.

§ 2. The report is to be drawn up by the Prefect of studies, but signed by His Excellency the local Ordinary; in Universities and Faculties it is to be drawn up and signed by the Rector or President.

§ 3. The report is to be sent:

1) by Minor Seminaries and other schools in which students

for the priesthood go through the lowest and middle curriculum of classical studies, and it shall report especially: the time given to this study, the number and ability of the professors, the method of teaching and study, the examinations, and in fine everything which is prescribed for these schools in the Ordinances (cf. Appendix I);

2) by Major Seminaries, Universities and Faculties of ecclesiastical studies; this shall deal especially with the following matters: the special course in the latinity of the sources, how it is taught and by what teachers; the use of Latin in giving the courses, specifying which courses are given in Latin and which in the vernacular; the preparation of students and professors and their knowledge of Latin; the various means which are used to promote and prolong the study of Latin by the students; the textbooks which are used in class; and other matters according to the Ordinances.

CHAPTER VIII. Temporary Norms

§ 1. The regulations laid down in these Ordinances by order of the Supreme Pontiff shall be in full effect from the first day of the academic year 1963–1964 or 1964 according to the practice of the respective hemispheres.

§ 2. However, in countries where the knowledge and use of Latin has deteriorated to such an extent that students in the major subjects cannot understand the professors when they speak Latin, and cannot in a short time be taught or cannot learn to speak Latin, lest the teaching of these subjects suffer harm, every care must be taken:

1° that in the meantime Latin texts in these subjects be used and the professors try to explain gradually in Latin some sort of prelection and then a part of the book, so that the hearers shall gradually acquire a knowledge of this language;

2° that Superiors with like earnestness promote in various ways the study of language in the higher schools, assigning to it some definite periods of time even⁷ day, during which under the guidance of the professor the students shall work at regular exercises so that they may be able as soon as possible to follow the lectures with profit.

3° that a special preparatory⁷ year be established — and this

seems more appropriate and effective — by means of which those who come with scanty preparation from schools of humanities (until the restoration produces its effects) can be properly perfected in their knowledge and use of the Latin language before they go on to higher subjects.

§ 3. Local Ordinaries, before they designate professors of the Major Seminary to teach one of the subjects which has to be taught in Latin (cf. Chapter III, Art. II, § 2) shall, until some different provision is made, propose their names to the Sacred Congregation of Seminaries and Universities and state whether the candidates, besides the other requisite qualities, are also skilled in the use of the Latin language.

All and each of these Ordinances were approved, confirmed and ordered to be published, by His Holiness Pope John XXIII, all things to the contrary notwithstanding.

Given at Rome from the office of the Sacred Congregation, the 22nd day of April, the day of the Resurrection of our Lord, in the year 1962.

AAS 54-339; S. C. Sem., 22 April, 1962.

APPENDIX I

Outline of the Report to Be Sent to the Sacred Congregation of Seminaries and Universities²⁰

I. The Study of Latin in Lower and Middle Schools

1. How many *years* are given to the study of Latin? How many *hours* per week in the different years? Are these sufficient for the proper treatment of all the assigned matter in the Authors and in grammar? What Authors are studied in the different years? Are they the same as or different from those designated in the Ordinances? Are they studied in the same order? Have all the students their own texts?

2. Did the program of this study require to be adjusted in order that the prescriptions of the Ordinances could be met? How was this adjustment made?

3. If you have a combination College-and-Seminary, how is the matter which is not required in the public system made up for the aspirants to the priesthood?

²⁰ Ordinances, Chapter VII, § 3.

4. Is the present plan recognized by the public authorities?
 5. If it is not recognized, do the students of this Seminar)' (or school) undergo public examinations in order to have public certificates? Do all the students do this, or only the better ones?
 6. How many *professors* of Latin are there? How many hours does each of them teach, and in which classes? Do they have also other work at home or outside which might distract them from this?
 7. Have all of them the doctorate in classical languages? If not, what other higher schools did they attend? Or how otherwise were they prepared?
 8. What is being done to prepare some fit professors?
 9. Are those especially who teach the higher classes able to use Latin in speaking and writing?
 10. What is their success in teaching? Have they good pedagogical qualities? Are they often changed or are they stable (especially those who teach in the higher classes)?
 11. Are examinations held at the end of every' year, even if they are not held publicly?
 12. If public examinations are held, are private ones also held in the Seminary, so that a judgment can be formed on all the students to determine whether they have made the necessary progress for the year and whether they have the training which the students should have according to the Ordinances?
 13. How are the examinations held? Do they include translations from both languages? and composition, in the higher classes?
 14. Is it certain that those who go on to the higher subjects really have the knowledge and use of the Latin language?
 15. Are there some students who entered at a later age? To which classes \were they assigned? Are they a drawback to the other students? Do they have their own classes? How are they taught all the things that are required in this respect before they are admitted to the Major Seminary?
- How is the entire program of this study arranged for these late vocations? How many years are given to it? Is the same knowledge and use of Latin demanded of them before they take up higher studies? How do they study Greek?
16. What is the *method of teaching*? Is it, as the Ordinances prescribe, so arranged as to regard not merely erudition but especially a real knowledge and use of Latin? Do the professors,

especially those of the upper classes, try to observe the method proposed in the Ordinances?

17. What opportunities for *speaking* are given in class? What practice is given in *writing*? Are there frequent repetitions, quizzes, etc.?

18. What texts are used for Latin grammar? What is the division of the subject for the various years? Are the theoretical part and the study of the Authors finished in the years to which they are assigned in the Ordinances? Is sufficient instruction given regarding the whole field of Latin literature?

19. What special difficulties are encountered in this Seminary as regards professors, students, method of teaching, time, study of the Authors, number of subjects, etc.?

IL The Study and Use of Latin in Major Seminaries

1. *hi teaching the major subjects*, is the firm prescription to use the Latin language observed? Was this practice already in effect, or recently introduced? Are the Professors and students aware of the firm will of the Church regarding the use of Latin in teaching these subjects?

2. Are the professors able to teach in Latin? If all or any of them are incapable of doing so, what provision is made in the meantime? Are there any who are opposed to this practice?

3. Do the students all have textbooks in Latin and also Enchiridia in Latin? Do they have a complete copy of Sacred Scripture in the Vulgate? Are they sufficiently prepared to understand one who teaches in Latin? Are they averse to Latin?

4. What is being done in the Major Seminary to pursue and perfect the study of the Latin language? Are there academies, classes, or exercises especially for this?

5. As to the special *course in Christian latinity*, is everything being done which is prescribed in Chapter III of the Ordinances regarding time, professors and the manner of conducting the course?

6. Are the examinations held in Latin? Is this severely insisted on?

7. Are those who come from the Minor Seminary sufficiently prepared in the knowledge and use of Latin? Are older students admitted without the proper knowledge of these humanistic studies?

III. The Study of Greek

1. How many years are given to the study of Greek? How many hours? Is the grammar finished? What Authors are studied each year? How much matter? Is sufficient instruction given in Greek literature? Are the students who go on to the higher subjects sufficiently prepared in this subject?

2. During theology is there a special class in graeco-biblical language?

3. Have the professors the required doctorate in classical literature?

The report on each point must be not perfunctory but duly conscientious, so that if remedies are called for they may be promptly and effectively applied.

APPENDIX II

The Principal Works of the Fathers
from which Passages Suitable for Study in the
Course on Christian Latinity May be Chosen³⁰

The purpose of this special course is not only to explain brief passages and opinions of the Fathers which serve as a basis for theological arguments, but also to initiate the students in the understanding and practice of Christian latinity.

It is therefore advisable that, besides brief passages selected from the Enchiridia, whose full force will be explained by the professor of Theology, longer excerpts too, after a brief explanation of their meaning, be clearly and distinctly read by the professor of Christian latinity, who shall explain the peculiar significance of certain words and expressions, illustrate the more obscure forms and constructions, and succinctly indicate the peculiarities of style of each of the writers.

In this way students will be led to love the holy Fathers, to read them frequently; they will become accustomed to understand and to have a personal appreciation for them; they will not only be perfecting their studies, but they will imbibe from them love for the truth and learn how to defend the Catholic faith against every sort of novelty and corruption; they will learn with what earnest application, intelligence, knowledge, and

³⁰ Ordinances, Chapter III, Art. I, § 3.

wisdom the progress of religion in the Church of Christ has to be promoted, "so that it be genuine development and not change," in other words, "that Catholic dogma be consolidated with the passing years, expand with time, be venerable in age yet remain incorrupt and intact, full and perfect in all the proportions of its figure and, so to speak, in all its members and faculties, admitting of no change, no loss of its own proper qualities, no variation in its definition."³¹

Some works of ecclesiastical writers and of the holy Fathers are listed below, from which suitable passages for explanation and reading may be selected; however, the professor of Christian latinity is free to choose other writings which may be deemed appropriate.

I. Fundamental Theology

ATHENAGORAS, *Supplicatio pro Christianis*.

S. JUSTIN THE MARTYR, *Apologiae; Epistola ad Diognetum* (especially cc. 5-6).

TERTULLIAN, *Apologeticus; De praescriptione haereticorum; De Idololatria*.

S. CYPRIAN, *De Catholicae Ecclesiae unitate* (especially cap. IV); *Epistolae* (especially *ad Cornelium Papam*).

LACTANTIUS, *Divinae institutiones*.

S. AUGUSTINE, *De doctrina Christiana* (Books II and III: *De exegesi biblica*), *De vera religione; De utilitate credendi; de consensu Evangelistarum; De symbolo ad catechumenos*.

S. LEO THE GREAT, *Epistolae*.

VINCENT OF LÊRINS, *Commonitorium*.

II. Dogmatic Theology

1. *De Deo Uno et Trino*.

MINUCIUS FELIX, *Octavius*, cap. 14-38.

TERTULLIAN, *Adversus Praxean*.

NOVATIAN, *De Trinitate*.

S. HILARY OF POITIERS, *De Trinitate* (especially Books II and III).

S. BASIL, *Tractatus de Spiritu Sancto*.

S. AMBROSE, *De fide, ad Gratianum; De Spiritu Sancto*.

³¹ Vincent de Lérins, *Commonitorium*, c. 23.

- S. AUGUSTINE, *De Trinitate* (especially Book V).
 S. GREGORY NAZIANZEN, *Sermones*.
 S. JOHN CHRYSOSTOM, *De incomprehensibilitate Dei*.
 S. GREGORY OF NYSSA, *De Trinitate, ad Eustathium* (this deals especially with the divinity of the Holy Spirit).

2. *De Deo Creante et Elevante*

- S. GREGORY OF NYSSA, *Liber de hominis opificio*.
 S. AMBROSE, *Hexameron; De Paradiso*.
 S. JEROME, *Dialogus adversus Pelagianos*.
 S. AUGUSTINE, *De Genesi contra Manichaeos; De Genesi ad litteram; De gratia Christi et de peccato originali*.

3. *De Verbo Incarnato*

- S. IGNATIUS OF ANTIOCH, *Epist. ad Ephes., ad Smyrn.*
 TERTULLIAN, *De carne Christi*.
 S. AMBROSE, *De Incarnationis Dominicae sacramento*.
 S. ATHANASIUS, *De Incarnatione Verbi*.
 S. GREGORY OF NYSSA, *Oratio magna catechetica* (cap. 10-31).
 S. AUGUSTINE, *Contra sermonem Arianorum; In Iohannis Evangelium tractatus*.
 CASSIAN, *De Incarnatione Christi contra Nestorium*.
 S. GREGORY THE GREAT, *Homiliae in Evangelicis*.
 S. JEROME, *Adversus Helvidium de perpetua virginitate B. Mariae*.
 S. JEROME, *Epistolae*.
 S. LEO THE GREAT, *Sermones*.

4. *De gratia et virtutibus*

- S. JEROME, *Epistolae*.
 S. AUGUSTINE, *De Ubero arbitrio; De fide rerum quae non videntur; De natura et gratia; De gratia Christi et de peccato originali; De gratia et libero arbitrio; De dono perseverantiae; Enchiridion ad Laurentium sive de fide, spe et caritate*.
 S. PROSPER OF AQUITAINE, *De gratia Dei et libero arbitrio liber contra Collatorem*.
 S. FULGENTIUS, *De fide ad Petrum liber*.

5. *De Sacramentis*

- TERTULLIAN, *De Baptismo; De Poenitentia*.

- S. CYPRIAN, *De lapsis*.
 S. CYRIL OF JERUSALEM, *Catecheses*.
 S. AMBROSE, *De Poenitentia; De Sacramentis; De Mysteriis*.
 S. AUGUSTINE, *De Baptismo*.
 S. JOHN CHRYSOSTOM, *Catecheses ad illuminandos; De Sacerdotio*.

6. *De Novissimis*

- TERTULLIAN, *De carnis resurrectione; De anima*.
 S. CYPRIAN, *De mortalitate*.
 LACTANTIUS. *Divinae Institutiones* (Book VII).
 S. AMBROSE, *De bono mortis; De Iacob et vita beata*.
 S. AUGUSTINE, *De cura pro mortuis gerenda; De praedestinatione sanctorum; De dono perseverantiae; De Civitate Dei* (Book XXII, *de caelesti beatitudine*).

III. Moral and Pastoral Theology

- CLEMENT OF ALEXANDRIA, *Paedagogus*.
 S. AMBROSE, *De officiis; De Virginibus*.
 S. AUGUSTINE, *Contra mendacium; De continentia; De bono coniugali; De moribus; Enchiridion* (cap. LXIV-LXX, *de peccatis*). *De catechizandis rudibus; Sermones; Confessiones*.
 S. GREGORY THE GREAT, *Moralia in Job; Liber Regulae pastoralis*.

AAS 54-339; S. C. Sem., 22 April, 1962. Annotations, *Periodica*, 52 (1963)—122 (Springhetti).

CANON 1365

Pontifical Pastoral Institute Established in Rome (Pius XII, Ap. Const., 3 June, 1958) AAS 50-460.

The *dispositive part* of this Apostolic Constitution is as follows:

Therefore, gladly acceding to the wishes unanimously expressed to Us by the above-mentioned Sacred Congregations,¹ with the cooperation of Our Vicariate of Rome, We by Our authority through this Apostolic Letter duly establish in the Pontifical

¹ The Congregations mentioned in the earlier paragraphs which we have omitted were: The S. C. of Seminaries and Universities, the S. C. of Religious, and the S. C. of the Council.

Lateran Athenaeum, on the site of the ancient Patriarchal See near the Archbasilica of the Holy Saviour, mother and head of all the churches of Rome and of the world, a PASTORAL INSTITUTE to be honored with the title PONTIFICAL, in which under the official vigilance of the said Sacred Congregations and of Our Vicariate of Rome, priests of both branches of the clergy may receive a complete course of instruction in all subjects which concern the care of souls and a thorough training in the manifold “art of arts” by which they may attract and draw men’s hearts to Christ. It is Our will also that in this Our Pastoral Institute, by following a fuller and broader course of studies, professors shall be prepared for teaching the pastoral subjects in ecclesiastical Faculties, Seminaries, and other institutions of the Church which are established for the education of candidates for the priesthood and of young priests.

Accordingly this Pastoral Institute will provide both for an ordinary course of preparation for clerics, to last at least one year, to give to those destined for pastoral work a good training either before or after their ordination to the priesthood, and for a more advanced course of at least two years, to prepare future teachers of pastoral subjects. We decree also that the Faculties of Sacred Theology shall recognize the two years of study in this Pastoral Institute as a valid contribution toward the requirements for conferring academic degrees, and hence shall approve the courses followed by the students of the Pastoral Institute as auxiliary or special courses according to article 27 of the Ordinances annexed to the Apostolic Constitution *Deus scientiarum Dominus*; and We also decree that those same Faculties may confer the Doctorate in Sacred Theology, implying the right to teach this pastoral matter, upon students who have for at least two years followed all the courses of this Pastoral Institute according to the norms which shall be established by the Sacred Congregation of Seminaries and Universities, provided the other requirements for obtaining academic degrees have been satisfied.

This Pastoral Institute shall also offer for clerical students the divers propaedeutical courses which are prescribed in canon 1365, § 3 of the Code of Canon Law. In this way, this Pastoral Institute will be a genuine and most fitting complement to the Theological Faculties of Seminaries and ecclesiastical Colleges and also of the houses of formation of clerical religious institutes, for the

benefit of all priests, either to train them for the apostolate or to prepare them to study and promote and teach the science of the apostolate, as will appear more fully and clearly in the Statutes about to be issued.

As regards the curriculum We decree that, in the manner which shall appear most appropriate for the two courses of the Institute, that is, the advanced two-year course and the ordinary one-year course, the various fields of both Theology and Pastoral Practice be explored, especially Catechetics, Kerigmatics and Homiletics, Hodegetics, Pastoral Liturgy, religious Sociography, and Pastoral “Statistics,” the spiritual direction of individuals and groups, Pedagogy and Pedagogic Psychology, finally, Pastoral Medicine and Psychiatry. Finally, in this same higher Institute there shall be special sections of “application,” so to speak, that is, classes for the successful preparation of priests who shall be ready to exercise the apostolate in various special fields of work, such as the publication of books and periodicals, the propagation of ideas and projects, the production of shows, social action, Catholic associations, the care of various special groups, especially of workingmen, farmers, shepherds, sailors, soldiers, and persons engaged in professional or social work or in the culture of the liberal arts, and so on.

And in order that the labors and studies of the Pastoral Institutes may produce abundant fruit for priests who are already engaged in the care of souls, We decree that there be united in close association with this same Institute, a Center of Pastoral Orientation and Coordination, which shall likewise be under the authority and vigilance of the Sacred Congregation of the Council and of the Sacred Congregations of Religious and of Seminaries and Universities, with the benefit of the advice of Our Vicariate of Rome. Such a Center, We have already several times recommended, especially in Our Allocution of 14 September, 1956, to the Sixth “Pastoral Week.”²

Accordingly Our Pastoral Institute, together with the Center of Pastoral Orientation and Coordination, and other Institutions of a similar sort which may become affiliated with this Pontifical Institute, will devote itself to the cultivation, promotion, and practice of all ecclesiastical subjects. Armed with these as with an “armor of light,”³ the pastor of souls will spend himself and

² AAS 48-699.

³ Rom., 13:12.

all his energies to draw the hearts and minds of all men, the faithful and the as yet unbelieving, and to attach them firmly to Christ and the Catholic Church.

And in order that the grace and power of God may descend abundantly upon Our Pastoral Institute, We place it under the care and patronage of the Blessed Mary ever Virgin, "Queen of Apostles," and of Our Saintly Predecessors who were especially renowned for their pastoral office and teaching, Saint Gregory the Great and Saint Pius X.

What We have established by Our authority in this Apostolic Letter, We will and ordain to be firm and valid, all things to the contrary, even though worthy of special mention, notwithstanding. And copies or excerpts of the same, even in print but subscribed by some public Notary and with the seal of some ecclesiastical authority, We wish shall receive the same faith and credit as this Letter itself would receive if it were exhibited or shown in the original.

Given at Rome from Saint Peter's, the third of June, 1958, the twentieth year of Our Pontificate.

AAS 50-460; Pius XII, Ap. Const., 3 June, 1958. Annotations, *Commentarium pro Religiosis*, 37 (1958)-243 (Ruiz). The curriculum of both courses is also given, *ibid.*, pp. 249-251. Cf. also *Monitor Ecclesiasticus*, 84 (1959)-12 (Colagiovanni).

Counsels for Seminarians. Allocution of John XXIII, 28 Jan., 1960 (AAS 52-271). *The Pope Speaks*, 6 (1960)-363.

CANON 1366

Sociology in the Philosophy Curriculum: Writings of Ortega y Gasset Forbidden in Religious Scholasticates (S. C. Rel., 28 March, 1962) Private.

A letter of the S. C. of Religious, of 28 March, 1962 (Prot. N. S.R. 8/61) sent to all members of the Roman Union of Superiors General, is as follows:

Very Reverend Father: Among priests in general and especially among the younger ones, it is not infrequent in these days to observe a certain want of docility in obeying the precepts and exhortations of the Church, especially in regard to social doctrine.

This is perhaps due to the fact that the human environment

from which vocations are drawn is not only thoroughly imbued with the spirit of the world — which is contrary to the love of sacrifice and voluntary mortification — but is also tainted with laicism and materialism, altogether opposed to the obedience due to ecclesiastical authority, especially as regards the sound principles of Christian sociology, which are little known and insufficiently esteemed.

In order to protect young candidates for the priesthood, lest they depart from sound doctrine, it is therefore necessary that they thoroughly understand the social doctrine of the Church; and consequently at the present time this subject is of great weight and importance in their training.

Accordingly this Sacred Congregation feels itself in duty bound to issue a warning and to repeat the exhortation which it has already given to the members of some religious institutes, namely, to reduce faithfully to practice the prescription of Article 44, paragraph 3 of the General Statutes annexed to the Apostolic Constitution, *Sedes Sapientiae*: “*Sociology also, in its principles, is to be solidly taught in the philosophy curriculum*”; and this is to be done in connection with the principal social teachings of the Popes which have recently appeared.

With this consideration in view, this Sacred Congregation informs you, Very Reverend Father, that after examination of the views and writings of the Spanish writer, Joseph Ortega y Gasset, who died in 1955, it has been found that his philosophical principles are far removed from Catholic doctrine. Consequently this Sacred Congregation has decided to forbid and by this letter does forbid the reading of the works of the aforesaid writer in all houses of study and colleges of Religious, Societies of the common life and Secular Institutes which are subject to it.

Entrusting the matter to your care, I remain,

Faithfully yours in Christ,
Valerius Cardinal Valeri,
Prefect

(Private); S. C. Rcl., 28 March, 1962. Sent by order of the Sacred Congregation, by the Very Reverend Augustine Sépinski, O.F.M., President of the Roman Union of Superiors General, to all the members, 5 Apr., 1962.

Social Doctrine of the Church: To be taught to religious seminarians in Italy. Sec c. 487, S. C. Rcl., 6 Oct., 1961, private.

CANON 1373

Rights of Lay Religious to Teach Religion in intermediate and higher schools. Sec c. 497; S. C. Rel., 26 Jan., 1959.

CANON 1374

Local Ordinary's Explicit Approval Necessary for Catholics to Attend Non-Catholic Colleges and Universities (Archbishop Ritter, 1 June, 1960) Private.

As a public notice on the need of the local Ordinary's approval to attend non-Catholic colleges and universities, it was thought useful to publish the following letter of the Most Reverend Joseph E. Ritter, Archbishop of St. Louis.

At this time of the year many of our young Catholic men and women, having completed their high school course, are preparing to enter higher education in one of the colleges or universities of their choice.

The number of high school graduates who are deciding to continue their education is increasing each year. This is because of the greater realization of the need for more education. Undoubtedly as we make more high school facilities available and continue to improve our quality of education, even more of our young people will continue on to college.

We are indeed gratified and pleased to see so many high school graduates decide to pursue higher studies especially today when the complexity of modern life in the social and economic and political aspects makes college education almost a necessity.

At the same time, however, we are alarmed and grieved at the number of graduates who are selecting secular and non-Catholic colleges. We are informed much to our sorrow that many of these young people do not give consideration to our excellent Catholic colleges. Many do not follow the requirements of the law that they seek our permission which is to be secured through their devoted pastors to attend these secular schools.

In our solicitude for our young graduates we remind them and

their parents that they must always be far more concerned about nurturing and protecting their Faith than they are about pursuing higher studies. Certainly when they come to the selection of a college their Faith and religion must be foremost in their minds. Regardless of the kind of school or the kind of courses they choose, they must remember to make provisions for their continued religious education.

Parents and students have, therefore, the grave responsibility of choosing Catholic colleges where the atmosphere and the teaching are conducive to the proper end of Christian education. Only a grave reason will excuse from this responsibility.

That our young people and their parents be better directed and guided in the selection of colleges, we hereby lay down these requirements:

1) No student may attend a non-Catholic college or university unless he or she has obtained our written permission. This permission must be sought from the proper pastor who will make the request in writing to us. Permission will be granted only in individual cases and for just and serious reasons.

2) Permission will be granted only when the parents and students promise in writing that the students will enroll in and follow the Newman Club Program or if the college of choice has no Newman Club, a program similar in nature conducted by the Ecclesiastical authorities.

3) This permission is to be requested by the parent and the student. We advise both that it is a grave matter of conscience to do so. Under no circumstances do we excuse any who wish to attend a secular or non-Catholic college or university from seeking our permission.

Only in this manner, dearly beloved, can we be assured that the precious responsibility of safeguarding the Faith of our young men and women has been adequately satisfied.

(Private); Archbishop Ritter, 1 June, 1960; copy kindly sent us by His Excellency through his chancellor, Rt. Rev. W. M. Drumm.

University of Arkansas: Personal parish for Catholics. See c. 216, S. C. Cone., 2 Sept., 1959.

CANON 1375

Religious Institutes, even of lay religious, approved by Church to teach have the right to teach all disciplines and, most especially, religion unless special conditions set down in permit to establish school. See c. 497; S. C. Rel., 26 Jan., 1959.

CANON 1376

Universities in Care of Secular Clergy or Religious Depend on the Sacred Congregation of Seminaries (S. C. Sem. et Univ., 17 Nov., 1959) AAS 51-920.

A Declaration of the S. C. of Seminaries and Universities:

Question: Since the question has arisen whether a University entrusted to the secular clergy or to a religious Institute, even though it be not canonically erected, is dependent on the Sacred Congregation of Seminaries and Universities, the said Sacred Congregation decided to reply:

Reply: In the affirmative, to the extent that the University in question is in any way subject to the secular clergy or to a religious family.

His Holiness John XXIII by divine Providence Pope, in the Audience granted on the 16th of November to the Cardinal Prefect of the Sacred Congregation of Seminaries and Universities, deigned to approve and confirm the above reply of the said Sacred Congregation and ordered that it be published; all things to the contrary notwithstanding.

Rome, from the office of the Sacred Congregation, the 17th of November, 1959.

AAS 51-920; S. C. Sem. et Univ., 17 Nov., 1959.

Latcran Athenaeum: Raised to status and title of a Pontifical University. John XXIII, *Motu proprio*, 17 May, 1959 (AAS 51-401).

Pontifical Biblical Institute: Fiftieth anniversary of foundation. John XXIII, Allocution, 17 Feb., 1960 (AAS 52-152). *The Pope Speaks*, 6 (1959-60)-269.

Universities: College of Propaganda in Rome, founded by Urban VIII in 1627, raised to the status of a Pontifical University under the name *Pontificia Universitas Urbaniana*. John XXIII, *Motu proprio*, 1 Oct., 1962 (AAS 54-755).

CANON 1377

Non-Catholic Graduate Students in Ecclesiastical Institutions (Holy Office, 17 July, 1961) Private.

The following letter was addressed by Cardinal Ottaviani to Cardinal Pizzardo, Prefect of the S. C. for Seminaries and Universities.

Your Most Reverend Eminence, under date of the 24th of May, requested of me an answer to a question proposed at the time regarding the propriety of Catholic Faculties admitting non-Catholic students at least for the attainment of academic degrees in ecclesiastical sciences.

On this subject I have the pleasure of informing You that the Most Eminent and Reverend Fathers of this Supreme Sacred Congregation, bearing in mind the opinion of the Reverend Consultors, have, in the plenary session of Wednesday, the fifth day of the present month, set down the following criteria as norms according to which non-Catholics may be admitted to our universities:

1) A non-Catholic student may not be admitted into an *Ecclesiastical Faculty* without previous recommendation by a Catholic ecclesiastical *Authority* which testifies to the student's moral uprightness and good disposition toward the Church in such wise that moral certitude will be had that the candidate will at least not use the academic degrees to the detriment of the Church herself.

2) Other things being equal, preference is to be given to a Catholic student rather than to a Protestant and still more to a Jew.

3) With special reference to enrollment in the *Pontifical Oriental Institute*, or also in the *Institute of Christian Archeology*, a *Faculty of Canon Law*, or that of *Scholastic Philosophy*, a norm of greater freedom may be used.

4) In a case where a non-Catholic student, after having been admitted into an *Ecclesiastical Faculty*, shows that he no longer deserves the trust placed in him at the time of his admission, and especially if he has carried on anti-Catholic propaganda, he is to be dismissed.

5) A non-Catholic student who, after having been admitted and conducted himself in the proper manner, passes the prescribed examinations, will obtain the respective *academic degrees* which will take care to recognize the fitness of the candidate to teach but which will not confer the right to teach. In such a case there will be given a dispensation from the profession of faith mentioned in canon 1406, par. 1, n. 8 (Apostolic Constitution, “*Deus scientiarum Dominus*,” art. 21, n. 4).

Moreover, in the doctorate diploma the name of the Roman Pontiff is not to appear.

(Private); Holy Office, 17 July, 1961, No. 27S/6O; reported in *Archiv für Katholisches Kirchenrecht*, 130 (1961)-485, and in *Herder-Korrespondenz*, 16 (1961-62)-201.

CANON 1381

Coeducation: Principles, Norms, Precautions (S. C. Rel., Instruction, 8 Dec., 1957) AAS 50-99.

An Instruction of the Sacred Congregation of Religious, entitled: “on the indiscriminate education of youth of both sexes,” is as follows:

The Sacred Congregation of Religious, always desirous to strengthen and to help religious men and women in the performance of their various duties, has by command of the August Pontiff made a serious effort to deal rather thoroughly with the intricate question of the indiscriminate education of the youth of both sexes, which goes by the name of “coeducation.”

Accordingly this Sacred Congregation, after having consulted the Legates of the Apostolic See in those countries which are most concerned with this matter, in obedience to the orders of the Supreme Pontiff, called a combined Plenary Meeting (*Plenarium mixtum*) for the thorough and careful study of the question. This Plenary Meeting, under the direction of this Sacred Congregation, was attended by chosen members of the Sacred Consistorial Congregation and of the Sacred Congregations for the Oriental Church, of the Council, for the Propagation of the Faith, and of Seminaries and Universities.

The findings, opinions, and recommendations were then gathered together and presented by the undersigned Cardinal Prefect of this Sacred Congregation to the August Pontiff in the Audience of the 5th of March, 1957, for his approval. His Holiness deigned to ratify and confirm everything, and ordered that the conclusions be published by this Sacred Congregation in the form and according to the tenor of the present Instruction, to be duly and faithfully observed not only by religious but by all concerned.

These conclusions are divided into three parts under the following heads: 1. Principles; 2. Norms; 3. Precautions.

1. Principles, or primary and as it were basic considerations, are proposed, according to which a true judgment regarding coeducation can be reached both as to theory and practice.

2. The norms, which have obligatory force, must be kept in mind and observed in all cases in which coeducation is found to be necessary because of particular circumstances.

3. The precautions which are presented here are proposed as a complement to the principles and norms; it may be considered that they are given as guides to the action to be taken in particular cases.

The subject of coeducation is here treated only as it concerns secondary schools; for it does not concern Universities, and as to elementary or grammar schools, Ordinaries are given power to determine the time during which boys and girls may be taught together in them.

I. Principles

1. Coeducation in its proper and true sense cannot be approved in general and *per se*.

2. Although certain advantages may be derived from coeducation, which is in fact a continuation as it were of a healthy family life in which the youth of both sexes, associating together in a modest way and engaging in a sort of noble rivalry, are stimulated to excellent and distinguished work, those of one sex serving as a complement to those of the other, nevertheless, if the matter is considered squarely as it occurs in daily life, that is according to the way this manner of education is commonly practiced, the moral dangers which attend it — especially at the age of puberty — are undoubtedly far greater than the advantages that may be derived from it.

3. Accordingly the Encyclical *Divini Illius Magistri* is always to be considered the *Magna Charta* as regards education and this indiscriminate practice in teaching. That Encyclical prescribes: “the method of teaching adolescents, which is commonly called coeducation, must be considered fallacious and offensive to Christian education; for among those who defend it, many do so for the reason that they either disregard or deny the truth that man is born tainted with original sin; and most or all of them do so because they are so confused in their ideas that they think of normal human society as an indiscriminate mass of men and women who are in every respect absolutely alike.”¹

4. However, it must be admitted that in certain cases the practical necessity of educating boys and girls together cannot be avoided, because altogether peculiar circumstances and local conditions make coeducation the lesser evil.

5. It cannot be denied that in some countries young people who attend the public schools are in grave danger of losing their faith.

And Catholics — who are in the minority — have not always the means to build, equip, and support separate schools for boys and for girls; to do so would double the cost, and they are sometimes scarcely able to build and support a single Catholic school.

Consequently the children are obliged:

a) either to go to the public schools, where they are taught, boys and girls together, and without any concern for religion, with great danger to faith and morals;

b) or to attend mixed Catholic schools, where there is no danger to the faith and where the danger to morals can be avoided by certain precautionary measures.

6. If there are mixed Catholic schools in line with what has been said (cf. n. 5), and if the precautions are observed, it seems that coeducation can be tolerated even according to the Encyclical *Divini Illius Magistri*, because it is clear that the teachers in those schools do not fall under the censure of those words: “that they either disregard or deny the truth that man is born tainted with original sin; and most or all of them do so (i.e., defend coeducation) because they are so confused in their ideas that they think of normal human society as an indiscriminate mass of men and women who are in every respect absolutely alike.”

*AAS 22 (1930)–72.

II. N o r m s

7. Since in some places it is really necessary to tolerate co-education, some norms must be given to forestall the dangers that might arise from this way of teaching.

8. The Holy See advises or favors the system of education which is called “co-institutional,” according to which one institution or building has two schools, for the boys and the girls separately, under the same direction, with a common library and a common set of rooms for teaching the natural sciences, to which the boys and the girls can come separately at different hours. In this way the expense is greatly reduced, and there is really no longer question of “coeducation.”

If a “co-institution” according to this plan cannot be had, it is prescribed that a number of questions be inserted in the quinquennial reports so as to inform the Holy See as to the manner of directing schools in which youths of both sexes are educated together.

As has been said, Their Excellencies the local Ordinaries are to see that the general principles and norms be put into practice as the various cases arising in their dioceses may require.

Moreover, in the Bishops' Meetings in each country the Ordinaries can work out certain definite norms which are to be kept in mind and observed in cases where coeducation seems to be necessary.

III. A G e n e r a l I n d i c a t i o n o f P r e c a u t i o n s t o B e U s e d

Since it would seem to serve no purpose and would not be prudent for the Holy See to make a list of all the precautions in detail, seeing that personal and local conditions are widely different in different countries, it will be sufficient here to add to the norms already stated a few general remarks which may serve as guides to proper action in individual cases.

1. Religious Superiors of men or women should assign to co-educational schools religious subjects whose virtue and mature judgment have been tested by experience. And they should exercise a special vigilance over them so that all disorder may be avoided and that they may have the protection which comes from the faithful observance of religious discipline.

2. Every school should have a Prefect of religion or Master of piety, who shall be in charge of directing the spiritual life of the institution.

3. Religious should not be permitted to direct coeducational secondary schools except in rare instances and extreme necessity, and then only after having obtained an Apostolic indult from this Sacred Congregation.

4. When lay teachers are employed, the greatest care must be taken that the persons chosen be above suspicion and of such character as to be capable of effective work in the moral training of the boys and girls.

5. The mutual daily contacts which take place between the boys and the girls in the same school (such as social gatherings and the like) must be conducted with great moderation and modesty, and never without supervision as different temporal and local circumstances may require.

6. There should be no sports or athletic contests in which boys and girls take part together.

7. Boarding and living quarters for both sexes together should not be allowed.

8. Special care should be taken that the boys and girls be separated:

a) in the classrooms, so that they occupy different places, that is, the boys on one side, the girls on the other;

b) at the entrances and exits, in the cloak rooms, and so on;

c) for certain classes, namely: (1) where matters relating to the sixth commandment are dealt with; (2) in any series of very special instructions in biology; (3) when there are lectures or instructions on matters which concern the students of the other sex in the field of good behavior or psychology; (4) in classes of gymnastics;

d) in recreation.

9. There should always be a religious or some other tried and trustworthy person on duty as supervisor.

10. The boys and girls should be trained to treat each other with becoming dignity and respect.

11. Religious men who teach or exercise the sacred ministry among female students, also in institutions where coeducation is in effect, must exercise only the charge entrusted to them and see

to it that no relationship of another sort arise between themselves and these students.

All things to the contrary notwithstanding.

Given at Rome from the Sacred Congregation of Religious, 8 Dec., 1957.

AAS 50-99; S. C. Rd., Instruction, 8 Dec., 1957. Annotations, *Monitor Ecclesiasticus*, 83 (1958)-241 (Huot); *Commentarium pro Religiosis*, 37 (1958)-274 (Frison).

Coeducation: High Schools With Communities of Sisters as Teachers (S. C. Rel., 24 Nov., 1959) Private.

The Most Reverend Bishop of Little Rock received the following letter from the Sacred Congregation of Religious (Prot. N. 11767/59), 24 Nov., 1959:

This Sacred Congregation has received your letters of November 10 and 11, in which you ask permission for a number of communities of Sisters to teach in coeducational institutions on the secondary level in your diocese.

It is the mind of this Sacred Congregation that the Instruction of December 8, 1957/ be interpreted to require that in those cases where coeducation is to be tolerated because of existing conditions, only Communities of men must obtain the authorization of this Sacred Congregation, to allow their members to teach in such institutions. In the case of Sisters' Communities, the decision in this matter is left to the prudent judgment of the local Ordinary. In view of the presently existing conditions in your diocese, as explained in your letters, it is evident that Your Excellency is justified in permitting the Sisters to teach in the Institutions that you have mentioned.

(Private); S. C. Rel., 24 Nov., 1959. This case was kindly sent to us by the Reverend Lawrence P. Graves, *Officialis* of the Diocese of Little Rock.

Supervisory Rights of Local Ordinary over Teaching of Religion in schools conducted by religious. Sec c. 497; S. C. Rel., 26 Jan., 1959.

¹ Reported above in this volume under this same canon.

CANON 1382

Visitation Rights of Local Ordinary over Schools conducted by religious
See c. 497; S. C. Rel., 26 Jan., 1959.

CANON 1384

Pontifical Commission for the Cinema, Radio, and Television, Raised to Status of an Office of the Holy See and Given New Regulations (John XXIII, Ap. Letter, 22 Feb., 1959) AAS 51-183.

The dispositive part of this Apostolic Letter is as follows:

The Pontifical Commission in charge of the cinema, radio, and television¹ shall be a firm and stable institution in the form of an Office of the Holy See and shall have as its purpose to examine various questions concerning motion pictures, radio, and television and to supply assistance and direction according to the precepts and regulations laid down in the encyclical *Miranda prorsus*² and other norms which the Holy See may prescribe in the future.

It is also the business of the Pontifical Commission: to take notice of the tendency and manner of actual presentation of motion pictures, radio broadcasts, and television shows; to direct and promote the work of groups of Catholics from all nations and of the ecclesiastical Offices duly established in each country to take care of the cinema, radio, and television, especially as regards the classification of films from the standpoint of morality, and radio and television transmissions which concern religious ideas; and also to train the faithful, especially the young, in their obligations of conscience in regard to show's; finally, to keep in touch with the Congregations and Offices of the Holy See, with Episcopal Commissions and individual Bishops, regarding the many difficult questions which may arise in this matter.

The Sacred Congregations of the Roman Curia and the other Offices of the Holy See shall ask the opinion of this Commission

¹ Established by Pius XII in the Audience of 16 Dec., 1954; AAS 46-783; Canon Law Digest, 4, p. 389.

² Encyclical Pius XII. 8 Sept., 1957; AAS 49-765; Canon Law Digest, 4, p. 389.

before making any decision or giving any orders or any faculty concerning the cinema, radio, and television, and shall inform the Commission of any regulations which they may issue on their own authority.

At the head of the Commission for motion pictures, radio, and television is its President, who shall every six months give a report of the work of the Commission.

The following shall be members of the Commission: the Assessors and Secretaries of the Sacred Congregations of the Holy Office, Consistorial, for the Oriental Church, of the Council, for Religious, for the Propagation of the Faith, for Seminaries and Universities; and the Substitute of Our Secretariate of State. Others besides may be ascribed to the Commission at Our discretion.

The President shall have at his disposal a Secretary and other Officials to assist him in the work.

The Commission shall be assisted also by a group of Consultants named by the Holy See, who shall be especially experienced in the apostolate of the cinema, radio, and television.

The Commission is also placed in charge of the Vatican Motion Picture Library which We intend to establish so that specimens of the art of the cinema which are of interest to the Holy See may be gathered together.

Finally the Commission shall have its seat in Vatican City and shall be affiliated to the Secretariate of State.

All things to the contrary notwithstanding.

We are happy to confer Our blessing on the undertakings and works of this Commission for motion pictures, radio, and television, for We have already had ample experience of its fruitful and earnest work.

AAS 51-183; John XXIII. Ap. Letter, 22 Feb., 1959. Full English text, *The Catholic Mind*, 57 (1959)-367; *The Pope Speaks*, 5 (1958-59)-324. Annotations. *Monitor Ecclesiasticus*, 84 (1959)-551 (Dcskur).

Cinema: Statement of the U. S. Episcopal Committee for Motion Pictures, Radio and Television urging voluntary film classification by the film industry and analyzing some of the more seemingly persuasive arguments used by the Motion Picture Association against voluntary film classification. 7 Dec., 1962. *The Catholic Mind*, 61 (Feb., 1963)-60.

Cinema, Radio and Television: Letter of John XXIII to Archbishop Martin J. O'Connor, President of the Pontifical Commission, on the occasion of the 25th anniversary of the Encyclical of Pius XI, *Vigilanti cura*. John XXIII, Letter, 29 June, 1961 (AAS 53-491). *The Pope Speaks*, 7 (1961)-215-218.

Freedom of the Press and Its Limitations: Both in the interest of true liberty. Annual Statement of U. S. Hierarchy, 17 Nov., 1957. *The Catholic Mind*, 56 (1958)-180.

Vatican Motion Picture Library. The following notice from the Vatican Secretariate of State was published in AAS 51-875: "His Holiness John XXIII, on 16 November, 1959, deigned to establish the Vatican Motion Picture Library, erecting it as a moral person with its seat in Vatican City, approving the accompanying Statutes and ordering that they be published"—The Statutes, consisting of 7 articles follow (AAS 51-875).

CANON 1393

Ecclesiastical Censors (John XXIII, Allocution, 18 Nov., 1959) AAS 51-867.

The following Address was delivered by John XXIII on 18 November, 1959, to a group of secular and religious priests charged with the previous censorship of books.

We are happy to extend to you a very affectionate welcome, beloved sons engaged in the prior censorship of books, who have been pleased to conclude your Convention with this meeting in Rome. We hail you as a chosen band of scholarly priests who are charged with a very delicate task and hence wish to distinguish yourselves by an amiable combination of tried virtues. It is not for nothing that the Code of Canon Law decrees that you be "qualified as to age, learning, and prudence."¹ It is this definition which has prompted Us to express to you Our warm appreciation.

In the field of books you are doing a patient, silent, and delicate work, in aid of and dependence upon your Ordinaries, on whose conscience rests the primary responsibility for preserving, defending, and spreading sound doctrine. This work in fact aims at the discovery of genuine human and Christian values and the firm and faithful reprobation of errors and harmful tendencies.

Your work is a source of painful effort and continuous tor-

¹ Canon 1393, § 2: "*aetate, eruditione, prudentia commendati.*"

ment for you, not only because it demands a sacrifice of time and an expenditure of physical energy, but especially because it carries a heavy responsibility which follows you like a sharp goad, reminding you of the number of consciences which rely on the judgment of the ecclesiastical Authority for a norm of moral guidance and a safe criterion to go by. The mission which you fulfill is in this respect of the highest value, because it is a part of the maternal solicitude of the Church to guide and instruct her children in the knowledge of the truth and to defend them from all danger.

Our Predecessor of blessed memory Pius XII, in the Audience given in February, 1956, to ecclesiastics engaged in the censorship of books, outlined their position as collaborators with the Church in the work of the ministry,² in these words: "In each of you We seem to recognize a valiant and faithful cooperator in Our pastoral ministry."³ All the more are these words applicable to you who must be precious agents and faithful helpers of your Ordinaries and hence of the authority of the Church in the service of truth, to safeguard the heritage of faith and morals which must be transmitted intact to future generations.

In the field in which you deploy your activities there has been in these past years a constant progress which may be contemplated with calm appreciation, while at the same time one must call attention to the deficiencies which may occur.

Beloved sons: What is your duty in such a situation, containing so striking a mixture of lights and shadows? We are not unmindful of the difficulties which may oftentimes disturb or discourage you in your work. Yet if on the one hand it would be dangerous to be depressed over its less consoling aspects, on the other hand it would be equally harmful to give way to an easy optimism, which might lead to dangerous accommodations and compromises, with the risk of harm to the sacred deposit of truth and the souls of the faithful.

You need a sound realism which does not forget the state of human nature, wounded as it is by original sin, but without laying aside a dashing apostolic spirit, profoundly zealous, which remembers what was said of the Divine Saviour: "The bruised

² Eph. 4:12.

³ Pius XII, Allocution 13 Feb., 1956; AAS 48-127; *Canon Law Digest*, 4, p. 388.

reed he shall not break, and smoking flax he shall not extinguish, till he send forth judgment unto victory.”⁴

The ecclesiastical censor must not allow himself to come to an uncompromising hardness which beats down but does not uplift, discourages but fails to inspire, aggrieves but not *for amendment*. He will at the same time avoid all easy complaisance of judgment, so that his work may be always distinguished by intelligence and a sensitive and true apprehension, with a clear realization of the position he holds for the faithful service of the ecclesiastical authority. In this connection it is helpful to recall that the canon cited demands of ecclesiastical censors that they *hold to a sage middle road in approving or reprobating doctrines*. Your work must therefore be constantly inspired with a true sense of balance so as to point out the paths of justice with firmness and gentleness.

These qualities are summarized in a well known maxim which is attributed to various sources but is none the less precious and useful. We recalled it in Our first Encyclical, and deem it appropriately applicable also to your work: “*In essentials unity, in debatable questions liberty, in all things charity.*”

This unity has its basis in the inviolable sanctity of religion, which must be sustained and defended against every variable fashion of the day and all inconstant vacillation of thought: it is thus a guarantee of order and security, but at the same time it endows our efforts with a marvelous and invincible strength.

Inspired with this sense of unity, the ecclesiastical censor must have in the first place as far as is possible a thorough knowledge of Theology and Catholic morals, of Patristics and ecclesiastical Tradition, of papal teaching; and must consequently hold to them in the application of principles to concrete cases seriously and with disciplined exactness, aiming to safeguard the common good: thus will be avoided a diversity of judgment which could lead to dangerous confusions and misdirections.

The liberty in question is that which trusts in the conscience and good sense of the Revisor, in his maturity of judgment and quick sense of direction. In a field so varied and elastic as that of cultural and literary production, where the most diverse and unexpected aspects of human life present themselves clothed

⁴ Matt. 12:20; cf. Is. 42:3.

in the luster of artistic form, it is very important to be able to move easily, not only to pick out the positive aspects and emphasize the negative ones, but also to take one's bearings wisely when it comes to examining matters which evade a very precise doctrinal or moral appraisal.

Finally and above all, a censor needs charity, the queen of the virtues, which contains the sum of the teaching and practice of the Law;⁵ charity protects the judgment against the danger of coldness and contempt and also tempers its eventual severity with a suave delicacy which it inspires in the soul. In your work too, then are fully realized the qualities which Saint Paul attributes to this virtue in his immortal eulogium: "Charity is patient, is kind; charity envieth not, dealeth not perversely; is not puffed up; is not provoked to anger, thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth."⁶ The charity which inspires you will certainly not diminish your attachment to the truth; here too you can have secure direction from the exhortation of Saint Paul, "doing the truth in charity."⁷

These, beloved sons, are the thoughts and exhortations which surged up from Our heart as We thought of this Audience, and which We have wished thus simply to share with you. We feel sure that you are already imbued with them and that, being confirmed in your resolutions, you will draw from them renewed strength to continue serenely and prudently your arduous and delicate work.

We accompany you with Our assiduous prayer, invoking copious and enduring light from heaven upon your minds and upon your labors. Moreover, We hope that you will derive from your convention every benefit desired for your future activities. In pledge of the divine favor We impart to you Our propitious and paternal Apostolic Blessing.

AAS 51-867; John XXIII, Allocution, 18 Nov., 1959.

⁵ Cf. Rom. 13:8.

⁶ 1 Cor. 13:4-6.

⁷ Eph. 4:15.

CANON 1395

Sister Faustina Kowalska: Writings (Holy Office, 6 March, 1959) AAS 51-271.

A Notification by the Holy Office:

The Supreme Sacred Congregation of the Holy Office, having examined the alleged visions and revelations of Sister Faustina Kowalska of the Institute of Our Lady of Mercy, who died in 1938 near Cracow, has decreed as follows:

1. The distribution of pictures and writings which present the devotion to the Divine Mercy *in the forms proposed by this Sister Faustina*, should be forbidden;

2. It is left to the prudent discretion of the Bishops to remove such pictures which may have been already exposed for worship.

From the Holy Office, 6 March, 1959.

AAS 51-271; Holy Office, Notification, 6 March, 1959.

CANON 1403

Faculty Granted to Rector of University to Permit Professors and Students to Retain and Read Prohibited Books Under Certain Conditions (Holy Office, 13 Aug., 1958) Private.

Fr. Michael P. Walsh, S.J., Rector of Boston College in the New England Province of the Society of Jesus in the United States, prostrate at the feet of Your Holiness, humbly asks that he be granted the faculty to permit the professors and students of the said College to retain and read prohibited books and papers under certain conditions.

On Wednesday, the 13th of August, 1958, His Holiness Pope Pius XII, through the special faculties granted to the Supreme Sacred Congregation of the Holy Office, graciously deigned to give to the petitioner, Fr. Michael P. Walsh, the following faculty to be exercised by himself and not to be subdelegated to anyone, sc.:

To grant permission *for single cases* to read and retain prohibited books and papers with precautions, however, lest they

fall into other hands and with the exception of professedly obscene works; this permission can be granted to each professor for the proper exercise of his teaching function and to each student of the same College who truly needs to read those books and papers to pass his examinations or to prepare dissertations for the attainment of academic degrees.

The Petitioner has a grave obligation in conscience as to the actual concurrence of all these conditions.

The present faculty is valid *for the duration of his office as Rector*.

Everything to the contrary notwithstanding.

(Private); Holy Office, 13 Aug., 1958, Prot. No. 280/58/i; copy of original kindly sent us from Boston College.

Another Faculty Granted to Rector of University to Permit Professors and Students to Read and Retain Prohibited Books Under Certain Conditions (Holy Office, 11 Sept., 1961) Private.

The following rescript is here published because it is broader in scope for professors than is the preceding document.

Fr. Raymond J. Swords, S.J., Rector of Holy Cross College in the New England Province of the Society of Jesus in the United States, prostrate at the feet of Your Holiness, humbly asks that he be granted the faculty to permit the professors and students of the said college to read and retain prohibited books and papers under certain conditions.

On Monday, the 11th of September, 1961, His Holiness, Pope John XXIII, through the faculties granted to the Supreme Sacred Congregation of the Holy Office and in view of the special circumstances of the case, graciously deigned to give the petitioner, Fr. Raymond J. Swords, the following faculty to be exercised by himself and not to be subdelegated to anyone, sc.,

To grant permission to read and retain prohibited books and papers with precautions, however, lest they fall into other hands and with the exception of professedly obscene works— 1) to individual professors for the proper exercise of their teaching func-

tion and for as long as it lasts, and 2) for single cases, to individual students of the same College who truly need to read those books and papers to pass examinations or to prepare dissertations for the attainment of academic degrees.

The petitioner has a grave obligation in conscience as to the actual concurrence of all these conditions.

The present faculty is valid for the duration of his office as Rector.

All things to the contrary notwithstanding.

(Private); Holy Office, 11 Sept., 1961, Prot. No. 296/61/i; copy of the original rescript kindly sent us by the Rev. Maurice B. Walsh, SJ.

CANON 1406

Dispensation From Profession of Faith. Will be granted to a non-Catholic who has been graduated by an Ecclesiastical Faculty and wishes to teach on such a faculty. Sec c. 1377; Holy Office, 17 July, 1961.

CANON 1513

Application of this canon is made to wills of novices lacking civil capacity to make a will. See c. 569; S. C. Rel., 26 Mar., 1957; 1 Mar., 1958.

CANON 1524

Labor, Management and Human Dignity: Statement of the Hierarchy of England and Wales read at the annual meeting of the Catholic Social Guild. Birmingham, England, 25 Oct., 1958. *The Catholic Mind*, 57 (1959)-380.

CANON 1532

Alienation and Debts. No parallel to the change authorized by S. C. Rel., 30 June, 1962 (sec c. 534), has been made by S. C. Consist. Therefore, the norms given in Canon Law Digest, 4, p. 391, still obtain. Personal letter 184/50, 2 Oct., 1962, from U. S. Apostolic Delegate.
Alienation up to thirty Thousand Dollars. Sec c. 267; faculties of Ap. Nunciature of Indonesia.

BOOK IV

PROCEDURE

Canons 1552-2194

BOOK IV

PROCEDURE

Canons 1552-2194

CANON 1594

Military Vicariate of Canada: Choice of tribunal for judicial cases. The Instruction on Military Ordinariates (AAS 43-562; *Canon Law Digest*, 3, p. 113) prescribes: “For judicial causes affecting the subjects of the Military Vicariate, whether they be contentious cases among themselves or criminal cases, the Military Vicar designates once for all some diocesan or metropolitan tribunal to be approved by the Holy See” (n. 3, p. 114). The Military Vicar of Canada chose for the trial of such cases in the first instance the metropolitan tribunal of Quebec; for trials in the second instance the metropolitan tribunal of Montreal. The approval of the Holy See was granted by rescript of the S. C. Consist., 9 Nov., 1962 (AAS 54-867).

CANON 1598

Rota, Sacred Roman: John XXIII, Allocution to Auditors, Officials, Advocates, and Procurators, 19 Oct., 1959 (AAS 51-822).

Allocution of John XXIII to Judges, Advocates, Officials, 13 Dec., 1961 (AAS 53-817).

CANON 1657

Religious Priests as Advocates in Matrimonial Cases (S. C. Sacr., 7 May, 1958) Private.

A request from the Archdiocese of New Orleans for the faculty to appoint religious priests to the roster of advocates for help

in matrimonial cases received the following reply from the Cardinal Prefect of the S. C. of the Sacraments (Office of Vigilance over Tribunals concerning Marriage Cases):

Upon receipt of Your Excellency's official letter of April 21st, this Sacred Congregation has decreed to send the following communication:

1. It is probable that no special faculty is required in order that the Ordinary, in formal cases concerning the nullity of marriage which are to be tried in his tribunal, may assign to the parties as procurators and advocates, *ex officio*, a religious man, provided he exercises his office without compensation.

2. The prohibition of canon 1657 § 3 seems to refer rather to procurators or attorneys who have been hired by the parties for pay, especially in contentious, non-spiritual cases, and not to procurators and advocates assigned *ex officio* by the Ordinary in spiritual cases.

3. In any event, in as far as this faculty from the S. C. may be required at least *ad cautelam*, this S. C. by these presents freely grants the faculty to Your Excellency *for ten years*, to be used whenever in your prudent judgment it seems expedient to depute a religious priest for the said offices, either for a single case or for a certain number of cases, always however with the permission of his Superior.

(Private) ; S. C. Sacr., 7 May, 1958; reported in *The Jurist*, 20 (1960)-82.

CANON 1837

Incidental Question: Incapacity of plaintiff to attack validity of marriage.
See c. 1971 ; Tribunal of Quebec, 5 Apr., 1962, private.

CANON 1884

Abandonment of Appeal (Rota, Incidental Question, 29 March, 1957) Private.

State of the Question: In a case appealed to the Rota by the plaintiff, the defendant's attorney contended that the appeal had been abandoned for want of prosecution. He claimed that the act of prosecution of the appeal was *incurably null*, as wanting

the elements required by canon 1884, § 1. This canon declares it necessary and sufficient that the party appealing invoke the ministry of the superior judge to reform the judgment appealed from, and that he attach to his request *a copy of the judgment and of the notice of appeal* which he presented to the lower judge.

The plaintiff in the prosecution of the appeal had attached an authentic copy of the judgment, but only a simple (uncertified) copy of the notice of appeal. Defendant contends that this omission rendered the act of prosecution of the appeal incurably null, and so amounted to an abandonment of the appeal.

He further contended that the plaintiff's attorney had no authority to prosecute the appeal to the Rota for want of a sufficient mandate from his client.

The Law : The matter was decided by decree as an incidental question (cf. c. 1840, § 1 and Instruction on Matrimonial Procedure, Art. 190, §1; Canon Law Digest, 2, p. 516). The decision (*coram* Mattioli) goes beyond legal technicalities to enunciate some rather broad fundamental principles.

1. It is fundamental that only those laws are regarded as invalidating which expressly or equivalently declare the nullity of the act or the incapacity of the person (c. 11). The Rota invariably follows this rule, especially where there is question of incurable nullity. It does not limit the consideration to provisions of positive law but considers also, and primarily, the elements required for validity by the very nature of the act in question. This is recognized in canon 1680 and specifically in two earlier Rota decisions: *coram* Mattioli, 26 Feb., 1954, and *coram* Jullien, 17 June, 1944.

2. According to this general principle it is clear that the exception raised by the defendant cannot be sustained. Canon 1884 requires a copy of the notice of appeal, but makes no mention of a certified copy, and has no nullifying clause. All copies *should* be certified, but that does not mean that an act is null for mere want of the certification of a required document. Still less does the lack of certification affect the essential nature of the act of prosecuting the appeal.

3. The second ground of nullity urged by the defendant is equally devoid of merit. It is true that Art. 62, of the Norms of the Sacred Rota (AAS 26-449: a Coronata, Vol. 5, p. 294, seq.) provides: "*Regula generalis esto exigendum esse ut*

mandatum concessum sit expresse pro lite apud S. Rotam agenda" This is a very mild statement of a general rule which *should* be followed, but whose violation does not imply nullity. Although the plaintiff's attorney did not have this express mandate, his acts before the Rota are not for that reason null.

Decree: The appeal was not abandoned, and it will be heard.

(Private); Rota, 29 March, 1957; *Monitor Ecclesiasticus*, 82 (1957)—429 to 433.

CANON 1895

Appellate Procedure: Various Questions (Rota, 18 Nov., 1957) Private.

This case decided by the Rota, 18 Nov., 1957, *coram* Bonet, contains several interesting points of appellate procedure.

The marriage took place in 1935; suit for nullity was brought by the husband in the tribunal of Constantinople in 1954 on two grounds: coercion and want of consent on the part of the wife. The decision (28 March, 1956) was unfavorable on both counts.

The plaintiff in a recourse to the same judge contended that this judgment was null because of lack of legal summons to the defendant (c. 1894). This complaint of nullity was rejected by a decree of the Constantinople tribunal on 4 May, 1955. The plaintiff did not at this time have recourse to a higher tribunal against this decree.

But he appealed the judgment against nullity to the appellate tribunal of Smyrna, demanding that it try the case *as oj first instance* because of alleged important new evidence (relying on Art. 219, § 2 of the Instruction on Matrimonial Procedure).¹

The Smyrna tribunal accordingly tried the case *as oj first instance*, and held the marriage null on the sole ground of want of consent, i.e., exclusion of the blessings of marriage, 8 June, 1956.

From this judgment the defender of the bond appealed to the tribunal of Constantinople, the regular court of appeal for cases from the Smyrna tribunal. The court of Constantinople, by decree of 13 Nov., 1956, declared itself incompetent on the

¹ AAS 2S-313; Canon Law Digest, 2, p. 524.

ground that no court should try the same case a second time on the same issue.

Then the defender of the bond appealed from the Smyrna judgment of nullity to the Rota, 21 Nov., 1956.

The plaintiff on his part filed three separate appeals or recourses to the Rota:

1. an appeal against the original unfavorable judgment of Constantinople (2S March, 1955);

2. a recourse against the decree of the same tribunal (13 Nov., 1956) declaring itself incompetent for a second trial;

3. a recourse against the earlier decree of the same tribunal (4 May, 1955) rejecting the complaint of nullity against the original judgment.

Since the defendant was an apostate, the Rota sent the record to the Holy Office, which sent the case back to the Rota for trial and decision.

The Law: Cases on the status of persons do not become *res indicata*; and as long as there are not two concordant decisions, they can always be appealed, even without the important new evidence mentioned in canons 1903 and 1989.

Appeals must be to a court of higher grade, according to a reply of the Commission of Interpretation of 16 June, 1931² and Art. 218, § 1 of the Instruction on Matrimonial Procedure.³

When the judgment of a court of first instance has been appealed to and decided by a higher court, there is no further appeal *from that first judgment*. The right of further appeal, if any, is from the judgment of the higher court (cf. c. 1879).

A complaint of nullity under canon 1895 must be filed within the time stated in that canon; when that time has elapsed, the *nullitas sanabilis* is cured *ipso iure*.

The lack of legal summons (c. 1894, 1°) giving rise to *curable nullity*, must be distinguished from total ignorance of the action on the part of the defendant. In this latter case the judgment would be *incurably null*, not by positive statute but by the natural law. In the case at bar there was lack of legal summons in the first trial, but not total ignorance of the action; for the defendant had received informal notice of the case through the pastor. Hence it was a curable nullity, and of positive law only.

² Canon Law Digest, 1, p. 810.

³ Canon Law Digest, 2, p. 524.

Against the decree rejecting the complaint of nullity, the plaintiff had a right of recourse to a higher tribunal at that time, but not now. (Cf. c. 1895 and the Instruction, Art. 210).

Since the only issue in the trial of the case by the Smyrna tribunal was the same as one of the two which were presented in the first trial by the court of Constantinople (namely, want of true matrimonial consent), it is evident that the Smyrna tribunal was acting as a court of second instance, not of first instance as is claimed. And since the two judgments on this issue are not concordant, an appeal to a higher tribunal (namely, the Rota) is legal and proper.

The court of Constantinople was right in its decree of 13 Nov., 1956, rejecting the appeal of the defender of the bond, since it had once before tried and decided the same case. Moreover Constantinople is a court of appeal for cases tried by Smyrna *in the first instance*, not for those which Smyrna has decided on appeal.

Hence the Rota now has jurisdiction of the case in the third instance on appeal from the appellate court of Smyrna, on the sole issue which was considered by that court, namely, exclusion of the blessings of marriage. The appeal of the defender of the bond is admitted. The appeal and two recourses of the plaintiff are rejected for the reasons already stated.

(Private); Rota, 18 Nov., 1957; *Monitor Ecclesiasticus*, 83 (1958)—42.

CANON 1960

Declaration of Nullity Granted Implicitly by Sacred Penitentiary (S. Paen., 22 May, 1950) Private.

Petition. Titius, a Catholic, in September 1911 contracted marriage with Caia, a Lutheran, with the condition that if either party during the marriage fell in love with any one else he or she could contract a new marriage with that person. After twelve years Caia did in fact depart from Titius and contracted a civil marriage with Sempronius, while Titius did the same with Bertha. Now Titius for the sake of his conscience humbly asks for a *sanatio in radice* of his second marriage. This favor is asked of the Sacred Penitentiary because it is impossible to prove the invalidity of the former marriage in the *external* forum.

The Reply. The Sacred Penitentiary, by special and express Apostolic Authority, with the gracious consent of His Holiness Pius XII, heals *in radice* and validates the civil marriage between Titius and Bertha, provided the consent is still continuing. For the forum of conscience, with the understanding however that this favor be available also in the external forum. To this effect the present Letter, with a notation at the end, of the names, surnames, and nationality of the parties, is to be cautiously preserved in the secret archives of the Curia, so that in whatsoever future event the validity of the marriage may be proved. Given at Rome, from the Sacred Penitentiary, the 22nd of May, 1950. (Prot. N 310/50).

(Private); S. Paen., 22 May, 1950; reported in Bank, *Conntibia Canonica*, pp. 583-584. In a footnote it is stated that in this case proceedings for a declaration of nullity in the external forum had gone on for 23 years without result. In another similar case the same favor of a sanation of the new marriage and an implicit declaration of nullity of the former marriage was granted by the Sacred Penitentiary, 6 Feb., 1951 (Prot. N. 1158/50) after 22 years of fruitless litigation in the external forum (*ibid.*).

Declaration of Nullity for Want of Consent, Without Formal Trial. S. C. Eccl. Or., 28 May, 1960, private, reported summarily in *The Jurist*, 21 (1961)—116.

CANON 1963

Permission to Institute Process concerning nonconsummation. See c. 267; faculties of Ap. Nunciature of Indonesia.

CANON 1971

Incapacity to Attack Validity of Marriage (Provincial Tribunal of Quebec, 5 Apr., 1962) Private.

State of the Question. The only question in this case was as to the woman plaintiff's capacity to attack the validity of her marriage. She had presented her *libellus* to the Provincial Tribunal of Quebec, and it had been accepted. The alleged ground of nullity was that the respondent had contracted the

marriage with an intention *contra bonum prolis*. The Defender of the Bond raised the incidental question (cf. c. 1837) of the incapacity of the plaintiff, by moving that she be questioned as to her own intention regarding *bonum prolis* at the time of the marriage.

Facts. From her own testimony it resulted that the parties had made a premarital agreement not only to avoid having children, but to terminate the marriage amicably in case of disagreement.

Decision. The Court held that she was thus proved to be both the *direct* and the *guilty (dolosa)* cause of the impediment according to the reply of the Commission of Interpretation, of 27 July, 1942,¹ and that she was therefore incapable of attacking the marriage.

(Private); Provincial Tribunal of Quebec, 5 Apr., 1962; reported in *Monitor Ecclesiasticus*, 87 (1962)–287.

CANON 1976

Impotence: Physical Examination: Summary of Necessity and Requisites (Vic. Urb., 29 Nov., 1956) Private.

A decision of the tribunal of first instance of the Vicariate of Rome contains a rather useful summary from authentic sources, of the law regarding the value, necessity, and requisites of the physical examination of the parties in cases of impotence or nonconsummation.

1. Of the two classes of evidence, moral from sworn witnesses, and physical from corporal examination, the former is of primary and fundamental importance theoretically, though the latter also is usually required in order to attain the necessary moral certainty. The following authorities are cited:

a) The Decree and Rules of Procedure for Cases of Nonconsummation issued by the S. C. of the Sacraments, 7 May, 1923, n. 65: “the physical argument, which has for its purpose to *confirm* the proof offered by the testimony of the parties, of their witnesses . . . etc.” (C a n o n L a w D i g e s t , 1, p. 782).

b) A Rota decision *coram* Felici, 30 July, 1949, from which

¹ AAS 34-241 ; C a n o n L a w D i g e s t , 2, p. 548.

the following is quoted: “the physical argument based on the integrity of the hymen, although it is of great weight when considered together with a solid moral argument, is of scarcely any value by itself, for it is known that copula can take place leaving the hymen intact; the moral argument drawn from the testimony of the parties and of the witnesses of the seventh hand, is so important that it can prove nonconsummation even without the physical argument: provided however that in this case it is most certain and convincing.” — This decision is said to represent the trend of the Rota jurisprudence, although one case is cited to the contrary, *coram* Grazioli (Rota Decisions, Vol. 30, p. 660, decision 72).

c) The Decree of the Holy Office of 12 June, 1942, n. 1 (quoted in full in *Canon Law Digest*, 2, pp. 549-550).

2. If physical examination is required it should be done by *two* examiners, usually, that is “if and to the extent that this is prudently judged to be needed for moral certainty, which is absolutely required according to canon 1869.”

3. On the subject of moral certainty, reference is made to the outstanding pontifical document on that subject, the Allocution of Pius XII to the Auditors of the Rota, 1 Oct., 1942, nn. 3 and 4 (*Canon Law Digest*, 3, pp. 608-609).

(Private); Vicariate of Rome, 29 Nov., 1986. *Monitor Ecclesiasticus*, 82 (1957)-! 17 to 120.

CANON 1990

Non-Catholic Petitioner Admitted to Informal Procedure in Trial of Non-age Case (Holy Office, 28 May, 1957)
Private.

Diocese of Tucson:

Petition: Naomi, a baptized non-Catholic, humbly prostrate at the feet of Your Holiness, respectfully requests permission to stand as plaintiff in a trial of non-age before this Tribunal, according to canon 1990. We have on hand her baptismal certificate, certifying to the fact that she was baptized in the Union Mission Church in Mena, Arkansas, on December 10, 1939, by Rev. I. K. Mourton. This document gives the date of her birth

as December 7, 1930. We were unable to obtain a civil birth certificate because the records were not kept in that State in those years, but we have the testimony of her brother, six years older, verifying this date, and of a sister, four years older, stating that Naomi was born on December 7, 1929. Her father is dead and her mother is bitterly anti-Catholic and will not cooperate.'

The marriage certificate shows that on January 6, 1943, Naomi married Frank before John T. Webb, a minister. She was therefore only 12 years and one month old at this time according to the date of birth given on her baptismal certificate, or 13 years and one month old, according to the testimony of her sister.

The reason for requesting the permission is that so much time has already been consumed in trying to prove the invalidity of this marriage on the ground of *ligamen*, and because of the great delay and expense that would be encountered if this case were to be tried according to the usual norms of canon law.

Naomi is very anxious to have her present civil law marriage with a Catholic man rectified so that she can enter the Church. Accordingly, I respectfully recommend the petition of Naomi and add my plea to hers, that she be permitted to act as plaintiff according to canon 1990.

Reply: The Holy Office replied as follows on 28 May, 1957 (N. 1279 m/57):

By letter of 10 May of this year, Your Excellency petitioned in favor of the non-Catholic Naomi, permission to stand as plaintiff in your ecclesiastical tribunal to contend for the invalidity of her marriage with Francis in 1943.

I inform Your Excellency that this Supreme Sacred Congregation has granted the favor by which the petitioner, although not a Catholic, may accuse the marriage in question before the ecclesiastical tribunal.

(Private); Holy Office, 28 May, 1957. Reported from the Diocese of Tucson by Right Reverend John S. Quinn of the Metropolitan Tribunal of Chicago, in *The Jurist*, Vol. 17 (1957), pp. 449-450. The permissions of Monsignor Quinn and of *The Jurist* are gratefully acknowledged.

BOOK V

CRIMES AND PENALTIES

Canons 2195-2414

BOOK V

CRIMES AND PENALTIES

Canons 2195-2414

CANON 2277

Interdict From Entry Into the Church (Holy Office, Notification, 14 Feb., 1961) AAS 53-107.

The priest Michael Collin, who had already been dismissed from the Congregation of Priests of the Sacred Heart and had violated the sacred canons in various ways, was reduced to the lay state by decree of the Holy Office of Wednesday, January 17, 1951.¹

Since this same priest has proved contumaciously disobedient and has not ceased to promote forms of devotion and worship which are not only not approved but are even forbidden, and that to the deception of the faithful and with public scandal, the Most Eminent and Most Reverend Fathers in charge of protecting faith and morals, in the Plenary Session of Wednesday the 8th of February 1961, decreed that the said Michael Collin be interdicted from entry into the church.

On Friday the 10th of the same month and year, His Holiness John XXIII by Divine Providence Pope, in the Audience granted to the Most Reverend Assessor of the Holy Office, approved the resolution of the Eminent Fathers when it was referred to him and ordered that it be published.

Given at Rome, from the Holy Office, 14 February, 1961.

AAS 53-107; Holy Office, 14 Feb., 1961.

¹ AAS 43-477; Canon Law Digest, 3, p. 76. A later decree on the same subject is reported in Canon Law Digest, 4, p. 105.

CANON 2300

Papal Chamberlain: Obtaining Appointment by False Letters of Recommendation. Sec c. 2315 (AAS 51-484).

Privation of Right to Wear Ecclesiastical Dress. See c. 2315 (AAS 51-184).

Receiving Orders From Heretically Consecrated Bishop. See c. 2315 (AAS 51-484).

CANON 2315

Receiving Orders From Heretically Consecrated Bishop
(Holy Office, 8 May, 1959) AAS 51-484.

A *Monitum* from the Holy Office:

On the 31st of July, 1958, the *Osservatore Romano* published the following *Communication*:

Notice is given that the priest Giovanni Taddei of the Diocese of Biella, who was born in 1917 and ordained in 1942, having fraudulently obtained an appointment as Secret Supernumerary Chamberlain of His Holiness by false letters of recommendation in 1945, was suspended *a divinis* for a time.

In 1952 this Taddei and his establishment "La strada bianca" were unmasked through the following notification, published in the *Osservatore Romano* of May 1:

The priest Giovanni Taddei of the Diocese of Biella, actually under suspension *a divinis*, has undertaken to establish a foundation entitled "La strada bianca." Notice is given that no authorization for such a work was given to the said priest by ecclesiastical authorities. He has moreover been warned not to take part in conferring false honorary titles of a knightly character.

Then, considering the stubborn disobedience of Taddei to the lawful dispositions of ecclesiastical authority, the Bishop of Albano, in whose diocese this priest had established his residence, deprived him of the right to wear the ecclesiastical dress, according to canon 2300 of the Code of Canon Law.

This provision was published in *Vita Diocesana*, the official bulletin of the suburbicarian diocese of Albano (N. 7, November, 1957, p. 8), in the following terms:

By decree of 29 October, 1957, in accordance with canon 2300 of the Code of Canon Law, the priest Giovanni Taddei was

deprived of the right to wear the ecclesiastical dress, with the consequences which are enunciated in the canon cited.

This Notification was reported in the *Osservatore Romano* (1958, N. 1, p. 5).

Now it is learned that Taddei has gone over to a non-Catholic sect, in which he has also received episcopal consecration.

Consequently he has incurred the excommunication and the other penalties of canon 2314, § 1.

Moreover it is known that the said G. Taddei has dared to confer sacred orders on Catholic subjects, for the most part men who had been rejected by their lawful Superiors.

Ordinaries are notified:

a) that the men so ordained are, according to the circumstances of the various cases, to be considered as heretics or at least under suspicion of heresy; and hence are to be treated according to canons 2314 and 2315 of the Code of Canon Law;

b) that these ordinations are not recognized by the Church and consequently the subjects are to be considered as laymen for all canonical effects, including the right to contract marriage.

From the Holy Office, 8 May, 1959.

AAS 51-484; Holy Office, 8 May, 1959.

CANON 2335

U. S. Apostolic Delegate has the faculty to permit *passive* membership in forbidden societies under certain conditions. Personal letter, N. 189/42, 29 March, 1960, kindly sent us.

CANON 2341

Czechoslovakia: Archbishop Beran of Prague, after ten years of exile and imprisonment, consoled and encouraged by Letter of John XXIII, 30 May, 1961 (AAS 53⁸⁷). *The Pope Speaks*, 7 (1961)-257-259.

CANON 2343

Haiti: Excommunication according to canons 2343, §3 and 2334, 2° and 2209, §§ 1, 2, 3 declared against those responsible for or cooperating in the expulsion of His Excellency Francis Poirier, Archbishop of Port-au-Prince, and His Excellency Rémy Augustin, Auxiliary Bishop and Administrator Apostolic, *sede plena*, of Port-au-Prince. S. C. Consist., 12 Jan., 1961 (AAS 53-111).

CHRONOLOGICAL INDEX

In the column next to the last, the reference is to the volume and page of the *Acta Apostohcae Sedis*, or of the *Rota Decisions* (marked *RD*) ; in the last column, it is to the volume and page of this Digest where the document appears.

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	.4/fS (or <i>RD</i>)	<i>C. L. D.</i>
1584	5	Dec.	Bull, Gregory XIII		III. 262
1587	5	Jan.	Bull, Xystus V		III. 262
1587	29	Sept.	Bull, Xystus V		III. 262
1602	30	Aug.	Brief, Clement VIII		HI. 263
1621	15	Apr.	Bull, Gregory XV		III. 263
1630	23	Mar.	Decree, S. C. Rit.		I. 256
1637	3	Dec.	Reply, Holy Office		II. 243
1661	3	Dec.	Decree, S. C. Rit.		II. 246
1697	1	Aug.	Reply» Holy Office		II. 245
1707	19	Nov.	Reply, S. C. Cone.		II. 245
1740	15	July	Brief, Benedict XIV		HI. 263
1747	14	Jan.	Letter, Benedict XIV		II. 247
1748	24	Apr.	Brief, Benedict XIV		HI. 263
1748	27	Sept.	Bull, Benedict XIV		HI. 263
1751	8	Sept.	Brief, Benedict XIV		HI. 263
1758	15	Feb.	Brief, Benedict XIV		HI. 263
1765	7	Jan.	Bull, Clement XIII		HI. 263
1775	2	May	Decree, Pius VI		HI. 263
1775	9	Dec.	Decree, Pius VI		HI. 263
1776	20	Mar.	Decree, Pius VI		HI. 263
1820	11	Mar.	Decree, S. C. Rit.		II. 245
1821	31	July	Decree, S. C. Rit.		H. 241
1824	17	May	Brief, Leo XII		HI. 263
1825	7	Mar.	Decree, S. C. Indulg.		HI. 270
1830	16	Oct.	Induit, S. C. Prop. Fid.		11.216
1840	27	May	Reply, Holy Office		II. 243
1840	6	Aug.	Reply, S. C. Prop. Fid.	.....	11. 241
1841	22	May	Decree, S. C. Rit.		II. 243
1843	18	Feb.	Decree, S. C. Rit.	.....	11.241
1848	8	July	Decree, Pius IX		HI. 263
1851	19	Aug.	Reply, Holy Office		II. 241,243
1859	8	Aug.	Decree, S. C. Ind. ct Rel.	.....	I. 437
1861	10	Apr.	Replies, Holy Office		HI. 307
1863	21	Jan.	Decree, S. C. Rit.		H. 246
1863	10	Feb.	Brief, Pius IX		HI. 263
1863	21	Aug.	Reply, S. C. Rit.		I. 375
1866	25	July	Reply, Holy Office		H. 246
1868	.....		Reply, Holy Office	.....	II. 242
1870	27	Apr.	Instruction, Holy Office		I. 510
1871	22	Nov.	Reply, Holy Office		II. 246

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1872	31	Aug.	Decree, S. C. Rit.	.....	II. 241
1872	28	Nov.	Reply, S. Paen.	.....	III. 669
1873	14	June	Decree, S. C. Rit.	.....	II. 242
1874	23	Jan.	Reply, Holy Office	.....	II. 245
1874	4	Mar.	Reply, Holy Office	.....	II. 243
1874	22	July	Reply, Holy Office	.....	II. 243
1875	9	June	Reply, Holy Office	.....	II. 246
1877	12	Sept.	Reply, Holy Office	.....	II. 242
1884	27	May	Brief, Leo XIII	.....	III. 263
1884	28	May	Reply, Holy Office	.....	III. 669
1885	23	June	Decree, S. C. Indulg.	.....	III. 270
1885	31	Aug.	Statuta Gen. CC. MM.	.....	III. 271
1886	8	Jan.	Brief, Leo XIII	.....	III. 263
1886	20	Jan.	Reply, Holy Office	.....	II. 244
1887	17	Sept.	Rescript, S. C. Indulg.	.....	III. 270
1887	23	Nov.	Decree, S. C. Rit.	.....	II. 195
1888	31	Mar.	Decree, S. Paen.	.....	II. 242
1889	11	Aug.	S. C. Episc. et Reg.	.....	III. 139
1889	19	Aug.	Reply, Holy Office	.....	III. 669
1890	22	Jan.	Reply, Holy Office	.....	II. 241
1892	22	June	Reply, Holy Office	.....	II. 246
1892	7	Sept.	Reply, Holy Office	.....	I. 493, II. 244
1895	15	Mar.	Induit, S. C. Prop. Fid.	.....	I. 592
1895	8	May	Reply, Holy Office	.....	II. 246
1895	24	July	Reply, Holy Office	.....	III. 669
1895	18	Sept.	Letter, Leo XIII	.....	I. 621
1896	2	Dec.	Reply, Holy Office	.....	II. 242, 247
1897	17	Mar.	Reply, Holy Office	.....	II. 242, 246
1897	12	May	Letter, Ap. Del. U. S.	.....	II. 79
1897	7	Sept.	Reply, Holy Office	.....	II. 246
1897	7	Sept.	Rescript, Holy Office	.....	IV. 268
1897	9	Dec.	Reply, Holy Office	.....	II. 243
1898	20	Apr.	Reply, Holy Office	.....	II. 245
1898	4	May	Replies, Holy Office	.....	III. 669
1898	8	June	Reply, Holy Office	.....	II. 243
1898	6	July	Reply, Holy Office	.....	II. 242, 245
1898	30	Nov.	Reply, Holy Office	.....	I. 494, II. 242
1898	14	Dec.	Reply, Holy Office	.....	II. 242, 246, 247
1899	11	Jan.	Reply, Holy Office	.....	II. 244
1899	3	May	Reply, Holy Office	.....	II. 241, 245
1899	19	July	Reply, Holy Office	.....	II. 242
1900	17	Jan.	Reply, Holy Office	.....	II. 245, 246
1900	4	July	Reply, Holy Office	.....	II. 241
1900	22	Aug.	Reply, Holy Office	.....	II. 241, 245
1900	28	Nov.	Reply, Holy Office	.....	II. 243
1901	16	Jan.	Reply, Holy Office	.....	II. 245
1902	5	Mar.	Reply, Holy Office	.....	III. 669
1902	7	May	Reply, Holy Office	.....	II. 241
1903	11	Mar.	Reply, Holy Office	.....	II. 245
1904	24	July	Decision, Rota	1-660	I. 533
1904	3	Sept.	Decree, Holy Office	.....	I. 158
1909	19	Feb.	Reply, S. C. Rit	1-288	II. 8
1910	19	Jan.	Decision, Rota	2-297	I. 530

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>A/15</i> (or <i>RD</i>)	<i>C. L. D.</i>
1910	2	Mar.	Decree, Holy Office	2-635	I. 157
1910	10	May	Decree, Pius X		III. 263
1910	21	July	Decree, Pius X		III. 263
1910	21	July	Decision, Rota	2-886	I. 524
1910	6	Nov.	Reply, S. C. Sacr.		II. 244, 245
1910	11	Nov.	Decree, S. C. Consist.	2-910	I. 126
1910	16	Dec.	Decree, Holy Office	3-22	I. 158
1910	16	Dec.	Decree, Holy Office	3-24	I. 158
1910	16	Dec.	Reply, S. C. Sacr.	3-26	I. 510
1911	1	Jan.	Decree, S. C. Rel.	3-37	I. 106
1911	20	Mar.	Decision, Rota	3-244	I. 524
1911	31	Mar.	Reply, Holy Office		II. 98, 354
1911	26	May	Decree, Holy Office	3-233	I. 158
1911	2	June	Decision, Rota	4-108	I. 525
1911	23	June	Decision, Rota	3-497	I. 538
1911	1	July	Decision, Rota	3-523	I. 521
1911	7	July	Decision, Rota	3-661	I. 524
1911	9	July	Decision, Rota	3-236	I. 522
1911	18	July	Decision, Rota	3-346	I. 521
1911	29	July	Letter, S. C. Cone.		II. 443
1912	II	Jan.	Decision, Rota	4-182	I. 525
1912	17	Jan.	Decision, Rota		I. 532
1912	23	Feb.	Decision, Rota	4-377	I. 519
1912	18	Mar.	Reply, S. Paen.	7-282	I. 411
1912	10	June	Decision, Rota	4-629	I. 518
1912	28	June	Decision, Rota	4-646	I. 525
1912	1	July	Decision, Rota	4-670	I. 526
1912	15	July	Pius X		HI. 33
1912	22	July	Decision, Rota	'5-164	I. 519
1912	10	Aug.	Decision, Rota	4-708	I. 534
1912	7	Nov.	Reply, S. C. Sacr.		III. 394
1913	2	Jan.	Decision, Rota	*5-44	I. 537
1913	8	Jan.	Decision, Rota	<i>RD</i> 5-23	II. 287
1913	16	Jan.	Decision, Rota	5-253	I. 525
1913	16	Apr.	Decision, Rota	5-372	I. 520
1913	5	June	Decree, Holy Office	5-303	I. 158
1913	20	June	Decree, S. C. Rit.		II. 195
1913	18	Aug.	Decree, S. C. Prop. Fid.		III. 33
1914	29	Jan.	Decree, Holy Office	18-529	I. 611
1914	7	Feb.	Decision, Rota		I. 532
1914	27	Feb.	Declaration, S. C. Consist.	6-111	I. 242
1914	28	Feb.	Decree, S. C. Rit		III. 346
1914	..	...	Reply, S. C. Sacr.	7-40	I. 511
1914	19	Mar.	<i>Motu proprio</i> , Pius X	6-173	III. 97
1914	24	June	S. C. Consist.	6-547	III. 97
1914	27	June	Reply, S. C. Prop. Fid.		II. 219
1914	6	July	Decision, Rota	6-516	I. 534
1914	24	July	Decision, Rota	6-675	I. 524
1914	19	Aug.	Decision, Rota	7-51	I. 534
1914	28	Nov.	Decision, Rota		I. 531
1914	6	Dec.	Letter, S. C. Consist.	6-699	III. 96
1915	..	Jan.	Reply, Sec. St.		I. 590
1915			Reply, S. C. Sacr.	7-235	I. 511

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1915	8	Feb.	Decision, Rota	7-292	I. 535
1915	22	Feb.	Letter, S. C. Consist.	7-145	III. 96
1915	3	Apr.	Letter, Holy Office	7-205	I. 157
1915	17	Apr.	Decision, Rota	7-442	I. 534
1915	29	May	Reply, S. Paen.	7-282	I. 411
1915	9	June	Instruction, Holy Office		I. 413
1915	31	July	Decision, Rota	8-109	I. 529
1915	4	Nov.	Decision, Rota	8-158	I. 529
1915	20	Nov.	Resolution. S. C. Cone.	11-9	I. 226
1915	19	Dec.	Allocution, Boned. XV		III. 265
1915	21	Dec.	Decree, Holy Office	7-594	I. 157
1915	30	Dec.	Decision, Rota	8-324	I. 529
1916	25	Feb.	Brief, Benedict XV	9-61	I. 621
1916	25	Feb.	Reply, S. C. Sacr.	8-151	I. 511
1916	22	Mar.	Replies, S. C. P. F. Rit. Or.	8-104	IV. 257
1916	31	Mar.	Decree, S. C. Consist.	8-147	I. 138
1916	1	Apr.	Resolution, S. C. Cone.	11-9	I. 226
1916	8	Apr.	Decree, Holy Office	8-146	I. 602
1916	17	Apr.	Decision, Rota	<i>RD</i> 8-103	II. 288
1916	26	Apr.	Decision. Rota	9-144	I. 530
1916	11	May	Decree, Holy Office	8-175	I. 159
1916	29	May	Decision, Rota	<i>RD</i> 8-147	II. 288, 340
1916	2	June	Decree, S. C. Rit.		II. 195
1916	27	June	Decision, Rota	9-242	I. 807
1916	25	July	Decree, S. C. Consist.	8-400	I. 194
1916	31	July	Reply, S. C. Cone.		I. 728
1916	1	Aug.	Decision, Rota	9-441	I. 529
1916	20	Oct.	Decision, Rota	9-356	I. 528
1916	11	Dec.	Decision, Rota	9-464	I. 529
1916	22	Dec.	Reply, Holy Office	9-13	I. 556
1917	3	Jan.	Decision, Rota	10-378	I. 528
1917	12	Jan.	Decree, S. C. Rit.		II. 243
1917	19	Jan.	Reply, S. C. Sacr.	9-120	I. 511
1917	10	Feb.	Decision, Rota	9-503	I. 529
1917	17	Feb.	Decision, Rota	<i>RD</i> 9-31	II. 288
1917	9	Mar.	Decision, Rota	10-108	I. 528
1917	9	Mar.	Reply, Holy Office	9-178	I. 460
1917	2	Apr.	Decision, Rota	10-70	I. 528
1917	23	Apr.	Resolution, S. C. Cone.	10-239	I. 203
1917	27	Apr.	Reply, Holy Office	9-263	I. 155
1917	30	Apr.	Decision, Rota	9-574	I. 529
1917	1	May	<i>Motu firoprio</i> , Benedict XV	9-529	II. 114
1917	5	June	Decision, Rota	10-158	I. 528
1917	12	June	Resolution, S. C. Cone.	10-285	I. 253
1917	15	June	Encyclical. Benedict XV	9-305	I. 622
1917	16	June	Letter, S. C. Prop. Fid.		II. 237
1917	28	June	Norms, S. C. Consist.	9-328	I. 622
1917	7	July	Reply, S. Paen.	9-399	I. 42
1917	14	July	Resolution, S. C. Cone.	10-194	I. 697
1917	14	July	Decision, Rota	<i>RD</i> 9-150	IT. 289
1917	25	July	Declaration, Holy Office		II. 333
1917	27	July	Decision. Rota	10-215	I. 526
1917	7	Aug.	Decree, S. C. Sem.	9-439	I. 662

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	AAS (or <i>RD</i>)	<i>C. L. D.</i>
1917	16	Aug.	Decision, Rota	10-291	I. 526
1917	20	Aug.	Notification, Sec. St.	9-475	I. 585
1917	20	Aug.	Resolution, S. C. Cone.	9-497	I. 719
1917	15	Sept.	<i>Motu proprio</i> , Benedict XV	9-483	I. 55
1917	22	Oct.	Reply, S. Paen.	9-539	I. 423
1917	10	Nov.	Resolution, S. C. Cone.	10-368	I. 400
1917	19	Nov.	Decision, Rota	<i>RD</i> 9-274	II. 288, 340
1917	23	Nov.	Reply, S. C. Rit.	10-25	I. 43
1917	9	Dec.	Reply, Code Com.	10-77	I. 57
1917	10	Dee.	Declaration, S. C. Consist.	10-17	I. 137
1917	12	Dee.	Decree, S. C. Rit.	10-26	I. 46
1917	21	Dec.	Decision, Rota	10-420	I. 527
1918	3	Jan.	Reply, Code Com.		I. S3
1918	7	Jan.	Decision, Rota	10-517	I. 518
1918	18	Jan.	Replies, S. C. Rit.	10-69	I. 46, 381
1918	13	Jan.	Reply, Code Com.		I. 593
1918	28	Jan.	Decision, Rota	11-22	I. 527
1918	9	Feb.	Resolution, S. C. Cone.	10-285	I. 253
1918	16	Feb.	Reply, S. C. Rit.	10-107	I. 381
1918	17	Feb.	Reply, Code Com.	10-170	I. 253, 585, 587
1918	22	Mar.	Decree, Holy Office	10-136	I. 50
1918	30	Mar.	Reply, Code Com.		I. 545
1918	5	Apr.	Resolution, S. C. Cone.	11-9	I. 226
1918	••	••••	Sermon, Benedict XV	10-92	I. 636
1918	15	Apr.	Resolution, S. C. Cone.	11-236	I. 247
1918	25	Apr.	Decree, S. C. Consist.	10-190	I. 72
1918	26	Apr.	Replies, S. C. Rit.	10-254	I. 43, 47
1918	30	Apr	Decree, S. C. Consist.	10-237	I. 115, 245
1918	9	May	<i>Motu proprio</i> , Benedict XV	10-225	I. 201
1918	10	May	Decision, Rota	11-89	I. 526
1918	25	May	Decree, Vicariate of Rome	10-300	I. 54
1918	26	May	Decree, S. Paen.	10-255	I. 201
1918	3	June	Reply, Code Com.	10-344	I. 126, 275, 330, 344, 487, 495, 496, 499, 500, 513, 600
1918	6	June	Induit, S. C. Scm.		I. 483
1918	7	June	Letter, Benedict XV	10-440	I. 126
1918	14	June	Reply, S. C. Rit.	10-332	I. 547
1918	15	June	Resolution, S. C. Cone.	10-504	I. 211, 395
1918	26	June	Decree, S. C. Rcl.	10-290	I. 270
1918	27	June	Decision, Signatura	10-391	I. 705
1918	29	June	Reply, Code Com.		III. 258
			Reply, Code Com.		III. 215
1918	1	July	Reply, S. C. Consist.	10-325	I. 75
1918	1	July	Reply, S. C. Sacr.	13-436	I. 485
1918	2	July	Decision, Rota	11-192	I. 527
1918	4	July	Decision, Rota	<i>RD</i> 10-71	II. 287
1918	10	July	Decree, S. C. Eccl. Or.	10-417	I. 84
1918	13	July	Decision, Rota	11-382	I. 749
1918	13	July	Resolution, S. C. Cone.	11-46	I. 254
1918	13	July	Resolution. S. C. Cone.	11-78	I. 705
1918	28	July	Reply, Code Com.		I. 298

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS (or RD)</i>	
1918	2	Aug.	Decree, S. C. Consist.	10-363	75
1918	2	Aug.	Reply, S. C. Consist.	10-365	188
1918	5	Aug.	Reply, Code Com.		III. 71
1918	8	Aug.	Decree, S. C. Consist.	10-366	202
1918	3	Sept.	Decree, S. C. Consist.	10-415	I. 84
1918	29	Sept.	Reply, Code Com.		IV. 202
1918	25	Oct.	Decree, S. C. Consist.	10-481	I. 99
1918	31	Oct.	Decree, S. C. Sem.	11-19	I. 663
1918	4	Nov.	Decree, S. C. Consist.	10-487	I. 202
1918	15	Nov.	Decision, Rota	11-290	I. 527
1918	18	Nov.	Decision, Rota	11-358	I. 519
1918	24	Nov.	Reply, Code Com.		I. 240
1918		Dec.	Reply, S. C. Sacr.	11-8	I. 352
1918	14	Dec.	Resolution, S. C. Cone.	11-128	I. 97
1918	21	Dec.	Declaration, S. C. Consist.	11-6	I. 104
1918	23	Dec.	Decision, Rota	12-338	I. 518
1918	23	Dec.	Reply, S. C. Rel.	10-18	I. 98
1918	30	Dec.	Decree, S. C. Consist.	11-39	I. 93, III. 86
1919	10	Jan.	Reply, S. C. Rit.	11-143	I. 368
1919	10	Jan.	Reply, S. C. Rit.	11-158	I. 380
1919	15	Jan.	Decree, S. C. Prop. Fid.	11-51	I. 104
1919	20	Jan.	Declaration, S. C. Consist.	11-43	I. 104
1919	26	Jan.	Replies, Code Corn.		II 120, 341
1919	31	Jan.	Decision, Rota	11-469	I. 722
1919	8	Feb.	Resolution, S. C. Cone.	11-280	I. 258
1919	15	Feb.	Decree, S. C. Consist.	11-72	I. 187
1919	15	Feb.	Decision, Rota	11-428	I. 527
1919	22	Feb.	Decision, Rota	11-36	I. 522
1919	22	Feb.	Decree, S. C. Consist.	11-74	I. 416
1919	22	Feb.	Decree, S. C. Consist.	11-75	I. 242
1919	25	Feb.	Decision, Rota	12-129	I. 572, 762
1919	26	Feb.	Decree, S. C. Cone.	11-77	I. 141
1919	26	Feb.	Reply, S. C. Rit.	11-142	I. 367
1919	28	Feb.	Decision, Rota	12-85	I. 726, 751
1919	4	Mar.	Decree, S. C. Consist.	11-120	I. 76
1919	8	Mar.	Reply, S. C. Rit.	11-145	I. 190, 557
1919	12	Mar.	Letter, Benedict XV	11-122	I. 120, 126, 717
1919	19	Mar.	Decree, S. C. Consist.	11-124	I. 198
1919	22	Mar.	Letter, S. C. Consist.	11-175	I. 189
1919	23	Mar.	Reply, Code Com.		V. 379
1919	24	Mar.	Reply, Special Com.	11-251	I. 161
1919	28	Mar.	Reply, S. C. Consist.	11-177	I. 105
1919	31	Mar.	Decree, S. C. Rel.	11-239	I. 271
1919	2	Apr.	Reply, S. C. Rcl.	11-179	I. 265
1919	4	Apr.	Decision, Rota	12-373	I. 526
1919	5	Apr.	Decree, Holy Office	.....	III. 427
1919	17	Apr.	Reply, S. C. Rit.	11-246	I. 369
1919	2	May	Decree, S. C. Rit.	11-246	I. 44
1919	8	May	Decree, S. C. Consist.	11-233	I. 243
1919	14	May	Reply, Code Com.	.....	II >>
1919	16	May	Reply, S. C. Rit.	11-247	I. 44
1919	18	May	Resolution, S. C. Cone.	11-349	I. 58, 215, 216, 246, 508,

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS (or RD)</i>	
1919	18	May	Resolution, S. C. Cone.	11-382	727
1919	22	May	Reply, S. C. Rcl.	11-240	273
1919	31	May	Decision, Signatura	11-295	756, 759
1919	21	June	Resolution, S. C. Cone.	11-318	I. 247, 840
1919	29	June	Letter, S. C. Consist.	11-277	390
1919	4	July	Decree, Holy Office	11-309	619
1919	10	July	Reply, Code Com.		410
1919	10	July	Reply, S. C. Rel.	11-323	305
1919	13	July	Resolution, S. C. Cone.		728
1919	15	July	Reply, S. C. Rel.	11-321	51, 105
1919	18	July	Reply, Holy Office	11-317	620
1919	18	July	Reply, S. Paen.	11-332	203
1919	21	July	Reply, S. Paen.	12-18	451
1919	21	July	Reply, S. C. Sacr.		III. 451
1919	22	July	Decree, S. C. Prop. Fid.	11-463	191
1919	1	Aug.	Declaration, S. C. Consist.	11-346	146
1919	3	Aug.	Reply, Code Com.		II. 341
1919	17	Aug.	Reply, Code Com.		89, 461
1919	6	Oct.	Reply, S. C. Rel.	11-420	308
1919	8	Oct.	Decree, S. C. Consist.	12-39	484
1919	16	Oct.	Replies, Code Com.		52, 85, 217, 218, 241, 298, 304, 323
1919	16	Oct.	Replies, Code Com.	11-478	I. 85, 304, 323, 337, 384, 410, 487, 566, 569, 657, 810
1919	29	Oct.	Reply, Code Com.	11-480	586
1919	31	Oct.	Decision, Rota		533
1919	4	Nov.	Replies, Code Com.		III. 72, 73
1919	9	Nov.	Resolution, S. C. Cone.	11-462	587
1919	11	Nov.	Decree, S. C. Cone.	11-163	I. 160
1919	14		Decision, Rota	13-54	518
1919	21	Nov.	Reply, S. C. Rel.	12-17	299
1919	26	Nov.	Reply, S. C. Rit.	12-177	204
1919	26	Nov.	Reply, Holy Office		III. 468
1919	30	Nov.	Ap. Letter, Benedict XV	11-440	165
1919	30	Nov.	Reply, S. C. Rel.	12-73	109
1919	3	Dec.	Reply, Code Com.		II. 336
1919	8	Dec.	Letter, S. C. Prop. Fid.	12-120	I. 144
1919	28	Dec.	Decree, S. C. Cone.	12-42	254
1920	3	Jan.	Letter, Benedict XV	12-32	120
1920	6	Jan.	Instruction, S. C. Prop. Fid.		II. 74, 421; III. 543
1920	9	Jan.	Reply, S. C. Consist.		211
1920	10	Jan.	Resolution, S. C. Cone.	12-43	51, 123
1920	10	Jan.	Reply, S. C. Rel.		I. 295
1920	11	Jan.	Resolution, S. C. Cone.	12-70	401
1920	14	Jan.	Reply, S. Paen.		III. 668
1920	15	Jan.	Decree, Holy Office	12-37	620
1920	26	Jan.	Reply, S. C. Rit.	12-122	369
1920	28	Jan.	Instruction, S. C. Rit.		III. 340
1920	28	Jan.	Instruction, S. C. Rit.		III. 343

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or .RD)	<i>C. L. D.</i>
1920	6	Feb.	Reply, S. C. Sacr.		IV. 316
1920	11	Feb.	Benedict XV		III. 71
1920	14	Feb.	Resolution, S. C. Cone.	12-163	I. 707
1920	15	Feb.	Resolution, S. C. Cone.	12-117	I. 51, 232
1920	17	Feb.	Reply, Code Com.		III. 580
1920	24	Feb.	Reply, Pres. Code Com.		IV. 268
1920	28	Feb.	Reply, S. C. Rit.	12-128	I. 569
1920	4	Mar.	<i>Monitum</i> , Vicariate of Rome	.....	III. 383
1920	9	Mar.	Letter, S. C. Rel.	12-365	I. 276
1920	11	Mar.	Letter, Benedict XV	12-109	I. 258
1920	12	Mar.	Decree, Holy Office	12-113	I. 157
1920	13	Mar.	Resolution, S. C. Cone.	13-438	I. 230, 235
1920	14	Mar.	Resolution, S. C. Cone.	12-444	I. 719
1920	24	Mar.	Decree, S. C. Rit.	12-175	I. 43, 46
1920	25	Mar.	Decision, Rota	<i>RD</i> 12-71	II. 288
1920	27	Mar.	Reply, S. C. Rit.	12-177	I. 47
1920	6	Apr.	Decision, Signatura	12-252	I. 734, 761
1920	22	Apr.	Reply, Holy Office	12-158	I. 607
1920	25	Apr.	<i>Motu proprio</i> , Benedict XV	12-149	I. 203
1920	27	Apr.	Induit, S. C. Prop. Fid.		II. 357
1920	9	May	Resolution, S. C. Cone.	12-536	I. 393, 402
1920	20	May	Letter, S. C. Prop. Fid.		II. 276
1920	31	May	Letter, S. C. Cone.	12-299	I. 631
1920	4	June	Notification, S. C. Rel.	12-301	I. 294
1920	4	June	Reply, S. C. Rit.		I. 370: III. 346
1920	9	July	Reply, S. C. Rit.	12-372	I. 209
1920	10	July	Resolution, S. C. Cone.	12-357	I. 712
1920	10	July	Letter, S. C. Prop. Fid.		II. 447
1920	16	July	Decision, Rota	12-194	IV. 399
1920	25	July	Instruction, S. C. Prop. Fid.	12-331	I. 147
1920	27	July	Decision, Rota	<i>RD</i> 12-202	II. 299
1920	29	July	Decision, Rota	<i>RD</i> 12-215	II. 287
1920	17	Aug.	Decision, Rota	<i>RD</i> 12-234	II. 340
1920	9	Sept.	Formula, S. C. Rit.	12-449	I. 563
1920	15	Sept.	Encyclical, Benedict XV	12-385	I. 116
1920	15	Oct.	Reply, S. C. Rit.	12-548	I. 452
1920	23	Oct.	S. C. Consist.	12-534	III. 90
1920	5	Nov.	Letter, Holy Office	12-595	I. 607
1920	6	Nov.	Reply, S. C. Consist.	13-259	I. 461
1920	14	Nov.	Resolution, S. C. Cone.	13-135	I. 714
1920	14	Nov.	Resolution, S. C. Cone.	13-43	I. 262
1920	18	Nov.	Reply, S. C. Sacr.	14-96	I. 508
1920	18	Nov.	Letter, Sec. St.		I. 116
1920	20	Nov.	Decree, S. C. Consist.	13-13	I. 198
1920	24	Nov.	Replies, Code Com.	12-573	I. 119, 218 229, 240, 248, 279, 293, 295, 297. 327, 415, 417, 582, 588, 702, 729, 837
1920	2	Dec.	Reply, S. C. Rel.		III. 256
1920	9	Dec.	Decree, S. C. Prop. Fid.	13-17	149
1920	11	Dec.	Resolution, S. C. Cone.	13-262	I. 740
1920	11	Dec.	Resolution, S. C. Cone.		222

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or/?D)	<i>C. L. D.</i>
1920	11	Dee.	Resolution, S. C. Cone.	13-350	I. 720
1920	16	Dec.	Allocution,Benedict XV	12-585	I. 120
1921	12	Jan.	Reply, S. C. Rit.	13-154	I. 370
1921	13	Jan.	Decision, Rota	14-472	I. 504
1921	13	Jan.	Formula. S. Paen.		I. 174
1921	14	Jan.	Reply, S. C. Rit.	13-157	I. 373
1921	16	Jan.	Resolution, S. C. Cone.	13-198	I. 237
1921	16	Jan.	Reply, S. C. Rel.		I. 295
1921	18	Ian.	Reply, S. C. Rel.		I. 295
1921	10	Feb.	Letter, Benedict XV	13-127	I. 127, 630, 683
1921	18	Feb.	Reply, S. Paen.	13-164	I. 421
1921	18	Feb.	Reply, S. Paen.	13-165	I. 420
1921	18	Feb.	Rescript, S. C. Rit.		II. 198
1921	19	Feb.	Resolution, S. C. Cone.	14-551	I. 259
1921	19	Feb.	Resolution, S. C. Cone.	13-228	I. 399
1921	23	Feb.	Decree, S. C. Rit.	13-158	I. 43
1921	25	Feb.	Rescript, S. C. Rit.		II. 198
1921	28	Feb.	Letter, S. C. Prop. Fid.		II. 358
1921	1	Mar.	Replies, Code Com.	13-177	I. 306, 308, 331, 502
1921	6	Mar.	Norms, S. C. Rel.	13-312	I. 272
1921	7	Mar.	Declaration, S. C. Consist.	13-134	I. 76
1921	12	Mar.	Resolution, S. C. Cone.	13^438	I. 235
1921	15	Mar.	<i>Rekursus</i> , Signatura	13-271	I. 743
1921	19	Mar.	Decree, S. C. Consist.	13-222	I. 198
1921	22	Mar.	Reply, S. C. Rel.		III. 506
1921	26	Mar.	Notification, S. C. Consist.	13-309	III. 97
1921	30	Mar.	Declaration, Holy Office	13-197	I. 686
1921	16	Apr.	Resolution, S. C. Cone.	13-532	I. 403
1921	17	Apr.	Reply, S. C. Cone.	13-477	I. 121
1921	21	Apr.	Reply, S. Paen.	13-239	I. 847
1921	27	Apr.	Rescript, S. C. Rit.		II. 199
1921	30	Apr.	Decree, S. C. Consist.	13-379	I. 198
1921	10	May	Decision, Rota		II 299
1921	19	May	Decision, Rota	13-546	I. 759
1921	28	May	Decision, Rota	<i>RD</i> 13-115	II. 288
1921	11	June	Resolution. S. C. Cone.	13-498	I. 125
1921	13	June	Reply, S. C. Prop. Fid.		III. 580
1921	19	June	Letter, Benedict XV	13-416	I. 321
1921	2	July	Reply, S. C. Rel.	13-481	I. 279
1921	4	Julv	Instruction. S. C. Sacr.	13-348	I. 497
1921	8	July	Decree, S. C. Rit.	13-391	I. 382
1921	9	July	Resolution, S. C. Cone.	13-534	I. 573
1921	9	July	Resolution, S. C. Cone.	16-397	I. 238
1921	9	July	Resolution. S. C. Cone.	13-501	I. 396
1921	10	July	Reply, S. C. Cone.	13-477	I. 121
1921	16	July	Letter, Benedict XV	13-424	I. 127
1921	3	Aim.	Decision, Rota		II 340
1921	11	Aug.	Decision. Rota	14-512	I. 538
1921	16	Aug.	Decision, Rota	14-239	I. 731
1921	20	Aug.	Decree, S. C. Consist.	13-430	I. 198
1921	26	Sept.	Reply, Code Com.		I 150
1921	15	Oct.	Letter, Benedict XV	14-7	I. 114
1921	21	Oct.	Decree, S. C. Prop. Fid.	13-541	I. 187

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1921	21	Oct.	Decree, S. C. Prop. Fid.	13-542	I. 187
1921	26	Oct.	Declaration, S. C. Rel.	13-538	I. 271
1921	3	Nov.	Instruction, S. C. Rel.	13-539	I. 302
1921	10	Nov.	Reply, S. C. Rit.	13-566	I. 453
1921	12	Nov.	Resolution, S. C. Cone.	14-459	I. 87, 140, 218, 223, 702, 705, 70S, 711
1921	17	Nov.	Reply, Bibl. Com.	14-27	I. 684
1921	21	Nov.	Allocution, Benedict XV	13-521	I. 47
1921	30	Nov.	Letter, Benedict XV	13-554	I. 656, 663
1921	30	Nov.	Reply, Holy Office		III. 428
1921	1	Nov.	Letter, S. C. Rel.		I. 296
1921	2	Dec.	Induit, S. C. Prop. Fid.	13-565	II. 55
1921	3	Dec.	Letter, S. C. Prop. Fid.	13-561	I. 163
1921	6	Dec.	Decision, Rota	<i>RD</i> 13-278	II. 287
1921	23	Dec.	Letter, Benedict XV	14-37	I. 657
1922	9	Jan.	Decision, Rota	<i>RD</i> 14-1	II. 322
1922	14	Jan.	Reply, S. C. Cone.	14-160	I. 730
1922	14	Jan.	Resolution, S. C. Cone.	14-229	I. 699
1922	22	Jan.	Declaration, S. Paen.	13-163	I. 452
1922	3	Feb.	Decision, Rota	14-395	I. 603
1922	17	Feb.	Declaration, S. Paen.	14-143	I. 422
1922	18	Feb.	Decree, S. C. Rit.	14-170	I. 381
1922	1	Mar.	<i>Afotu proprio</i> , Pius XI	14-145	I. 141
1922	6	Mar.	Reply, S. C. Rel.	14-163	I. 275
1922	8	Mar.	Decree, S. C. Rel.	14-161	I. 282; III. 159
1922	14	Mar.	Letter, S. C. Prop. Fid.		II. 445
1922	16	Mar.	Reply, S. C. Rel.	14-196	I. 311
1922	18	Mar.	Decision, Rota	14-652	I. 749
1922	20	Mar.	Reply, S. C. Rel.	14-352	I. 300
1922	22	Mar.	Decree, S. C. Rit.	14-200	I. 46
1922	22	Mar.	Decree, S. C. Rit.	14-201	I. 381
1922	25	Mar.	Instruction, S. C. Rel.	15-459	I. 284
1922	25	Mar.	Reply, S. C. Rel.	14-353	III. 291
1922	31	Mar.	Decision, Rota	<i>RD</i> 14-78	II. 322
1922	31	Mar.	Decision, Rota	<i>RD</i> 14-83	II. 310
1922	1	Apr.	Reply, S. C. Prop. Fid.		I. 511
1922	11	Apr.	Decision, Rota	<i>RD</i> 14-92	II. 322
1922	16	Apr.	Letter, S. C. Prop. Fid.	14-287	I. 192
1922	25	Apr.	Reply, Code Com.	14-313	I. 127
1922	25	Apr.	Reply, S. Paen.		I. 419
1922	28	Apr.	Decision, Rota	<i>RD</i> 14-100	II. 328
1922	29	Apr.	Decision, Rota	<i>RD</i> 14-108	II. 288
1922	29	Apr.	Decision, Rota	<i>RD</i> 14-119	II. 311
1922	29	Apr.	Reply, S. C. Rit.	14-356	I. 381
1922	3	May	<i>Ufotu proprio</i> , Pius XI	14-321	I. 163; III. 254
1922	17	May	Decision, Rota	<i>RD</i> 14-147	II. 322
1922	18	May	Decision, Rota	<i>RD</i> 14-155	II. 325
1922	31	May	Reply, Holy Office		IT. 334
1922	10	June	Decision, Rota	<i>RD</i> 14-179	II. 311
1922	10	June	Resolution, S. C. Cone.	15-459	I. 87, 140, 218, 702, 705, 708
1922	10	June	Resolution, S. C. Cone.	15-225	I. 60, 252, 346

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document, and Source</i>	<i>/MS</i> <i>(or RD)</i>	<i>C. L. D.</i>
1922	14	June	Decree, Holy Office	14-379	I. 853
1922	14	June	Reply, S. Paen.	14-394	I. 450
1922	16	June	Reply, S. C. Rit.	14-468	I. 379, 381
1922	16	June	Decree, S. C. Rit.	14-393	I. 382
1922	16	June	Decree, S. C. Rit.	14-468	I. 382
1922	20	June	Decision, Rota	14-600	I. 760
1922	23	June	Decree, S. C. Sem.	14-510	I. 681
1922	30	June	Reply, S. C. Rit.	14-471	I. 43
1922	30	June	Decree, S. C. Rit	14-437	I. 44, 379
1922	1	July	Replies, Code Com.	14-406	I. 142, 218
1922	1	July	Decision, Rota	<i>RD</i> 14-209	II. 299
1922	3	July	Decision, Rota	<i>RD</i> 14-222	II. 299
1922	8	July	Reply, S. C. Rit.	14-504	I. 381
1922	8	July	Resolution, S. C. Cone.	15-115	I. 226
1922	14	July	Replies, Code Com.	14-526	I. 83, 119, 143, 250, 255, 325, 347, 487, 539, 602, 726, 741, 758, 796, 845
1922	1	Aug.	Ap. Letter, Pius XI	14-449	I. 643
1922	1	Aug.	Reply, S. C. Rel.	14-501	I. 326
1922	2	Auer.	Reply, Holy Office		I. 353
1922	4	Aug.	Rescript, S. C. Rit.	14-505	II. 199
1922	4	Aug.	Decision, Rota	<i>RD</i> 14-252	II. 311
1922	9	Aug.	Decision, Rota	<i>RD</i> 14-263	II. 556
1922	9	Aug.	Decree, S. C. Rit.	14-506	I. 460
1922	10	Aug.	Decision, Rota	<i>RD</i> 14-272	II. 287, 328
1922	16	Aug.	Decision, Rota	<i>RD</i> 14-308	II. 304
1922	17	Aug.	Decision, Rota	<i>RD</i> 14-312	II. 299
1922	11	Oct.	Reply, S. C. Rel.	14-554	I. 266
1922	20	Oct.	Reply, S. C. Rit.	14-556	I. 706
1922	25	Oct.	Decree, S. C. Rit.	14-557	I. 382
1922	28	Oct.	Decree, S. C. Rit.	16-103	I. 45
1922	30	Oct.	Reply, S. C. Rit.	14-598	I. 568
1922	9	Nov	Reply, Holy Office		I. 449
1922	10	Nov	Letter, Ap. Del. U. S.		I. 149
1922	11	Nov.	Resolution, S. C. Cone.	15-454	I. 838
1922	12	Nov.	Replies, Code Com.	14-661	I. 251, 301, 326, 345, 502, 707, 710, 846
1922	17	Nov.	Decree, S. C. Rit.	14-651	I. 381
1922	18	Nov.	Resolution, S. C. Cone.		I. 408
1922	22	Nov.	<i>Motu proprio</i> , Pius XI	14-623	I. 597
1922	22	Nov.	<i>Monita</i> , S. C. Prop. Fid.	14-647	I. 163
1922	23	Nov.	Reply, Holy Office		I. 155
1922	25	Nov.	Decision, Signatura	15-180	I. 747
1922	26	Nov.	Reply, Code Com.	15-128	I. 225
1922	30	Nov.	Decree, S. C. Rel.	14-644	I. 267
1922	2	Dec.	Reply, S. C. Prop. Fid.		II. 45
1922	3	Dec.	Ap. Letter, Pius XI	14-627	I. 110
1922	7	Dec.	Replies, Special Com.	15-39	I. 159, 160, 162, 169

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1922	15	Dec.	Instruction, S. C. Rit.	16-171	581
1922	23	Dec.	Decision, Rota	<i>RD</i> 14-353	II. 328
1922	23	Dec.	Encyclical, Pius XI	14-693	III. 272
1922	30	Dec.	Reply, S. C. Rel.	15-156	306
1923	6	Jan.	<i>Monita</i> , S. C. Prop. Fid.	15-77	I. 164
1923	13	Jan.	Resolution, S. C. Cone.	17-20	239
1923	19	Jan.	Reply, S. C. Rit.	15-80	44
1923	23	Jan.	Resolution, S. C. Cone.	15-513	732
1923	25	Jan.	Rescript, S. C. Rel.		III. 257
1923	26	Jan.	Reply, S. C. Rit.	15-123	380
1923	26	Jan.	Decree, S. C. Consist.	15-112	I. 499; III. 96
1923	30	Jan.	Decision, Rota	15-124	744
1923	10	Feb.	Resolution, S. C. Cone.	15-154	856
1923	10	Feb.	Resolution, S. C. Cone.	15-544	224
1923	10	Feb.	Resolution, S. C. Cone.	16-400	263
1923	28	Feb.	Decision, Rota	<i>RD</i> 15-21	II. 340
1923	5	Mar.	Decision, Rota	<i>RD</i> 15-38	II. 322
1923	9	Mar.	Reply, S. C. Sacr.		III. 394
1923	10	Mar.	Resolution, S. C. Cone.	16-51	I. 89
1923	10	Mar.	Resolution, S. C. Cone.	15-588	703
1923	15	Mar.	<i>Monitum</i> , Holy Office	15-152	686
1923	22	Mar.	Letter, Holy Office	15-151	351
1923	13	Apr.	Reply, S. C. Rit.	15-238	46, 381
1923	20	Apr.	<i>Motu proprio</i> , Pius XI	15-193	76
1923	20	Apr.	Replies, S. C. Rit.	15-238	44, 379
1923	27	Apr.	Reply, Holy Office		III. 394
1923	30	Apr.	Decision, Rota	15-296	I. 746
1923	7	May	Decree, S. C. Sacr.	15-389	I. 764
1923	14	May	Reply, S. C. Rel.	15-289	325
1923	20	May	Replies, Code Com.	16-113	151, 238, 320, 412, 540, 600, 684, 702
1923	20	May	Letter, S. C. Prop. Fid.	15-369	I. 164, 637
1923	22	May	Reply, Code Com.	16-251	I. 739
1923	23	May	Allocution, Pius XI	15-245	I. 199, 258
1923	31	May	Declaration, Holy Office	15-356	I. 158
1923	9	June	Resolution, S. C. Cone.	16-432	I. 219
1923	9	June	Resolution, S. C. Cone.	17-510	I. 241
1923	9	June	Resolution, S. C. Cone.	16-400	I. 263
1923	9	June	Resolution, S. C. Cone.	17-508	I. 570
1923	11	June	Resolution, S. C. Cone.		II. 354
1923	14	June	Decision, Rota	<i>RD</i> 15-103	II. 287, 328
1923	20	June	Letter, Pius XI	15-350	II. 74
1923	23	June	Decree, S. C. Rel.	15-357	I. 274
1923	27	June	Decree, S. C. Rit.	15-379	I. 382
1923	29	June	<i>Motu proprio</i> , Pius XI	15-327	I. 632
1923	29	June	Encyclical, Pius XI	15-307	I. 669
1923	29	June	Decision, Rota	<i>RD</i> 15-127	II. 300
1923	5	July	Decision, Rota	<i>RD</i> 15-142	II. 318
1923	18	July	Decision, Rota	<i>RD</i> 15-165	II. 311
1923	20	July	Declaration, S. C. Rel.	15-457	I. 328
1923	23	July	Decision, Rota	<i>RD</i> 15-174	II. 325
1923	25	July	Letter, S. C. Cone.	15-453	I. 229

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	
1923	28	July	Decision, Rota	<i>RD</i> 15-190	II. 323
1923	4	Aug.	Decision, Rota	<i>RD</i> 15-212	II. 322
1923	6	Aug.	Decision, Rota	<i>RD</i> 15-223	II. 318
1923	17	Aug.	Reply, S. C. Cone		I. 587
1923	26	Oct.	Replies, S. C. Rit.	15-560	I. 43, 379, 380
1923	27	Oct.	Declaration, S. C. Rel.	15-549	I. 483
1923	16	Nov.	Declaration, Holy Office	15-585	I. 352
1923	21	Nov.	Decision, Rota	<i>RD</i> 15-264	II. 323
1923	23	Nov.	Decision, Rota	<i>RD</i> 15-273	II. 312
1923	13	Dec.	Reply, Code Com.	16-116	I. 395
1923	15	Dec.	Decision, Signatura	16-105	I. 60, 199, 743, 751
1923	15	Dec.	Resolution, S. C. Cone.	16-371	I. 216
1923	20	Dec.	Replies, S. C. Sacr.		III. 644
1923	20	Dec.	Allocution, Pius XI	13-605	II. 74
1923	21	Dec.	Decision, Rota	<i>RD</i> 15-313	II. 340
1923	22	Dec.	Decision, Rota	<i>RD</i> 15-319	II. 329
1924	1	Jan.	Reply, S. C. Prop. Fid.		III. 478
1924	12	Jan.	Resolution, S. C. Cone.	16-188	I. 571, 583
1924	14	Jan.	Resolution, S. C. Cone.	16-162	I. 710, 837, 839
1924	16	Jan.	Decree, S. C. Prop. Fid.	16-243	I. 88
1924	25	Jan.	Reply, S. C. Sacr.		II. 186
1924	1	Feb.	Reply, S. C. Rel.	16-95	I. 278
1924		Feb.	Replies, S. C. Rit.	16-102	43
1924	2	Feb.	Decree, S. C. Scm.	17-547	I. 658
1924	6	Feb.	Instruction, S. C. Rel.	16-96	314
1924	9	Feb.	Resolution, S. C. Cone.	16-94	54
1924	9	Feb.	Resolution, S. C. Cone.	17-245	200, 229
1924	9	Feb.	Decision, Rota	<i>RD</i> 16-26	II. 288, 339
1924	13	Feb.	Decree, S. C. Rit.	16-471	43
1924	15	Feb.	Decision, Rota	<i>RD</i> 16-12	II. 287
1924	18	Feb.	Decision, Rota	<i>RD</i> 16-48	II. 329
1924	19	Feb.	Decision, Rota	<i>RD</i> 16-58	II. 329
1924	26	Feb.	Reply, S. C. Prop. Fid.		512
1924	29	Feb.	Decree, S. C. Consist.	16-160	198
1924	29	Feb.	Decision, Rota	<i>RD</i> 16-67	II. 304
1924	1	Mar.	Decision, Rota	<i>RD</i> 16-74	II. 314
1924	2	Mar.	Reply, S. C. Rel.	16-165	I. 300
1924	7	Mar.	Ap. Letter, Pius XI	16-154	382
1924	8	Mar.	Decision, Rota	<i>RD</i> 16-86	II. 288
1924	14	Mar.	Decision, Rota	<i>RD</i> 16-105	II. 311
1924	16	Mar.	Resolution, S. C. Cone.	17-192	233
1924	19	Mar.	Ap. Letter, Pius XI	16-133	I. 265, 302, 312, 313, 661, 670
1924	26	Mar.	Decree, S. C. Rit.	16-198	I. 381
1924	28	Mar.	Decision, Rota	<i>RD</i> 16-113	II. 287, 328
1924	2	Apr.	Reply, Holy Office		I. 551
1924	8	Apr.	Decision, Rota	<i>RD</i> 16-126	II. 300
1924	8	Apr.	Reply, Code Com.		II. 374
1924	16	Apr.	Decree, S. C. Cone.	16-431	634
1924	22	Apr.	Reply, S. C. Sacr.	17-100	384
1924	23	Apr.	Letter, S. C. Cone.	16-287	633, 635

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	A/15 (orÆD)	<i>C. L. D.</i>
1924	27	Apr.	<i>Motu proprio</i> , Pius XI	16-181	II. 137
1924	27	Apr.	<i>Motu proprio</i> , Pius XI	16-180	I. 670
1924	2	May	Reply, S. C. Rit.	16-248	I. 44, 321
1924	23	May	Decision, Rota	RD 16-145	II. 293
1924	27	May	Decision, Rota	RD 16-150	II. 302
1924	31	May	Decision, Rota	RD 16-172	II. 293
1924	13	June	Decision, Rota	RD 16-223	II. 329
1924	21	June	Decision, Rota	RD 16-257	II. 287
1924	21	June	Decision, Rota	16-473	I. 722
1924	24	June	Letter, S. C. Cone.	16-332	I. 634
1924	25	June	Decision, Rota	RD 16-265	II. 340
1924	7	July	Decision, Rota	RD 16-284	II. 569
1924	10	July	Decree, S. Paen.	16-345	I. 453
1924	10	July	Reply, Holy Office		I. 552
1924	23	July	Decree, S. C. Rit.	16-472	I. 43
1924	24	July	<i>Monitum</i> , Holy Office	16-368	I. 158
1924	26	July	Letter, S. C. Sacr.	16-370	I. 385
1924	30	July	Decision, Signatura		II 312
1924	31	July	Instruction, S. Paen.	16-337	I. 424
1924	4	Aug.	Decision, Rota	RD 16-303	II. 329
1924	13	Aug.	Decision, Rota	RD 16-365	II. 320
1924	29	Oct.	Decision, Rota	RD 16-371	II. 300
1924	5	Nov	Reply, Holy Office		I. 553
1924	7	Nov.	Resolution, S. C. Prop. Fid.		II. 107
1924	12	Nov.	Decision, Rota	RD 16-391	II. 296
1924	25	Nov.	Decision, Rota	RD 16-104	II. 328
1924	28	Nov.	Reply, S. C. Rel.		I. 486
1924	2	Dec.	Decision, Rota	RD 16-415	II. 326
1925	1	Jan.	Declaration, Holy Office	17-137	I. 687
1925	13	Jan.	Decision, Rota	RD 17-30	II. 322
1925	26	Jan.	Declaration, S. C. Eccl. Or.		III. 374
1925	4	Feb.	Decision, Rota	RD 17-39	II. 344
1925	5	Feb.	Reply, S. C. Rel.	17-107	I. 309
1925	7	Feb.	Decision, Rota	RD 17-47	II. 304
1925	11	Feb.	Decision, Rota	RD 17-61	II. 313
1925	11	Feb.	Decision, Rota	RD 17-67	II. 323
1925	13	Feb.	Decision, Rota	RD 17-74	II. 312
1925	14	Feb.	Resolution, S. C. Cone.	18-48	I. 91
1925	21	Feb.	Decision, Rota	RD 17-101	II. 339
1925	21	Feb.	Decision, Rota	RD 17-108	II. 302
1925	28	Feb.	Decree, S. C. Rit.	17-159	I. 380
1925	4	Mar.	Reply, S. C. Sacr.		III. 454
1925	5	Mar.	Reply, S. Paen.		I. 859
1925	6	Mar.	Decree, S. C. Consist.	18-42	I. 245
1925	7	Mar.	Letter, S. C. Consist.		II. 75
1925	9	Mar.	Reply, S. Paen.	17-327	II. 225
1925	10	Mar.	Decision, Rota	RD 17-124	II. 287
1925	23	Mar.	Decision, Rota	RD 17-129	IT. 311
1925	24	Mar.	Decision, Rota	RD 17-141	II. 328
1925	30	Mar.	Reply, S. C. Rel.		III. 293
1925	1	Apr.	Decision, Rota	RD 17-149	II. 329
1925	4	Apr.	Resolution, S. C. Cone.	18-132	I. 856
1925	8	Apr.	Reply, Holy Office		I. 763

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	AAS (orflD)	<i>C. L. D.</i>
1925	25	Apr.	Decision, Rota	RD 17-155	II. 323
1925	28	Apr.	Decision, Rota	RD 17-165	II. 323
1925	28	Apr.	Decision, Rota	RD 17-173	II. 323
1925	1	May	Reply, Holy Office		I. 543
1925	2	May	Decision, Rota	RD 17-182	II. 323
1925	8	May	S. C. Rit.		II. 10
1925	8	May	Reply, S. C. Rit.	17-265	I. 43, 380
1925	16	May	Resolution, S. C. Cone.	18-10	I. 77
1925	25	May	Decision, Rota	RD 17-195	II. 277
1925	8	June	Reply, S. C. Rit.		II. 10
1925	13	June	Resolution, S. C. Cone.	17-538	I. 228
1925	13	June	Resolution, S. C. Cone.	18-132	I. 856
1925	21	June	Reply, Holy Office		I. 493
1925	21	June	Reply, S. C. Sacr.		II. 244, 245
1925	26	June	Decision, Rota	RD 17-262	II. 318
1925	30	June	Decision, Rota	RD 17-268	II. 312
1925	4	July	Replies, S. C. Sacr.	17-452	I. 346
1925	5	July	Notification, Pius XI	18-89	I. 168
1925	10	July	Decree, S. C. Cone.	17-381	I. 217
1925	11	July	Resolution, S. C. Cone.	18-48	I. 91
1925	15	July	Reply, Holy Office		II. 193
1925	22	July	Replies, S. C. Sacr.	17-452	I. 346
1925	27	July	Decision, Rota	RD 17-293	II. 301
1925	4	Aug.	Decision, Rota	RD 17-329	II. 295
1925	5	Aug.	Brief, Pius XI		II. 409
1925	17	Oct.	Formula, S. C. Rit.	17-541	I. 47
1925	6	Nov.	Reply, S. C. Rit.	18-21	I. 44, 46, 374, 381, 382, 455, 545
1925	10	Nov.	Replies, Code Com.	17-582	I. 59, 88, 225, 244, 252, 298, 415, 542, 546, 583
1925	13	Nov.	Decision, Rota	RD 17-372	II. 314
1925	14	Nov.	Decision, Rota	RD 17-384	II. 329
1925	14	Nov.	Reply, S. C. Cone.		I. 234
1925	24	Nov.	Declaration, S. C. Rel.	18-14	I. 269
1925	25	Nov.	Instruction, S. C. Sacr.	18-43	I. 338
1925	30	Nov.	Decision, Rota	RD 17-390	II. 295
1925	5	Dec.	Decision, Rota	RD 17-396	IT. 341
1925	9	Dec.	Reply, S. C. Rit.	18-58	I. 374
1925	11	Dec.	Replies, S. C. Rit.	18-57	I. 44, 381
1925	12	Dec.	Decision, Rota	RD 17-400	II. 323
1925	14	Dec.	Allocution, Pius XI	17-641	II. 74
1925	14	Dec.	Allocution, Pius XI	17-633	I. 609
1925	18	Dec.	Decision, Rota	RD 17-418	II. 289
1925	21	Dec.	Reply, S. Paen.	18-24	I. 422
1925	22	Dec.	Decision, Rota	RD 17-423	II. 288, 289, 330
1925	25	Dec.	Bull, Pius XI	17-611	I. 411, 486, 555, 854, 858
1926	5	Jan.	Rescript, S. C. Cone.		I. 592
1926	20	Jan.	Decision, Rota	RD 18-4	II. 296
1926	30	Jan.	Decision, Rota	RD 18-17	II. 335

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>/1/15 (orÆD)</i>	<i>C. L. D.</i>
1926	1	Feb.	Letter, Pius XI	18-175	I. 127
1926	3	Feb.	Reply, S. C. Cone.		V. 522
1926	10	Feb.	Decision, Rota	<i>RD</i> 18-22	II. 312
1926	13	Feb.	Decision, Rota	<i>RD</i> 18-33	II. 305
1926	20	Feb.	Decree, S. C. Rit.	18-93	I. 46, 382
1926	23	Feb.	Reply, Holy Office		IV. 423
1926	28	Feb.	Encyclical, Pius XI	18-65	I. 462, 656
1926	1	Alar.	Decision, Rota	<i>RD</i> 18-58	II. 287
1926	17	Mar.	Decision, Rota	<i>RD</i> 18-68	II. 297
1926	20	Mar.	Decision, Rota	<i>RD</i> 18-76	II. 289, 340
1926	24	Mar.	Decision, Rota	<i>RD</i> 18-93	II. 324
1926	29	Mar.	Induit, S. C. Sacr.		I. 409
1926	30	Mar.	Decision, Rota	<i>RD</i> 18-103	II. 312
1926	4	Apr.	<i>Statuta</i> , S. C. Prop. Fid.	18-231	II. 109
1926	7	Apr.	Decision, Rota	<i>RD</i> 18-108	II. 300
1926	9	Apr.	Decision, Rota	<i>RD</i> 18-116	II. 323
1926	14	Apr.	Rescript, S. C. Rit.	19-23	II. 234
1926	16	Apr.	Reply, Holy Office		II. 342
1926	17	Apr.	Decision, Rota	<i>RD</i> 18-133	II. 288, 339
1926	19	Apr.	Decision, Rota	<i>RD</i> 18-140	II. 319
1926	23	Apr.	Communication, Holy Office	18-186	I. 158
1926	23	Apr.	Decree, S. C. Rit.	18-291	I. 47
1926	28	Apr.	Decree, S. C. Rit.	18-319	I. 47
1926	3	May	Reply, S. C. Sacr.	18-388	I. 386
1926	14	May	Reply, S. C. Rit.	18-320	I. 44
1926	27	May	Decision, Rota	<i>RD</i> 18-183	II. 300
1926	5	June	Decision, Rota	<i>RD</i> 18-190	II. 312
1926	19	June	Instruction, Holy Office	18-282	I. 564
1926	25	June	Decision, Rota	<i>RD</i> 18-213	II. 300
1926	1	July	Letter, S. C. Cone.	18-312	I. 138
1926	7	July	Decision, Rota	<i>RD</i> 18-221	II. 309
1926	13	July	Decision, Rota	<i>RD</i> 18-228	II. 330
1926	15	July	Letter, S. C. Rel.		III. 216
1926	16	July	Reply, S. C. Prop. Fid.		I. 552
1926	'5	July	Replies, Code Com.	18-393	I. 236, 278, 69', 699, 854
1926	26	July	Decision, Rota	<i>RD</i> 18-252	II. 305
1926	26	July	Decision, Signatura		II. 311
1926	28	July	Decision, Rota	<i>RD</i> 18-262	II. 305
1926	29	July	Decision, Rota	<i>RD</i> 18-287	II. 335
1926	29	July	Decision, Rota	18-501	I. 523
1926	4	Aug.	Decision, Rota	<i>RD</i> 18-292	II. 324
1926	10	Aug.	Decision, Rota	<i>RD</i> 18-318	II. 43
1926	11	Aug.	Decision, Rota	<i>RD</i> 18-325	II. 330
1926	12	Aug.	Decision, Rota	<i>RD</i> 18-331	II. 312
1926	17	Aug.	Decision, Rota	<i>RD</i> 18-353	II. 313
1926	8	Sept.	Letter, S. C. Sem.	18-453	I. 664
1926	9	Nov.	Reply, S. C. Rel.	18-490	I. 324
1926	10	Nov.	Reply, S. Paen.	18-500	I. 209
1926	4	Dec.	Decision, Rota	<i>RD</i> 18-381	II. 330
1926	17	Dec.	Decision, Rota	<i>RD</i> 18-403	II. 324
1926	18	Dec.	Decision, Rota	<i>RD</i> 18-416	II. 319
1926	20	Dec.	Allocution, Pius XI	18-513	I. 610
1926	29	Dec.	Decree, Holy Office	18-529	I. 611

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>.MS</i> <i>(or RD)</i>	<i>C. L. D.</i>
1927	.	.	Reply, S. Pacn.		III. 405
1927	24	Jan.	Chirograph, Pius XI	19-41	I. 616
1927	24	Jan.	Letter, Pius XI	19-45	II. 74
1927	26	Jan.	Decree, S. C. Rit.	19-109	I. 45
1927	31	Jan.	Rescript, S. C. Cone.		II. 184
1927	5	Feb.	Decision, Rota	<i>RD</i> 19-20	II. 319
1927	7	Feb.	Decision, Rota	<i>RD</i> 19-25	II. 288, 339
1927	9	Feb.	Decision, Rota	<i>RD</i> 19-42	II. 307
1927	18	Feb.	Decree, S. C. Rit.	19-155	I. 47
1927	22	Feb.	Decision, Rota	<i>RD</i> 19-49	II. 316
1927	22	Feb.	Decree, S. C. Cone.	19-99	I. 116
1927	24	Feb.	Declaration, Pius XI	19-185	I. 692
1927	26	Feb.	Declaration, Bibl. Coin.	19-160	I. 672
1927	6	Mar.	Replies, Code Com.	19-161	I. 334, 582, 602
1927	8	Mar.	Reply, S. Pacn.	19-157	I. 612
1927	9	Mar.	Decree, S. C. Rit.	19-156	I. 47, 381
1927	14	Mar.	Decision, Rota	<i>RD</i> 19-70	II. 278
1927	15	Mar.	Reply, S. C. Cone.	19-138	I. 128
1927	21	Mar.	Decision, Rota	<i>RD</i> 19-82	II. 289
1927	22	Mar.	Faculties, S. C. Sacr.		II. 28
1927	25	Mar.	Reply, S. C. Rel.	19-138	I. 266
1927	7	Mar.	Reply, S. C. Prop. Fid.		II. 452
1927	11	Apr.	Decision, Rota	19-217	I. 536
1927	22	Apr.	Induit, S. C. Sacr.		II. 189
1927	23	Apr.	Resolution, S. C. Cone.	19-415	I. 231
1927	27	Apr.	Reply, S. C. Rit.	19-192	I. 375
1927	29	Apr.	Declaration, S. C. Sem.	19-194	I. 673
1927	3	May	Instruction, Holy Office	19-186	I. 687
1927	4	May	Decision, Rota	<i>RD</i> 19-161	II. 308
1927	10	May	Decision, Rota	<i>RD</i> 19-169	II. 306
1927	14	May	Decision, Rota	<i>RD</i> 19-177	II. 324
1927	21	May	Resolution, S. C. Cone.	21-116	I. 734
1927	1	June	Decision, Rota	<i>RD</i> 19-192	II. 301
1927	4	June	Decision, Rota	<i>RD</i> 19-199	II. 324
1927	7	June	Decision, Rota	<i>RD</i> 19-208	II. 308
1927	8	June	Decision, Rota	<i>RD</i> 19-214	II. 305
1927	28	June	Decision, Rota	<i>RD</i> 19-237	II. 288, 340
1927	8	July	Reply, Holy Office	19-278	I. 620
1927	9	July	Decision, Rota	<i>RD</i> 19-299	II. 309
1927	16	July	Decision, Rota	<i>RD</i> 19-304	II. 316
1927	16	July	Resolution, S. C. Cone.	20-389	I. 695
1927	23	July	Decision, Rota	<i>RD</i> 19-315	II. 324
1927	27	July	Reply, S. C. Rit.	19-289	I. 379
1927	30	July	Decision, Rota	<i>RD</i> 19-351	II. 298
1927	2	Aug.	Letter, Pius XI		III. 265
1927	4	Aug.	Decision, Rota	<i>RD</i> 19-363	II. 287
1927	10	Aug.	Decision, Rota	<i>RD</i> 19-404	II. 324
1927	11	Aug.	Decision, Rota	<i>RD</i> 19-426	II. 321
1927	4	Sept.	Ap. Letter, Pius XI	20-376	I. 450
1927	24	Sept.	<i>Motu proprio</i> , Pius XI	19-329	I. 170
1927	27	Sept.	Concordat	19-432	II. 74
1927	18	Oct.	Faculties, S. C. Cone.		II. 28
1927	21	Oct.	Reply, S. C. Rit.	19-381	I. 561

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	AA5 (or RD)	<i>C. L. D.</i>
1927	4	Nov.	<i>Motu proprio</i> , Pius XI	19-393	I. 170
1927	12	Nov.	Resolution, S. C. Cone.	20-84	I. 245, 255
1927	12	Nov.	Resolution, S. C. Cone.	20-142	I. 578
1927	22	Nov.	Decision, Rota	RD 19-453	II. 76
1927	24	Nov.	Reply, Code Com.		II. 215
1927	2	Dec.	Decision, Rota	RD 19-473	II. 331
1927	5	Dec.	Decision, Rota	RD 19-497	II. 309
1927	10	Dec.	Decision, Rota	RD 19-517	II. 331
1927	10	Dec.	Resolution, S. C. Cone.	20-261	I. 566
1927	21	Dec.	Decision, Rota	RD 19-535	II. 317
1927	22	Dec.	Faculties, S. C. Sacr.		II. 27
1927	23	Dec.	Faculties, S. C. Cone.		II. 26
1927	27	Dec.	Letter, Ap. Del. U. S.		II. 29
1927	28	Dec.	Replies, Code Com.	20-61	I. 296, 412, 503, 541
1927	30	Dec.	Decision, Rota	RD 19-540	II. 324
1927	30	Dec.	Decision, Rota	RD 19-548	II. 316
1928	2	Jan.	Faculties, S. Paen.		II. 29
1928	•••••		Reply, S. Paen.		III. 391
1928	5	Jan.	Reply, S. C. Sacr.	20-79	I. 391
1928	5	Jan.	Reply, S. C. Sacr.	20-81	I. 404
1928	6	Jan.	Encyclical, Pius XI	20-5	I. 621
1928	11	Jan.	Reply, S. C. Rit.	20-90	I. 377
1928	13	Jan.	Decision, Rota	RD 20-1	II. 554
1928	20	Jan.	Decision, Rota	RD 20-13	II. 465, 466
1928	25	Jan.	Decision, Rota	RD 20-27	II. 293
1928	25	Jan.	Letter, S. C. Sem.		I. 647
1928	27	Jan.	Reply, Holy Office	20-75	I. 762
1928	30	Jan.	Decision, Rota	RD 20-34	II. 325
1928	9	Feb.	Reply, S. C. Cone.		I. 145
1928	11	Feb.	Decision, Rota	RD 20-48	II. 309
1928	16	Feb.	Decision, Rota	RD 20-57	II. 300
1928	10	Mar.	Reply, Code Com.	20-120	I. 542, 546
1928	14	Mar.	Decision, Rota	RD 20-88	II. 319
1928	16	Mar.	Reply, Holy Office	20-103	I. 617
1928	17	Mar.	Reply, Holy Office		I. 595
1928	25	Mar.	Decree, Holy Office	20-103	I. 616
1928	2	Apr.	<i>Monitum</i> , S. C. Eccl. Or.	20-107	I. 6
1928	4	Apr.	Decision, Rota	RD 20-106	II. 301
1928	11	Apr.	Declaration, S. C. Sem.	20-157	I. 673
1928	16	Apr.	Decision, Rota	RD 20-113	II. 313
1928	16	Apr.	Decision, Rota	RD 20-121	II. 295
1928	16	Apr.	Decision, Rota	RD 20-127	II. 555
1928	22	Apr.	Decision, Rota	RD 20-141	II. 319
1928	2	May	Reply, S. C. Sacr.	20-359	I. 489
1928	9	May	Decision, Rota	RD 20-177	II. 312
1928	15	May	Decision, Rota	RD 20-188	II. 316
1928	26	May	Declaration, S. C. Eccl. Or.	20-195	I. 685
1928	5	June	Decision, Rota	RD 20-230	II. 312
1928	8	June	Reply, S. C. Rit.	20-237	I. 378
1928	12	June	Decision, Rota	RD 20-238	II. 329
1928	15	June	Reply, S. C. Cone.		II. 206
1928	23	June	Decision, Rota	RD 20-257	II. 301

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	Λ/15 (or RD)	
1928	24	June	Letter, Pius XI	20-432	II. 74
1928	30	June	Decision, Rota	RD 20-267	II. 344
1928	6	July	Reply, Holy Office		III. 468
1928	7	July	Decision, Rota	RD 20-281	II. 323
1928	9	July	Declaration, S. C. Prop.Fid.	20-266	164
1928	13	July	Decree, Com. Russia	20-260	259
1928	28	July	Decision, Rota	RD 20-317	II. 300
1928	30	July	Decision, Rota	RD 20-323	II. 548
1928	31	July	Decision, Rota	RD 20-333	II. 313
1928	31	July	Decision, Rota	RD 20-342	II. 306
1928	1	Aug.	Decision, Rota	RD 20-347	II. 554
1928	7	Aug.	Decision, Rota	RD 20-377	II. 321
1928	10	Aug.	Decision, Rota	RD 20-391	II. 306
1928	11	Aug.	Decision, Rota	RD 20-402	II. 293, 543
1928	15	Aug.	Letter, Pius XI	20-296	III. 268
1928	15	Aug.	Ap. Letter, Pius XI	21-12	I. 589
1928	8	Sept.	Encyclical, Pius XI	20-277	III. 34
1928	8	Sept.	Letter, Pius XI		III. 265
1928	17	Sept.	Letter, Pius XI	20-365	II.
1928	30	Sept.	<i>Motu proprio</i> , Pius XI	20-309	I. 672
1928	15	Oct.	Decision, Rota	RD 20-414	II. 324
1928	19	Oct.	Decision, Rota	RD 20-426	II. 289
1928	25	Oct.	Decision, Rota	RD 20-442	II. 303
1928	13	Nov.	Letter, Pius XI	20-386	III. 268
1928	13	Nov.	Letter, Pius XI	20-384	I. 128
1928	16	Nov.	Decree, S. Paen.	20-398	I. 614
1928	24	Nov.	Decision, Rota	RD 20-450	II. 331
1928	28	Nov.	Decision, Rota	RD 20-166	II. 312
1928	30	Nov.	Decision, Rota	RD 20-473	II. 331
1928	1	Dec.	Decision, Rota	RD 20-482	II. 320
1928	6	Dec.	Decree, S. C. Eccl. Or.	20-416	I. 85
1928	18	Dec.	Decision, Rota	RD 20-492	II. 439
1928	19	Dec.	Replies, S. C. Orient.		I. 4
1928	20	Dec.	Ap. Letter, Pius XI	21-33	I. 598
1929	6	Jan.	Constitution, Pius XI	21-5	I. 432
1929	•••••		Notification, Pius XI	21-669	I. 16
1929	9	Jan.	Instruction, S. C. Rit.	21-43	I. 407
1929	12	Jan.	<i>Monitum</i> , Com. Russia	21-94	I. 849
1929	29	Jan.	Decree, S. C. Rit.	21-44	I. 382
1929	29	Jan.	Decree, S. C. Rit.	21-77	I. 47, 382
1929	31	Jan.	Decision, Rota	21-75	IV. 342
1929	4	Feb.	Reply, S. C. Consist.	21-42	I. 617
1929	11	Feb.	Concordat	21-103	II. 74
1929	18	Feb.	Decision, Rota	22-179	II. 324
1929	18	Feb.	Instr., S. C. Prop. Fid.		III. 638
1929	22	Feb.	Decree, S. Paen.	21-2C0	I. 420
1929	1	Mar.	Decree, S. C. Eccl. Or.	21-152	I. 6
1929	6	Mar.	Decision, Rota	22-180	II. 306
1929	8	Mar.	Reply, S. Paen.	21-168	I. 433
1929		Mar.	Faculties, S. C. Rit.		II. 29
1929	12	Mar.	Replies, Code Com.	21-170	I. 209, 516, 754, 807
1929	23	Mar.	Reply, S. C. Rit.		III. 346

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>/1/15 (or RD)</i>	<i>C. L. D.</i>
1929	26	Mar.	Instruction, S. C. Sacr.	21-631	I. 353
1929	27	Mar.	Instruction, S. C. Sacr.	21-490	I. 792
1929	27	Apr.	Reply, S. C. Rit.	21-321	I. 251
1929	30	Apr.	Induit, Pius XI	21-554	II. 42, 186
1929	5	June	Resolution, S. C. Cone.	21-194	I. 161
1929	15	June	Reply, S. C. Rit.		I. 375
1929	20	June	Decree, S. C. Cone.	21-384	II. 177, 439, 443
1929	23	June	Declaration, S. Paen.	21-510	I. 434
1929	24	June	<i>Motu proprio</i> , Pius XI	21-342	I. 165; II. 109; III. 254
1929	24	June	<i>Motu proprio</i> , Pius XI	21-345	III. 254
1929	6	July	Reply, S. C. Rit.	21-509	I. 380
1929	20	July	Decision, Rota	22-184	II. 297
1929	20	July	Replies, Code Com.	21-573	I. 194, 462, 543, 560, 572, 731
1929	23	July	Decision, Rota	22-185	II. 330
1929	2	Aug.	Decision, Rota	22-185	II. 296
1929	2	Aug.	Reply, Holy Office	21-490	I. 156
1929	5	Aug.	Decision, Rota	22-186	II. 325
1929	9	Aug.	Decision, Rota	22-187	II. 313
1929	26	Aug.	Instruction, Com. Russia	21-608	I. 850
1929	28	Aug.	Letter, S. C. Sem.	22-146	I. 666
1929	8	Sept.	Letter, Pius XI	22-163	II. 74
1929	6	Nov.	Letter, Pius XI	21-664	I. 132; III. 260
1929	7	Nov.	Rescript, S. C. Prop. Fid.		II. 75; III. 73
1929	13	Nov.	Rescript. S. C. Consist.		I. 256
1929	25	Nov.	Instruction, S. C. Rel.	22-28	I. 280
1929	25	Nov.	Induit. Com. Russia		II. 202
1929	8	Dec.	Instruction, S. C. Prop. Fid.	22-111	I. 637
1929	20	Dec.	Encyclical, Pius XI	21-689	I. 110
1929	23	Dec.	Decree, S. C. Eccl. Or.	22-99	I. 17
1929	23	Dec.	Encyclical, Pius XI	21-707	I. 433
1929	23	Dec.	Instruction, S. C. Sacr.	22-168	I. 797
1929	24	Dec.	Allocution, Pius XI	21-766	II. 74
1929	31	Dec.	Encyclical, Pius XI	22-49	I. 337, 548, 677, 679, 680, 682
1930	7	Jan.	Decree, S. C. Eccl. Or.	22-106	I. 24
1930	7	Jan.	Decree, S. C. Eccl. Or.	22-108	I. 27
1930	11	Jan.	Letter, S. C. Prop. Fid.		IV. 108
1930	12	Jan.	Instruction, S. C. Cone.	22-26	I. 212
1930	13	Jan.	Reply, S. Paen.	22-43	I. 456
1930	20	Tan.	Induit, Com. Russia		II. 207
1930	23	Tan.	Decree, S. C. Rit.		I. 46
1930	23	Jan.	Reply, S. Paen.	22-43	I. 435
1930	30	Jan.	Reply, S. C. Prop. Fid.		III. 489
1930	6	Feb.	<i>Motu proprio</i> , Pius XI	22-87	I. 166
1930	6	Feb.	Letter, Pius XI	22-93	I. 171
1930	17	Feb.	Replies, Code Com.	22-195	I. 91, 220, 419, 544, 725, 808
1930	12	Mar.	Ap. Letter, Pius XI	22-343	I. 635
1930	15	Mar.	Resolution, S. C. Cone.	25-315	I. 709
1930	30	Mar.	Allocution, Pius XI		III. 265
1930	30	Mar.	Reply, Holy Office		II. 182

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (<i>.or RD</i>)	<i>C. L. D.</i>
1930	6	Apr.	<i>Motu proprio</i> , Pius XI	22-153	I. 172
1930	29	Apr.	Reply, S. Paen.	22-292	I. 456
1930	24	May	Decree, S. C. Eccl. Or.	22-346	I. 29; III. 33
1930	25	May	Resolution, S. C. Cone.	25-155	I. 576
1930	31	May	Decree, S. C. Rit.	22-361	I. 46
1930	11	June	Declaration, S. C. Eccl. Or.	22-354	I. 39
1930	21	June	Resolution, S. C. Cone.	25-38	I. 260
1930	21	June	Instruction, S. C. Cone.	22-395	I. 679
1930	28	June	Allocution, Pius XI		III. 268
1930	30	June	Allocution, Pius XI	22-296	I. 378
1930	5	July	Decree, S. Paen.	22-363	I. 457
1930	13	July	Replies, Code Com.	22-365	I. 301, 404, 661
1930	13	July	Reply, Holy Office	22-344	I. 685
1930	19	July	Resolution, S. C. Cone.	22-521	I. 256
1930	26	July	Reply, S. C. Eccl. Or.	22-394	I. 174
1930	5	Aug.	Decision, Rota	23-100	II. 321
1930	24	Aug.	Letter, Pius XI	23-154	I. 256
1930	8	Sept.	Letter, Pius XI	23-156	I. 256
1930	19	Sept.	Reply, S. C. Sacr.		II. 193
1930	23	Oct.	Decree, S. Paen.	22-493	I. 121
1930	10	Nov.	Decision, Rota	23-102	II. 296
1930	11	Nov.	Norms, Ap. Datary	22-525	I. 220
1930	18	Nov.	Resolution, S. C. Cone.	25-83	I. 234
1930	18	Nov.	Resolution, S. C. Cone.	25-155	I. 576
1930	20	Nov.	Resolution, S. C. Cone.	23-16	I. 714
1930	2	Dec.	Decree, S. C. Caer.	23-56	I. 167
1930	8	Dec.	Decree, S. Paen.	23-23	I. 122
1930	6	Dec.	Replies, Code Com.	23-25	I. 210, 550
1930	24	Dec.	Address, Pius XI	22-529	I. 506
1930	27	Dec.	Instruction, S. C. Sacr.	23-120	I. 463
1930	31	Dec.	Decree, S. C. Caer.	23-22	I. 210
1930	31	Dec.	Encyclical, Pius XI	22-539	I. 495, 504, 517 554, 617
1930	31	Dec.	Encyclical, Pius XI	22-562	III. 670
1931	6	Jan.	Decree, S. C. Eccl. Or.	23-162	I. 174
1931	18	Jan.	<i>Motu proprio</i> , Pius XI	23-33	I. 175
1931	29	Jan.	Replies, Code Com.	23-110	I. 194, 236, 241
1931	31	Jan.	Decree, S. Paen.	23-88	I. 457
1931	20	Mar.	Decree, S. C. Cone.	23-129	I. 561
1931	21	Mar.	Decree, Holy Office	23-118	I. 677
1931	25	Mar.	Decree, S. Paen.	23-167	I. 438
1931	27	Mar.	Ap. Const., Pius XI	23-366	II. 78
1931	18	Apr.	Induit, S. C. Sacr.		II. 239
1931	20	Apr.	Reply, Holy Office		II. 552
1931	24	Apr.	<i>Motu proprio</i> , Pius XI	23-151	I. 659
1931	29	Apr.	Reply, S. C. Rit.		I. 368
1931	10	May	Resolution, S. C. Cone.	23-235	I. 223
1931	15	May	Encyclical, Pius XI	23-177	II. 74
1931	20	May	Allocution, Pius XI		III. 268
			i S. C. Prop. Fid.		
1931	20	May	Reply l Code Com.		I. 512
			(Holy Office		
1931	22	May	Communication, Holy Office	23-233	I. 158

<i>Year</i>	<i>Day/</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1931	24	May	Constitution, Pius XI	23-241	I. 49, 119, 172, 660, 674, 680, 681, 682
1931	9	June	Decree, S. C. Sacr.	23-457	I. 812
1931	9	June	Reply, Holy Office		I. 544
1931	12	June	<i>Ordinationes</i> , S. C. Sem.	23-263	I. 171, 675, 680
1931	13	June	Resolution, S. C. Cone.	25-208	I. 700
1931	16	June	Replies, Code Com.	23-353	I. 294, 348, 810, 811
1931	24	June	Decree, S. C. Cone.		I. 249
1931	27	June	Supreme Signatura		II. 288
1931	27	June	Supreme Signatura		II. 295
1931	27	June	Supreme Signatura		II. 339
1931	29	June	Encyclical, Pius XI	23-285	I. 136
1931	1	July	Norms, Holy Office		III. 316
1931	11	July	Resolution, S. C. Cone.	25-373	I. 574
1931	16	July	Decree, S. C. Rel.		II. 170
1931	25	July	Replies, Code Com.	23-388	I. 542, 544, 835
1931	28	July	Decree, S. C. Cone.	23-336	I. 123
1931	1	Aug.	Instruction, S. C. Sacr.	23-413	I. 514
1931	14	Oct.	Decree, S. C. Rit.	23-446	I. 43
1931	15	Oct.	Letter, S. C. Cone.		I. 584
1931	17	Oct.	Reply, S. C. Rit.		II. 348
1931	20	Oct.	Decree, S. Pacn.	23-522	I. 436
1931	26	Oct.	Reply, S. C. Rit.		I. 560
1931	1	Nov.	Decree, S. C. Rit.	23-447	I. 44, 47, 379
1931	3	Nov.	Reply, S. C. Sacr.		II. 542
1931	19	Nov.	Reply, S. C. Rel.		III. 256
1931	20	Nov.	Decision, Rota	24-94	II. 313
1931	25	Nov.	Decree, S. C. Rit.	27-310	II. 561
1931	30	Nov.	Reply, Holy Office		II. 543
1931	1	Dec.	Instruction, S. C. Rel.	24-74	I. 473
1931	7	Dec.	Reply, Code Com.		II. 51
1931	12	Dec.	Resolution, S. C. Cone.	24-147	I. 713
1931	29	Dec.	Decision, Rota	24-96	II. 316
1932	14	Jan.	Decree, Holy Office	24-25	I. 505
1932	2	Feb.	Ap. Del. U.S.		II. 364
1932	6	Feb.	Holy Office		II. 99
1932	25	Feb.	Instruction, S. C. Cone.	24-72	I. 599
1932	4	Mar.	Reply, S. C. Sacr.		in. 394
1932	4	Mar.	Reply, S. Paen.		II. 226
1932	5	Mar.	Resolution, S. C. Cone.	25-436	I. 151
1932	20	Mar.	Resolution, S. C. Cone.	25-436	I. 151
1932	1	Apr.	Bull, Pius XI	24-105	II. 152, 439
1932	9	Apr.	Reply, S. C. Cone.	25-492	I. 236
1932	11	Apr.	Reply, Holy Office		I. 492; II. 245
1932	21	Apr.	Ap. Del. U. S.		II. 361, 364
1932	1	May	Letter, S. C. Sacr.		III. 448
1932	18	May	Reply, S. C. Prop. Fid.		III. 348
1932	18	May	Reply, S. C. Cone.		II. 361
1932	30	May	Encyclical, Pius XI	24-183	II. 74
1932	3	June	Ap. Letter, Pius XI	24-231	I. 109
1932	7	June	Decree, S. C. Cone.	24-240	I. 596

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	4J5 (or <i>RD</i>)	<i>C. L. D.</i>
1932	7	June	Reply, S. Paen.		II. 226
1932	8	June	Reply, Holy Office		II. 291
1932	18	June	Resolution, S. C. Cone.	26-58	II. 132
1932	21	June	Disposition, S. C. Cone.	24-242	I. 189
1932	25	June	Replies, Code Com.	24-284	I. 250, 501, 554
1932	30	June	Reply, Holy Office		I. 513; II. 291
1932	30	June	Reply, S. C. Sacr.	24-271	I. 348
1932	••	July	Rescript, S. C. Sacr.		II. 194
1932	1	July	Letter, S. C. Sacr.	24-272	I. 801
1932	15	July	Letter, S. C. Prop. Fid.		II. 348
1932	16	July	Resolution, S. C. Cone.	25-470	I. 717
1932	18	July	Rescript, S. C. Prop. Fid.		II. 52
1932	25	July	S. C. Rel.		III. 101
1932	28	July	Replies, Code Com.	24-314	I. 742, 835
1932	28	July	Reply, S. C. Prop. Fid.		I. 191
1932	4	Aug.	Reply, Holy Office		I. 506
1932	6	Aug.	Decree, S. C. Sem.		III. 566
1932	26	Aug.	Rescript, S. C. Eccl. Or.		II. 218
1932	26	Sept.	Instruction, S. C. Eccl. Or.	24-344	I. 39
1932	29	Sept.	Encyclical, Pius XI	24-331	II. 74
1932	8	Oct.	Reply, S. C. Consist.		II. 377
1932	27	Oct.	Address, Pius XI	24-355	I. 559
1932	7	Nov.	Decree, S. Paen.	24-411	I. 122
1932	7	Nov.	Decision, Signatura		I. 804
1932	7	Nov.	Reply, S. C. Prop. Fid.		III. 346
1932	25	Nov.	Decree, S. C. Rit.		II. 195
1932	2	Dec.	Rescript, S. C. Prop. Fid.		II. 218
1932	10	Dec.	Resolution, S. C. Cone.	26-23	II. 134
1932	23	Dec.	Reply, S. C. Rit.	25-41	II. 196
1933	6	Jan.	Bull, Pius XI	25-5	I. 438
1933	12	Jan.	Decree, S. Paen.	25-69	I. 443
1933	30	Jan.	Ap. Const., Pius XI	25-10	I. 443
1933	30	Jan.	Ap. Const., Pius XI	25-14	I. 443
1933	30	Jan.	Ap. Const., Pius XI	25-19	I. 443
1933	1	Feb.	Instruction, S. C. Eccl. Or.	26-181	II. 190
1933	4	Feb.	Resolution, S. C. Cone.	26-183	II. 132
1933	28	Feb.	<i>Monita</i> , S. Paen.	25-60	I. 443
1933	28	Feb.	Decrees, S. Paen.	25-65	I. 443
1933	2	Mar.	Chirograph, Pius XI	25-73	I. 443
1933	3	Mar.	Reply, Holy Office		V. 406
1933	4	Mar.	Resolution, S. C. Cone.	27-341	II. 140, 442
1933	13	Mar.	Allocution, Pius XI	25-108	II. 74
1933	13	Mar.	Allocution, Pius XI	25-116	I. 853
1933	20	Mar.	S. C. Prop. Fid.		II. 181
1933	20	Mar.	Decree, S. Paen.	25-170	I. 417
1933	21	Mar.	Decree, S. Paen.	25-171	I. 444
1933	30	Mar.	Decree, S. Paen.	25-173	I. 443
1933	4	Apr.	Decision, Rota		III. 468
1933	12	Apr.	Reply, S. C. Prop. Fid.		II. 332
1933	5	May	Letter, S. C. Prop. Fid.		II. 452, 540
1933	16	May	Letter, S. C. Prop. Fid.		II. 121
1933	18	May	Decree, S. Paen.	25-322	I. 122
1933	25	May	Reply, Holy Office		III. 479
1933	3	June	Encyclical, Pius XI	25-273	II. 74

CHRONOLOGICAL INDEX

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1933	5	June	Concordat	26-249	II. 74
1933	15	June	Ap. Const., Pius XI	26-85	II. 436
1933	24	June	Decree, S. C. Caer.	25-341	I. 168
1933	26	June	Decree, S. C. Eccl. Or.	25-340	I. 459
1933	27	June	Letter, S. C. Prop. Fid.		II. 239
1933	1	July	Reply, Bibl. Coni.	25-344	I. 618
1933	15	July	Resolution, S. C. Cone.	26-234	II. 173
1933	17	July	Replies, Code Com.	25-345	I. 603, 808
1933	24	July	Decree, S. Paen.	25-381	I. 445
1933	1	Aug.	Decree, S. Paen.	25-343	I. 444
1933	1	Aug.	Letter, Nuncio to Spain		III. 603
1933	10	Aug.	<i>Monitum</i> , S. C. Eccl. Or.	25-346	I. 173
1933	24	Aug.	Reply, S. C. Rit.		III. 520
1933	30	Aug.	Letter, Pius XI	25-462	II. 74
1933	13	Sept.	Reply, Code Com.		II. 333
1933	20	Sept.	Declaration, S. Paen.	25-446	I. 458
1933	25	Oct.	Reply, S. C. Rit.		II. 348
1933	9	Nov.	Decree, S. Paen.	25-502	I. 445
1933	10	Nov.	Ap. Letter, Pius XI	26-628	II. 75
1933	7	Dec.	Decree, S. Paen.	26-35	II. 233, 236
1933	29	Dec.	Decree, S. Paen.	26-35	II. 235
1934	20	Feb.	Decree, S. Paen.	26-109	II. 233
1934	27	Feb.	Decree, Bibl. Com.	26-130	II. 393
1934	6	Mar.	Letter, Pius XI	26-227	II. 74
1934	9	Mar.	Decree, Holy Office	26-180	II. 394
1934	10	Mar.	Decree, S. C. Eccl. Or.	26-302	II. 7
1934	17	Mar.	Decree, Holy Office	26-233	II. 394
1934	2	Apr.	Ap. Const., Pius XI	26-137	I. 863
1934	3	Apr.	<i>Monita</i> , S. Paen.	26-149	I. 874
1934	3	Apr.	Decree, S. C. Eccl. Or.	26-319	II. 8
1934	10	Apr.	Decree, S. Paen.	26-243	II. 233
1934	24	Apr.	Decree, S. C. Sem.		II. 109
1934	25	Apr.	Decree, S. C. Rit.	26-559	II. 10
1934	27	Apr.	Instruction, S. C. Prop. Fid.		II. 422
1934	30	Apr.	Decree, Bibl. Com.	26-315	II. 196
1934	1	May	Letter, Pius XI	27-47	II. 75
1934	20	May	Instruction, S. C. Sacr.	27-11	II. 185; III. 30S
1934	25	May	Rescript, S. C. Rit.		II. 217
1934	29	May	Reply, Code Com.	26-493	II. 95
1934	30	May	Decree, S. Paen.	26-312	II. 201, 235
1934	31	May	Letter, Pius XI	26-547	II. 74
1934	4	June	Decree, S. Paen.	26-313	II. 232
1934	4	June	Rescript. S. C. Rit.		II. 197
1934	1	June	Letter, S. C. Prop. Fid.		II. 120
1934	18	June	Decree, Holy Office	26-433	II. 98, 376
1934	22	June	Letter, Pius XI	26-582	II. 74
1934	29	June	Norms. Rota	26-449	II. 458
1934	30	June	Norms. S. C. Consist.	26-551	II. 122
1934	9	July	Decree, S. Paen.	26-561	II. 233
1934	21	July	Decree, Holy Office	26-550	II. 577
1934	24	July	Decree, S. C. Caer.	26-523	II. 50
1934	26	July	Letter, S. C. Sem.		II. 425

CHRONOLOGICAL INDEX

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1934	30	July	Replies, Code Com.	26-494	II. 160, 175, 218 286
1934	1	Aug.	Decree, S. Paen.	26-525	II. 233
1934	1	Aug.	Decree, S. Paen.	26-525	II. 236
1934	15	Aug.	Ap. Const., Pius XI	26-497	II. 24, 458
1934	28	Aug.	Letter, Pius XI	26-585	II. 74
1934	30	Aug.	Decree, S. Paen.	26-526	II. 234
1934	31	Aug.	Letter, S. C. Prop. Fid.		II. 121
1934	31	Aug.	Letter, S. C. Prop. Fid.		III. 74
1934	3	Sept.	Letter, Card. Pacelli		HI. 273
1934	31	Oct.	Decree, S. Paen.	26-606	II. 226
1934	1	Nov.	Letter, Pius XI	27-301	II. 75
1934	9	Nov.	Letter, S. C. Prop. Fid.		II 280
1934	15	Nov.	Reply, Holy Office		III. 474
1934	16	Nov.	Reply, Holy Office	26-634	II. 578
1934	26	Nov.	Reply, S. Paen.	26-643	II. 236
1934	12	Dec.	Letter, Ap. Del. Mexico		II. 393
1934	17	Dec.	Letter, S. C. Prop. Fid.		II. 347
1934	21	Dec.	<i>Motu proprio</i> , Pius XI	27-65	II. 110
1935	12	Jan.	Decree, S. C. Cone.	27-145	II. 412
1935	15	Jan.	Decree, S. Paen.	27-60	II. 224, 235
1935	15	Jan.	Decree, S. C. Rit.	27-5S	II. 559
1935	19	Jan.	Decree, S. C. Rit.	27-81	II. 10
1935	1	Feb.	<i>Monitum</i> , S. Paen.	27-62	II. 219
1935	4	Feb.	Induit, S. C. Sacr.		II. 193
1935	12	Feb.	Replies, Code Com.	27-92	II. 53, 161, 166
1935	16	Feb.	Reply, Holy Office		HI. 410
1935	14	Mar.	Address, Pius XI		II. 74
1935	16	Mar.	Decree, S. Paen.	27-114	II. 236
1935	24	Mar.	Allocution, Pius XI		III. 270
1935	25	Mar.	Notification, S. C. Eccl. Or.	27-145	II. 8
1935	25	Mar.	Ap. Const., Pius XI	27-97	II. 25, 75, 114
1935	28	Mar.	Letter, S. C. Prop. Fid.		II. 540
1935	8	Apr.	Bull, Pius XI	28-94	II. 238
1935	12	Apr.	Decree, S. Paen.	27-169	II. 236
1935	13	Apr.	Rescript. S. Paen.		II. 227
1935	13	Apr.	Resolution, S. C. Cone.	29-33	II. 177
1935	24	Apr.	Replv, S. C. Sacr.		II. 336
1935	19	May	Bull, Pius XI	28-185	II. 10
1935	20	May	Decree, S. Paen.	27-277	II. 236
1935	22	May	Letter, S. C. Prop. Fid.		II. 119
1935	25	May	Decision, Rota		III. 446
1935	28	May	Replv, S. C. Prop. Fid.		II. 365
1935	1	June	Letter, S. C. Prop. Fid.		II. 347
1935	10	June	Instruction. S. C. Eccl. Or.	27-333	II. 8, 540
1935	17	July	Notification. S. C. Eccl. Or.	27-306	II. 7
1935	17	July	Letter, Ap. Del. U. S.		III. 474
1935	18	July	Decree, S. Paen.	27-315	II. 235
1935	21	July	Notification. S. C. Eccl. Or.	27-379	II. 7
1935	19	Aug.	Letter, Pius XI	28-65	II. 56
1935	20	Aug.	Letter, Pius XI	28-157	II. 74
1935	29	Aug.	Allocution, Pius XI		III. 263
1935	2	Sept.	Letter, Pius XI	28-64	II. 118

					/1/15	
<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>		(or <i>RD</i>)	<i>C. L. D.</i>
1935	19	Sept.	Ap. Const., Pius XI		27-367	II. 76, 204, 333
1935	2	Oct.	Decree, S. Paen.		27-449	II. 224, 235
1935	11	Oct.	Decree, S. C. Consist.		28-71	II. 122
1935	25	Oct.	Letter, S. C. Prop. Fid.			II. 419
1935	27	Oct.	Letter, Pius XI		28-159	II. 57
1935	••	••••	Instr., S. C. Eccl. Or.			III. 454
1935	20	Nov.	Ap. Letter, Pius XI		27-482	II. 160
1935	26	Nov.	<i>Summarium</i> , S. Paen.			II. 227
1935	30	Nov.	Rescript, S. C. Rit.			II. 199
1935	6	Dec.	Declaration, S. C. Rit.		27-489	II. 55
1935	8	Dec.	Ap. Del. Japan			II. 156, 372
1935	16	Dec.	Secret Consistory		27-457	II. 95
1935	20	Dec.	Encyclical, Pius XI		28-5	II. 53
1935	24	Dec.	Decree, S. C. Rit.		28-54	II. 201
1935	28	Dec.	Decree, S. Paen.		28-79	II. 234
1936	••	••••	Reply, S. C. Rel.			III. 220
1936	10	Jan.	Address, Pius XI			II. 64
1936	16	Jan.	Reply, Code Com.		28-178	II. 557
1936	16	Jan.	Rescript, S. C. Rit.			II. 9
1936	18	Jan.	Resolution, S. C. Cone.		29-343	II. 391
1936	23	Jan.	Decision, Rota			III. 446
1936	11	Feb.	Decree, S. C. Cone.		28-167	II. 573
1936	11	Feb.	Instr., S. C. Prop. Fid.		28-208	II. 153
1936	13	Feb.	Rescript, Holy Office			II. 348
1936	15-					
	24	Feb.	Resolution, S. C. Cone.		29-272	II. 138
1936	4	Mar.	Decree, Dioc. Osnabrück			II. 435
1936	11	Mar.	Reply, S. C. Rit.		28-240	II. 201
1936	12	Mar.	Decree, S. C. Sem.		28-417	II. 376
1936	15	Mar.	Letter, Sec. State, Pacelli			II. 65; III. 216
1936	16	Mar.	Reply, Code Com.		28-178	II. 216
1936	20	Mar.	Decree, S. Paen.		28-176	II. 236
1936	25	Mar.	Decree, S. C. Rit.		28-169	II. 10
1936	25	Mar.	Letter, Pius XI		28-230	II. 118
1936	25	Mar.	Decree, S. Paen.		28-308	II. 234
1936	18	Apr.	Decree, S. Paen.		28-242	II. 579
1936	13	May	Induit, S. C. Sacr.			II. 239
1936	15	May	Replies, Code Com.		28-210	II. 167, 248
1936	15	May	Reply, Holy Office			II. 290
1936	26	May	Instr., S. C. Prop. Fid.		28-406	II. 368
1936	4	June	Induit, S. C. Sacr.			V. 494
1936	15	June	Secret Consistory'		28-217	II. 95
1936	29	June	Encyclical, Pius XI		28-249	II. 74
1936	4	July	Rescript, S. C. Rit.			II. 54
1936	4-					
	10	July	Resolution, S. C. Cone.		29-474	II. 352
1936	10	July	Rescript, S. C. Rit.			II. 201
1936	11	July	Ap. Const. Pius XI		28-485	II. 78
1936	13	July	Special Commission		28-306	II. 155
1936	27	July	Letter, Pius XI		28-168	II. 67
1936	6	Aug.	Ap. Letter, Pius XI		29-50	II. 55, 204
1936	15	Aug.	Instr., S. C. Sacr.		28-313	II. 471
1936	24	Aug.	Letter, S. C. Consist.			II. 100

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1936	14	Sept.	Address, Pius XI	28-373	II. 73
1936	19	Sept.	Decree, S. C. Rel.	28—405	II. 156
1936	28	Oct.	<i>Motu proprio</i> , \rwisX.\	28-421	II. 434
1936	13	Nov.	Letter, Ap. Del. U. S.		II. 161
1936	25	Nov.	Rescript, S. C. Rit.		II. 201
1936	12	Dec.	Rescript, S. C. Prop. Fid.		II. 419
1936	12	Dec.	Pastoral, Bishops, Mexico		II. 339
1936	13	Dec.	Pastoral, Bishops, England		II. 73
1936	14	Dec.	Letter, S. C. Prop. Fid.		II. 347
1936	15	Dec.	Induit, S. C. Sacr.		II. 216
1937	••	••••	<i>Monitum</i> , Bishop of Linz		HI. 350
1937	2	Jan.	Rescript, S. C. Rit.		II. 202
1937	5	Jan.	Letter, S. C. Sacr.		II. 541
1937	8	Jan.	Rescript, S. C. Rit.		II. 202
1937	12	Jan.	Rescript, S. C. Rit.		II. 55
1937	12	Jan.	Rescript, S. C. Rit.		II. 202
1937	28	Jan.	Rescript, Holy Office		II. 247
1937	27	Feb.	Rescript, Holy Office		II. 530
1937	2	Mar.	Rescript, S. Paen.	29-58	II. 220
1937	9	Mar.	Instr., S. C. Prop. Fid.	29-476	II. 109
1937	10	Mar.	Rescript, S. C. Sacr.		II. 29
1937	14	Mar.	Encyclical, Pius XI	29-145	II. 409
1937	18	Mar.	Encyclical, Pius XI	29-65	II. 409
1937	19	Mar.	Instr., S. C. Prop. Fid.	29-275	II. 156
1937	19	Mar.	Encyclical, Pius XI	29-65	II. 409
1937	28	Mar.	Ap. Letter, Pius XI	29-189	II. 409
1937	31	Mar.	Decree, S. Paen.	29-284	II. 232
1937	3	Apr.	Rescript, S. C. Cone.		II. 360
1937	10	Apr.	Reply, S. C. Rel.		HI. 215
1937	12	Apr.	Decree, S. Paen.	29-285	II. 235
1937	14	Apr.	Decree, S. C. Prop. Fid.	29-435	II. 109
1937	4	May	Declaration, S. Paen.	29-283	II. 580
1937	22	May	Ap. Const., Pius XI	29-391	II. 78
1937	26	May	Decree, Holy Office	29-304	II. 372
1937	10	June	Decree, Holy Office	29-305	II. 343
1937	30	June	Reply, Holy Office		HI. 480
1937	1	July	Letter, Spanish Bishops		II. 409
1937	3	July	Declaration, Holy Office		II. 156
1937	20	July	Rules, S. C. EccL Or.	29-342	II. 3
1937	3	Sept.	Chirograph, Pius XI	29-381	II. 110
1937	29	Sept.	Encyclical, Pius XI	29-373	II. 53
1937	13-		Resolution, S. C. Cone.	30-160	II. 362
	18	Nov.			
1937	13		Resolution, S. C. Cone.	30-101	II. 204
	18	Nov.			
1937	16	Nov.	Reply, S.C. Prop. Fid.		HL 75
1937	9	Dec.	Ap. Const., Pius XT	30-251	II. 78
1937	9	Dec.	Ap. Const., Pius XI	30-253	II. 78
1937	9	Dec.	Ap. Const., Pius XI	30-256	II. 78
1937	10	Dec.	Ap. Const., Pius XI	30-258	II. 78
1937	10	Dec	Ap. Const., Pius XI	30-260	II. 78
1937	14	Dec.	S. Paen.		II. 236
1937	14	Dec.	Reply, S. Paen.		II. 232

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	A/15 (orÆD)	<i>C. L. D.</i>
1937	24	Dec.	Allocution, Pius XI	30-20	II. 443
1937	30	Dec.	Replies, Code Com.	30-73	II. 172, 570
1937	31	Dec.	<i>Motu Proprio</i> , Pius XI	30-33	II. 95, 439
1937	31	Dec.	Decree, S. Paen.	30-110	II. 228
1938	15	Jan.	Declaration, S. C. Cone.	.....	II. 78
1938	18	Jan.	Replies, S. C. Sacr.	.....	II. 544
1938	25	Jan.	Induit, S. C. Sacr.	.....	II. 192
1938	1	Feb.	Decree, Vic. Urb.	.....	III. 67
1938	7	Feb.	Letter, S. C. Prop. Fid.	.....	II. 427
1938	7	Feb.	Induit, S. C. Sacr.	.....	II. 192
1938	17	Feb.	Letter, Ap. Del. U. S.	.....	II. 78
1938	26	Feb.	Ap. Const., Pius XI	30-327	II. 78
1938	12	Mar.	Decree, S. Paen.	30-111	II. 229
1938	25	Mar.	<i>Motu proprio</i> , Pius XI	30-154	II. III
1938	13	Apr.	Letter, S. C. Scm.	.....	II. 395
1938	21	Apr.	Letter, Holy Office	.....	II. 281
1938	13	May	Letter, Ap. Del. U. S.	.....	II. 248
1938	26	May	Instruction, S. C. Sacr.	30-198	II. 377; III. 516
1938	14	June	Instruction, S. C. Consist.	.....	III. 575
1938	18	June	Reply, Holy Office	30-226	II. 397
1938	23	June	Letter, Holy Office	.....	II. 250
1938	30	June	Decree, S. C. Sem.	30-274	II. 77
1938	14	July	Letter, S. C. Prop. Fid.	.....	II. 372
1938	20	July	Resolution, S. C. Cone.	37-297	III. 118
1938	21	July	Declaration, Holy Office	30-265	II. 572
1938	1	Aug.	Decree, S. C. Rit.	30-292	II. 9
1938	10	Aug.	Decree, S. C. Neg. Extr.	30-296	II. 115
1938	25	Aug.	Reply, S. C. Rit		III. 520
1938	23	Sept.	Letter, Ap. Del. U. S.		II. 531
1938	22	Oct.	Allocution, Card. Pacelli		III. 268
1938	16	Nov.	Decree, S. C. Eccl. Or.	31-169	II. 5
1938	21	Nov.	Brief, Pius XI	31-100	II. 118
1938	8	Dec.	<i>Motu proprio</i> , Pius XI	30-410	II. 540
1938	8	Dec.	Instruction, S. C. Sacr.		II. 208
1938	20	Dec.	Induit, Signatura		II. 459
1939	1	Jan.	Quinquennial Faculties		II. 30
1939	2	Jan.	Decree, S. Paen.	31-23	II. 230
1939	4	Jan.	Norms, S. C. Rit.	31-174	II. 557
1939	11	Mar.	<i>Monita</i> , S. Paen.	31-132	II. 224
1939	22	Mar.	Reply, Holy Office	31-131	II. 533
1939	22	Mar.	Reply, Holy Office	31-131	II. 547
1939	31	Mar.	<i>Motu proprio</i> , Pius XII	31-141	II. 24
1939	14	Apr.	Reply, S. C. Rel.		III. 213
1939	28	Apr.	Rescript, S. C. Consist.	31-224	II. 42
1939	1	May	Decree, S. Paen.	31-226	II. 230
1939	26	May	Schedule of Fees, Rota	31-622	II. 453
1939	1	June	Decree, S. C. Sacr.	31-225	II. 338
1939	9	June	Instruction, S. C. Prop. Fid.	31-269	IT. 420
1939	15	June	Decree, S. Paen.	31-277	II. 231
1939	24	June	Address, Pius XII	31-245	II. 427
1939	8-				
1939	10	July	Decree, Holy Office	31-303	IT. 397
1939	16	July	Reply, Bibl. Com.	31-320	II. 434

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	AAS (or RD)	<i>C. L. D.</i>
1939	18	July	Decree, S. C. Rit.	32-197	II. 10
1939	24	Tuly	Reply, Code Com.	-----	π
1939	24	July	Replies, Code Com.	31-321	II. 52, 173, 178, 237
1939	24	July	Reply, S. Paen.	31-317	II. 399
1939	20	Oct.	Encyclical, Pius XII	31-415	III. 264
1939	9	Nov.	Ap. Letter, Pius XII	31-670	II. 233
1939	14	Nov.	Induit, S. Paen.		II. 571
1939	25	Nov.	Reply, Holy Office		IV. 324, 329
1939	8	Dec.	Faculties, S. C. Consist.	31-710	II. 141, 586
1939	8	Dec.	Instruction, S. C. Prop. Fid.	32-24	II. 370
1939	8	Dec.	Exhortation, Pius XII	31-696	II. 53
1939	9-				
1939	16	Dec.	Resolution, S. C. Cone.	32-75	II. 350
1939	12	Dec.	Reply, Holy Office	32-24	II. 400
1939	21	Dec.	<i>Summarium</i> , S. Paen.	32-58	II. 178, 233, 419
1940	7	Jan.	Letter, Pius XII	32-43	II. 116
1940	15	Jan.	Decree, S. Paen.	32-60	II. 233
1940	15	Jan.	Reply, Holy Office	32-52	II. 534
1940	19	Jan.	Replies, Code Com.	32-62	II. 141, 237
1940	20	Jan.	Norm, S. C. Prop. Fid.		V. 362
1940	23	Jan.	Letter, S. C. Rel.		III. 214
1940	27	Jan.	Decree, S. C. Eccl. Or.	32-152	II. 8, 238
1940	24	Feb.	Reply, Holy Office	32-73	II. 96
1940	12	Mar.	Decree, S. C. Rit.	32-200	II. 222
1940	3	Apr.	Decree, S. C. Rit.	32-311	II. 10
1940	8	Apr.	Declaration, Ap. Datary	32-163	II. 137
1940	9	Apr.	Reply, S. C. Prop. Fid.	32-379	II. 9
1940	19	Apr.	Resolution, S. C. Cone.	32-374	II. 167
1940	29	Apr.	Replies, Code Com.	32-212	II. 49, 290, 451
1940	7	May	Concordat, etc.	32-217	II. 11
1940	18	May	Induit, S. C. Sacr.		II. 249
1940	11	June	Reply, S. C. Eccl. Or.	32-303	II. 6
1940	15	June	Resolution, S. C. Cone.	33-70	II. 440
1940	18	June	Resolution, S. C. Cone.	33-333	II. 139
1940	1	July	Faculties, S. C. Consist.		II. 587
1940	6	July	Ap. Letter, Pius XII		III. 265
1940	8	July	Reply, Code Com.	32-317	II. 105
1940	10	July	Decree, S. C. Sacr.	32-304	II. 540
1940	21	July	Resolution, S. C. Cone.	33-369	II. 150
1940	22	Aug.	Signatura	32-381	II. 24
1940	4	Sept.	Allocution, Pius XII	32-369	III. 265
1940	12	Sept.	Letter, S. C. Rel.		III. 101
1940	21	Sept.	Instruction, S. C. Sacr.	33-29	II. 252
1940	16	Oct.	Induit, S. C. Rit.		II. 200
1940	20	Nov.	Replv. S. C. Rit.		TIL 469
1940	23	Nov.	S. C. Eccl. Or.	33-27	II. 6
1940	23	Nov.	S. C. Eccl. Or.	33-28	II. 50
1940	1	Dec.	<i>Motu proprio</i> , Pius Nil	32-529	II. 202
1940	2	Dec.	Reply, Holy Office	32-55;1	II. 96
1940	10	Dec.	Replv. S. Paen.	32-571	IT. 146
1940	20	Dec.	Induit, S. C. Cone.	33-24	IT. 363
1940	24	Dec.	Allocution, Pius XII	33-5	II. 95
1941	15	Jan.	S. C. Rit.	33-128	II. 10

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C.L.D.</i>
1941	20	Jan.	Reply, S. C. Sacr.	.....	II. 250
1941	22	Jan.	Reply, S. C. Eccl. Or.	.....	III. 456
1941	2	Feb.	Letter, S. C. Rel. and Sem.	.....	III. 215
1941	10	Feb.	Exhortation, S. C. Sacr.	33-57	II. 389
1941	22	Feb.	Decree, S. Paen.	33-73	II. 217
1941	25	Feb.	Decision, Rota	.....	III. 429
1941	27	Feb.	Induit, Holy Office	.....	II. 593
1941	1	Mar.	Reply, Holy Office	.....	V. 530
1941	8	Mar.	Decree, Holy Office	33-69	II. 374; III. 82
1941	10	Mar.	Decree, S. Paen.	33-129	II. 232
1941	18	Mar.	Letter, S. C. Cone.	.....	III. 292
1941	24	Mar.	Induit, S. C. Sacr.	.....	II. 593
1941	29	Mar.	Decree, Holy Office	33-121	II. 436
1941	5	Apr.	Reply, Holy Office	.....	III. 506
1941	8	Apr.	Replies, Code Com.	33-173	II. 354, 552
1941	9	Apr.	Reply, S. C. Sacr.	.....	II. 590
1941	13	Apr.	Radio Message, Pius XII	33-112	II. 95
1941	20	Apr.	Letter, Pius XII	33-110	II. 95
1941	25	Apr.	Decision, Rota	.....	III. 411
1941	28	Apr.	Instruction, S. C. Sacr.	33-363	II. 534
1941	10	May	Replies, Holy Office	33-294	II. 292
1941	1	June	Radio Address, Pius XII	33-216	II. 393
1941	7	June	Agreement, Pius XII	33-480	III. 38
1941	12	June	Letter, Ap. Del. U. S.	.....	II. 147
1941	26	June	Pastoral, German Bishops	.....	II. 123
1941	29	June	Instruction, S. C. Sacr.	33-297	II. 253
1941	4	July	Induit, S. C. Cone.		II. 356
1941	13	July	Resolution, S. C. Cone.	34-101	III. 491
1941	14	July	Instruction, S. C. Cone.	33-389	II. 358
1941	25	July	S. C. Rel. and Sem.	33-371	II. 426
1941	31	July	Reply, S. C. Sacr.		III. 638
1941	5	Aug.	Replies, Code Com.	33-378	II. 119, 132
1941	20	Aug.	Letter, Bibl. Com.	33-465	II. 400
1941	25	Aug.	Letter, Ap. Del. U. S.		II. 68
1941	8	Sept.	Letter, Ap. Del. U. S.		II. 356
1941	10	Sept.	Letter, S. C. Sacr.		III. 448
1941	3	Oct.	Allocution, Pius XII	33-421	II. 454
1941	4	Nov.	<i>Motu proprio</i> , Pius XII	33-479	II. 110
1941	15	Nov.	Replies, Holy Office		III. 299
1941	27	Nov.	Reply, S. C. Rit.		III. 490
1941	19	Dec.	Induit, S. C. Neg. Extr.	33-516	II. 363
1941	24	Dec.	Allocution, Pius XII		II. 80
1941	26	Dec.	Induit, S. C. Neg. Extr.		II. 357
1942	1	Jan.	Letter, Ap. Del. U. S.		II. 44
1942	1	Jan.	Instruction, Ap. Datary	34-113	II. 135
1942	2	Jan.	Letter, Ap. Del. U. S.		II. 215
1942	9	Jan.	S.C.Rit.	34-111	II. 9, 201; HI. 37, 359
1942	16	Jan.	Reply, Holy Office	34-22	II. 286
1942	21	Jan.	Letter, Pius XII	.....	III. 265
1942	31	Jan.	Replies, Code Com.	34-50	II. 332, 353, 469
1942	22	Feb.	Resolution, S. C. Cone.	35-182	TIT. 113
1942	23	Feb.	Resolution, S. C. Cone.	34-299	III. III
1942	2	Mar.	Reply, S. Paen.		III. 384

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1942	13	Mar.	Induit, S. C. Rit.	34-112	II. 389
1942	26	Mar.	Decree, Holy Office	34-148	II. 97
1942	17	Apr.	Decree, Holy Office	34-149	II. 438
1942	30	Apr.	Induit, S. C. Sacr.		II. 620
1942	1	May	Reply, S. C. Rit.	34-205	II. 349
1942	8	May	Ap. Letter, Pius XII	34-221	III. 519
1942	11	May	Rescript, S. C. Rel.		II. 166
1942	12	May	<i>Motu proprio</i> , Pius XII	34-153	II. 223
1942	16	May	Notification, Ap. Del. U. S.		II. 220
1942	19	May	Induit, S. Paen.		II. 627
1942	8	June	Letter, Military Ord. U. S.		II. 620
1942	10	June	Reply, S. Paen.	34-210	II. 223
1942	12	June	Decree, Holy Office	34-200	II. 549
1942	21	June	Instr., S. C. Prop. Fid.	34-347	III. 77
1942	27	June	Chirograph, Pius XII	34-217	III. 98
1942	30	June	Letter, Military Ord. U. S.		II. 624
1942	6	July	Reply, Bibl. Com.	34-232	III. 564
1942	9	July	Replies, S. C. Eccl. Or.		II. 338
1942	17	July	Induit, S. C. Sacr.		II. 462
1942	20	July	Decree, S. Paen.	34-240	II. 221
1942	20	July	Decree, S. Paen.	34-239	II. 234
1942	27	July	Replies, Code Com.	34-241	II. 45, 174, 548
1942	30	July	Induit, Signatura		II. 459
1942	20	Aug.	Norms, S. C. Sem.		III. 63
1942	3	Sept.	Instr., S. C. Rit.		III. 352
1942	12	Sept.	Ap. Letter, Pius XII	34-336	III. 519
1942	22	Sept.	Decree, S. Paen.	34-303	III. 385
1942	1	Oct.	Allocution, Pius XII	34-338	III. 605
1942	17	Nov.	Prayer, Pius XII	34-345	III. 390
1942	2	Dec.	S. C. Prop. Fid.	35-26	III. 101, 158
1942	20	Dec.	Resolution, S. C. Cone.	35-148	III. 576
1942	23	Dec.	Decree, S. Paen.	34-382	III. 391
1943	25	Jan.	Replies, Code Com.	35-58	III. 451, 603
1943	2	Apr.	Letter, Pius XII	35-394	III. 570
1943	7	Apr.	Formula, S. C. Eccl. Or.	35-146	III. 33
1943	17	Apr.	Instr., Holy Office	35-144	III. 572
1943	20	Apr.	Reply, S. C. Eccl. Or.		III. 457
1943	8	May	Declan, S. Paen.	35-158	III. 385
1943	16	May	Instr., Holy Office		III. 379
1943	18	June	Resolution, S. C. Cone.	35-389	III. 578
1943	29	June	Encycl., Pius XII	35-193	III. 59
1943	7	July	Reply, Holy Office		III. 420
1943	12	July	Decree, S. C. Eccl. Or.	36-307	III. 599
1943	30	July	Replv, S. C. Eccl. Or.		III. 457
1943	10	Aug.	S.C.Eccl.Or.	36-47	III. 33
1943	18	Aug.	Decree, S. Paen.	35-292	III. 391
1943	22	Aug.	Reply, Bibl. Com.	35-270	III. 355
1943	31	Aug.	Reply, S. C. Rit.		IV. 352
1943	8	Sept.	Statuta, S. C. Sem.	35-369	III. 104
1943	15	Sept.	Instr., S. C. Sacr.	35-282	III. 515
1943	30	Sept.	Encycl., Pius XII	35-297	III. 568
1943	26	Nov.	Decree, Holy Office	35-398	III. 612
1943	27	Nov.	Reply, Holy Office		III. 472

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1943	6	Dec.	Replies, Code Com.	36-94	III. 638, 645
1944	14	Jan.	Decree, S. C. Rit.	36-28	III. 302
1944	20	Jan.	Declar., S. C. Eccl. Or.	36-25	III. 575
1944	22	Jan.	Decision, Rota	36-179	HI. 437
1944	24	Jan.	Chirograph, Pius XII	36-45	III. 104
1944	24	Jan.	Decree, S. C. Rel.	36-213	III. 100
1944	28	Jan.	Decree, S. C. Rit.	36-60	III. 301
1944	10	Feb.	Letter, Pius XII	36-101	III. 564
1944	25	Mar.	Instr., S. Paen.	36-155	III. 377
1944	1	Apr.	Decree, Holy Office	36-103	III. 401
1944	9	Apr.	Encycl., Pius XII	36-129	III. 32
1944	22	Apr.	Notification, S. C. Eccl. Or.	36-245	III. 386
1944	12	May	Decree, S. C. Rit.	36-154	III. 357
1944	23	June	Declar., S. C. Rit.	36-221	III. 384
1944	21	July	Decree, Holy Office	36-212	HI. 522
1944	2	Oct.	Allocution, Pius XII	36-281	III. 612
1944	29	Nov.	Resolution, S. C. Cone.	37-118	III. 109
1944	30	Nov.	Ap. Const., Pius XII	37-131	III. 392
1944	21	Dec.	Instr., S. C. Sem.	37-173	III. 545
1945	20	Jan.	Reply, S. C. Rit.		III. 357
1945	21	Jan.	Allocution, Pius XII		III. 264
1945	1	Feb.	Decree, Bishop of Pueblo		IV. 358
1945	2	Feb.	Letter, S. C. Sent.		IV. 97
1945	11	Mar.	Allocution, Pius XII	37-68	III. 290
1945	12	Mar.	Letter, Cardinal Stritch		HI. 358
1945	24	Mar.	<i>Motu proprio</i> , Pius XII	37-65	III. 64
1945	11	Apr.	Reply, Holy Office		III. 420
1945	12	Apr.	Replies, S. C. Eccl. Or.		III. 458
1945	12	Apr.	Reply, S. C. Eccl. Or.		III. 459
1945	12	Apr.	Reply, S. C. Eccl. Or.		III. 460
1945	19	Apr.	Reply, Ap. Del. U. S.		III. 27
1945	3	May	Replies, Code Com.	37-149	III. 118, 454, 639
1945	30	May	Faculties, S. C. Eccl. Or.		III. 45
1945	8	June	Decree, Rota	37-193	III. 599
1945	16	June	Reply, Holy Office		III. 481
1945	28	Aug.	Reply, S. C. Sem.	37-272	III. 567
1945	2	Oct.	Allocution, Pius XII	37-256	III. 587
1945	25	Oct.	Decision, Rota		III. 414
1945	8	Dec.	Ap. Const., Pius XII	38-65	III. 71
1945	15	Dec.	Reply, S. C. Prop. Fid.		III. 39, 340
1945	23	Dec.	Encycl., Pius XII	38-33	III. 34
1946	4	Jan.	Replies, Code Com.	38-162	III. 292, 491, 639
1946	22	Jan.	Induit, S. C. Cone.	38-27	III. 493
1946	20	Mar.	Replies, S. Paen.	38-160	III. 387
1946	25	Mar.	Induit, S. C. Sacr.		III. 366
1946	4	Apr.	Induit, S. C. Sacr.		III. 370
1946	11	Apr.	Ap. Const., Pius XII	38-301	III. so
1946	1	May	Encycl., Pius XII	42-782	III. 521
1946	13	May	Decree, S. C. Sacr.	38-281	III. 622
1946	19	May	Letter, Ap. Del. U. S.		III. 40
1946	27	May	Induit, S. C. Sacr.		III. 370
1946	4	June	Decree, Holy Office	38-280	III. 650, 660
1946	29	June	Letter, Ap. Del. U. S.		III. 40

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>/1/15</i> <i>(or RD)</i>	<i>C. L. D.</i>
1946	10	Aug.	S. C. Rit.	38-371	III. 571
1946	26	Aug.	Letter, Pius XII		III. 265
1946	14	Sept.	Decree, S. C. Sacr.	38-349	III. 303
1946	6	Oct.	Allocution, Pius XII	38-391	III. 650
1946	14	Oct.	Declar., S. C. Cone.	38-401	III. 662
1946	30	Oct.	Reply, Holy Office		III. 484
1946	15	Nov.	Allocution, Pius XII	38-426	III. 290
1946	3	Dec.	Letter, Ap. Del. U. S.		III. 602
1946	30	Dec.	Reply, S. C. Sacr.		III. 312
1947	2	Jan.	Reply, S. C. Sacr.		III. 313
1947	7	Jan.	Reply, Holy Office		III. 462
1947	20	Jan.	Decree, S. C. Sem.	40-43	III. 569
1947	2	Feb.	Ap. Const., Pius XII	39-114	III. 135
1947	8	Feb.	Induit, S. C. Sacr.		III. 370
1947	14	Feb.	Reply, Holy Office		III. 463
1947	27	Feb.	Decision, Rota		III. 430
1947	20	Mar.	Reply, Holy Office	39-130	III. 488
1947	21	Mar.	Encycl., Pius XII	39-137	III. 157
1947	25	Mar.	Decree, S. C. Rel.	39-131	III. 146
1947	26	Mar.	Replies, Holy Office		III. 421
1947	3	Apr.	Letter, Ap. Del. U. S.		III. 367, 368
1947	7	Apr.	<i>Motu proprio</i> , Pius XII	39-155	III. 603
1947	25	Apr.	Reply, S. C. Rit.	39-240	III. 646
1947	17	May	Letter, Ap. Del. U. S.		III. 366
1947	22	May	Reply, Holy Office		III. 475
1947	23	May	Decision, N. Y. Tribunal		III. 417
1947	29	May	Replies, Code Com.	39-373	III. 38, 644
1947	10	June	Decision, Rota		III. 439
1947	19	June	Reply, Holy Office		III. 482
1947	24	June	Declar., S. C. Consist.	39-273	III. 665
1947	26	June	Replies, Code Com.	39-374	III. 56, 404, 670
1947	9	July	Decree, S. C. ReL	40-378	III. 158
1947	18	July	Reply, Holy Office		III. 485
1947	26	Aug.	Letter, Pius XII	39-380	III. 104
1947	8	Sept.	Declar., S. C. Cone.	39-420	III. 666
1947	12	Sept.	Telegram, Pius XII		III. 270
1947	17	Sept.	Homily, Pius XII	39-452	III. 157
1947	22	Oct.	Reply, Bibl. Com.	39-508	III. 67
1947	23	Oct.	Induit, Holy Office		III. 374
1947	23	Oct.	Induit, Holy Office		III. 369
1947	29	Oct.	Allocution, Pius XII	39-493	III. 593
1947	30	Oct.	Rescript, S. C. Cone.		IV. 389
1947	18	Nov.	Decree, S. C. Prop. Fid.	40-423	III. 293
1947	20	Nov.	Encycl., Pius XII	39-521	III. 359
1947	27	Nov.	Reply, Code Com.	40-301	III. 253
1947	30	Nov.	Ap. Const., Pius XII	40-5	III. 396
1947	7	Dec.	Radio Address, Pius XII	39-632	III. 265
1947	16	Dec.	<i>Motu proprio</i> , Pius XII	40-17	III. 376
1947	18	Dec.	Encycl., Pius XII	39-601	III. 80
1947	18	Dec.	Decree, S. C. Prop. Fid.	40-41	III. 314
1948	16	Jan.	Letter, Bibl. Com.	40-45	III. 522
1948	24	Jan.	Letter, Pius XII		III. 265
1948	25	Jan.	Decree, S. C. Sem.	40-158	III. 104

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	A/15 (or RD)	<i>C. L. D.</i>
1948	26	Jan.	Decision, Rota	.....	IV. 323
1948	30	Jan.	Letter, Pius XII	40-328	III. 259
1948	1	Feb.	Formula, S. C. Rel.		V. 537
1948	18	Feb.	Letter, Pius XII	40-108	HI. 102
1948	23	Feb.	Decree, S. Paen.	40-94	HI. 391
1948	27	Feb.	Decree, S. C. Rit.	40-124	HI. 37
1948	3	Mar.	Ap. Const., Pius XII	40-287	III. 33
1948	12	Mar.	<i>Motu proprio</i> , Pius XII	40-283	III. 147
1948	19	Mar.	Instr., S. C. Rel.	40-293	HI. 151
1948	27	Mar.	Allocution, Pius XII		III. 265
1948	6	Apr.	Letter, Pius XII	40-177	III. 80
1948	26	Apr.	Replies, Code Com.	40-301	HI. 663
1948	1	May	Decree, S. C. Eccl. Or.	40-422	III. 29
1948	1	May	Decree, S. C. Scm.	40-298	III. 104
1948	15	May	Reply, S. Paen.		V. 442
1948	23	May	Dedar., S. C. Sem.	40-260	HI. 567
1948	31	May	Reply, Code Com.	40-302	III. 448
1948	5	June	<i>Monitum</i> , Holy Office	40-257	HI. 531
1948	10	June	Dedar., S. C. Rit.	40-342	HI. 575
1948	10	June	Decision, Rota	.....	III. 443
1948	11	June	Induit, S. C. Rit.	.....	IV. 364
1948	28	June	Exhortation, Pius XII	40-374	HI. 107
1948	8	July	Replies, Code Com.	40-386	111.406,452
1948	24	July	Replies, S. C. Eccl. Or.	.....	III. 50
1948	31	July	Letter, Netherlands Bishops	.....	III. 531
1948	1	Aug.	<i>Motu proprio</i> , Pius XII	40-305	III. 463
1948	1	Sept.	Pastoral, Hungarian Bishops	.....	III. 570
1948	5	Sept.	Allocution, Pius XII	40-405	HI. 290
1948	12	Sept.	Allocution, Pius XII	40-409	III. 290
1948	19	Sept.	Letter, Pius XII	40-500	III. 274
1948	27	Sept.	Ap. Const., Pius XII	40-393	III. 262
1948	21	Oct.	Decree, S. C. Prop. Fid.	41-34	III. 60
1948	25	Oct.	Induit, S.C. Rel.	.....	III. 371
1948	16	Nov.	Statement, Card. Mindszenty	.....	III. 662
1948	16	Nov.	Induit, S. C. Sacr.	.....	IV. 257
1948	18	Nov.	Rescript, S. C. Sacr.	.....	IV. 253
1948	9	Dec.	Questionnaire, S. C. Rel.	.....	III. 162
1948	28	Dec.	Declar., S. C. Consist.	41-31	III. 666
1949	2	Jan.	Letter, Pius XII	41-29	III. 521, 662
1949	26	Jan.	Replies, Code Com.	41-158	HI. 56,405
1949	27	Jan.	Reply, Holy Office	.....	HI. 408
1949	28	Jan.	Induit, S. C. Eccl. Or.	41-31	III. 495
1949	28	Jan.	Induit, S. C. Cone.	41-32	III. 494
1949	2	Feb.	Decree, Holy Office	.....	HI. 473
1949	12	Feb.	Exhortation, Pius XII	.....	III. 662
1949	12	Feb.	Declan, S. C. Consist.	41-80	III. 666
1949	14	Feb.	Allocution, Pius XII	.....	HI. 662
1949	17	Feb.	Text, Bulgarian Law	.....	III. 662
1949	20	Feb.	Address, Pius XII	.....	TH. 662
1949	21	Feb.	Reply, Holy Office	.....	HI. 410
1949	22	Feb.	<i>Motu proprio</i> , Pius XII	41-89	III. 399
1949	21	Mar.	Letter, Pius XII	41-324	TH. 278
1949	23	Mar.	Prayer, Pius XII	41-187	III. 390

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	/1.48 (or RD)	<i>C. L</i>
1949	26	Mar.	S. C. Consist.	41-189	III. 51
1949	29	Mar.	Reply, Holy Office		III. 464
1949	2	Apr.	<i>Motu proprio</i> , Pius XII	41-165	III. 61
1949	9	Apr.	Decision, Vic. Urb.		IV. 327
1949	12	Apr.	Decree, S. C. Cone.	41-221	III. 100, 576
1949	12	Apr.	Decree, Holy Office		V. 429
1949	7	May	Allocution, Pius XII	41-283	III. 290
1949	11	May	Decision, Rota		IV. 400
1949	18	May	Reply, Holy Office	.....	III. 422
1949	19	May	Reply, S. C. Rel.		V. 358
1949	26	May	Jubilee, Pius XII	41-257	III. 390
1949	30	May	Decision, Rota		III. 639
1949	15	June	Pastoral, Archbishop Beran		III. 662
1949	15	June	Pastoral, Hierarchy, Czechs		III. 662
1949	20	June	Decree, Holy Office	41-333	III. 657
1949	30	June	Decree, S. C. Eccl. Or.	41-373	III. 365
1949	30	June	Decree, S. C. Cone.	41-374	III. 365
1949	30	June	Reply, Holy Office	41-427	III. 446
1949	1	July	Replies, Holy Office	41-334	III. 658
1949	10	July	Ap. Const., Pius XII	41-345	III. 391
1949	10	July	Ap. Const., Pius XII	41-337	III. 390
1949	10	July	Ap. Const., Pius XII	41-340	III. 391
1949	11	July	Induit, S. C. Sacr.		III. 360
1949	13	July	Declar., S. C. Rit.	41-617	III. 512
1949	15	July	Reply, Holy Office		III. 446
1949	27	July	Ap. Letter, Pius XII	42-385	III. 290, 570
1949	1	Aug.	Reply, S. C. Rel.		V. 359
1949	8	Aug.	Letter, Holy Office		III. 525
1949	8	Aug.	Reply, S. C. Rel.		V. 360
1949	11	Aug.	Declar., Holy Office	41-427	III. 407
1949	15	Aug.	Letter, S. C. Scm.	41-618	III. 549
1949	15	Aug.	Instr., S. C. Sacr.		III. 629
1949	16	Aug.	Letter, Archb. New Orleans		III. 370
1949	18	Aug.	Decree, S. C. Rit.	41-476	III. 518
1949	1	Sept.	Letter, Pius XII	41-450	III. 662
1949	4	Sept.	Allocution, Pius XII		III. 570
1949	8	Sept.	Statement, Clergy, Czechs		III. 662
1949	8	Sept.	Pastoral, Cardinals of France		III. 660
1949	11	Sept.	Allocution, Pius XII	41-547	III. 289
1949	14	Sept.	Ap. Letter, Pius XII	43-722	III. 59
1949	17	Sept.	<i>Monita</i> , S. Paen.	41-513	III. 391
1949	17	Sept.	<i>Monita</i> , S. Paen.	41-518,	III. 391
				519,520	
1949	20	Sept.	Allocution, Pius XII	41-551	III. 290
1949	29	Sept.	Allocution, Pius XII	41-557	HI. 432
1949	1	Oct.	Instr., S. C. Sacr.	41-493	III. 318
1949	7	Oct.	Decision, Rota		IV. 404
1949	6	Nov.	Allocution, Pius XII	41-597	III. 3
1949	11	Nov.	Reply, Holy Office		IV. 345
1949	12	Nov.	Decision, Rota		III. 611
1949	13	Nov.	Allocution, Pius XII	41-604	HI. 10
1949	16	Nov.	Reply, Holy Office		III. 447
1949	21	Nov.	Statement, U. S. Hierarchy		III. 401

<i>year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1949	15	Dec.	Induit, S. C. Sacr.	41-616	III. 391
1949	20	Dec.	Instr., Holy Office	42-142	III. 536
1949	22	Dec.	Interpretation, Holy Office		IV. 329
1949	23	Dec.	Address, Pius XII	42-120	III. 391
1949	24	Dec.	Induit, S. C. Sacr.		III. 363
1949	28	Dec.	Reply, Holy Office	41-650	III. 423
1950	3	Jan.	Reply, Holy Office		III. 465
1950	6	Jan.	<i>Motu proprio</i> , Pius XII	42-5	III. 585
1950	12	Jan.	Letter, S. C. Sem.		III. 544
1950	22	Jan.	Declar., S. Paen.		III. 388
1950	25	Jan.	Exhort., Pius XII	42-247	III. 290
1950	26	Jan.	Reply, S. C. Rit.		III. 360
1950	30	Jan.	Reply, Holy Office		III. 486
1950	2	Feb.	Induit, S. C. Sacr.		III. 360
1950	9	Feb.	Letter, S. C. Rel.		III. 207
1950	17	Feb.	Allocution, Pius XII	42-251	III. 290
1950	18	Feb.	Decree, S. C. Consist.	42-195	III. 670
1950	18	Feb.	Reply, S. C. Rit.		III. 360
1950	20	Feb.	Decree, S. C. Rit.	42-448	III. 395
1950	2	Mar.	Reply, S. C. Rit.		III. 361
1950	7	Mar.	Letter, S. C. Sem.	42-836	III. 544
1950	8	Mar.	Induit, S. C. Prop. Fid.		III. 361
1950	15	Mar.	Reply, S. C. Rit.		III. 519
1950	18	Mar.	Decision, Rota		IV. 342
1950	22	Mar.	Decree, S. C. Cone.	42-330	III. 68
1950	29	Mar.	Reply, S. C. Rit.		III. III
1950	29	Mar.	Reply, S. C. Rit.		III. 253
1950	29	Mar.	Reply, S. C. Rit.		III. 360
1950	10	Apr.	Allocution, Pius XII	42-395	III. 568
1950	14	Apr.	Agreement, Polish Govt.		III. 662
1950	14	Apr.	Reply, S. C. Rit.		III. 489
1950	15	Apr.	Ap. Letter, Pius XII	42-437	III. 280
1950	17	Apr.	Reply, Holy Office		III. 423
1950	22	Apr.	Statement, Polish Bishops		III. 662
1950	26	Apr.	Ap. Letter, Pius XII	42-595	III. 37, 383
1950	2	May	Reply, S. C. Rit.		III. 359
1950	2	May	Decree, Holy Office		HI. 659
1950	13	May	Instr., Bibl. Com.	42-495	III. 551
1950	15	May	Ap. Letter, Pius XII	42-631	III. 37, 570
1950	22	May	Deel, nullity, S. Paen.		V. 712
1950	1	June	Reply, S. C. Rit.		III. 360
1950	3	June	Allocution, Pius XII	42-485	III. 290
1950	7	June	Letter, Pius XII	42-552	III. 291
1950	12	June	Reply, S. C. Rit.		III. 360
1950	14	June	Notification, Holy Office	42-489	III. 393
1950	26	June	Reply, S. C. Rit.		III. 362
1950	26	June	Reply, S. C. Rit.		III. 519
1950	29	June	Decree, S. C. Cone.	42-601	III. 69
1950	4	July	Reply, Holy Office		IV. 329
1950	8	July	Reply, S. C. Rit.		III. 215
1950	14	July	Reply, Holy Office		III. 30
1950	15	July	Address, Pius XII		HI. 23
1950	18	July	Concordat	42-811	III. 38

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>/MS</i> <i>(or RD)</i>	<i>C. L. D.</i>
1950	28	July	<i>Monitum</i> , Holy Office	42-553	III. 660
1950	29	July	Reply, S. C. Rit.	.....	HI. 301
1950	6	Aug.	Letter, Pius XII	42-635	III. 290
1950	7	Aug.	Decree, S. C. Sacr.	44-280	III. 636
1950	9	Aug.	Letter, Pius XII	42-725	III. 544
1950	12	Aug.	Encyclical, Pius XII	42-561	III. 530
1950	21	Aug.	Reply, S. C. Rit.	.....	III. 490
1950	3	Sept.	Radio Address, Pius XII	42-639	III. 290
1950	12	Sept.	Reply, S. C. Rit.	.....	III. 67
1950	15	Sept.	Faculties, S. C. Prop. Fid.	.....	HI. 54
1950	15	Sept.	Reply, S. C. Rit.	.....	III. 360
1950	17	Sept.	Allocution, Pius XII	42-734	HI. 290
1950	21	Sept.	Allocution, Pius XII	42-735	III. 569
1950	23	Sept.	Exhort., Pius XII	42-657	III. 61
1950	14	Oct.	Allocution, Pius XII	42-816	III. 290
1950	24	Oct.	Induit, S. C. Rel.	.....	IV. 166
1950	30	Oct.	Homily, Pius XII	42-774	HI. 521
1950	30	Oct.	Consistory	42-774	III. 521
1950	31	Oct.	Text, S. C. Rit.	42-793	III. 359, 521
1950	1	Nov.	Decree, S. C. Sem.	43-495	III. 570
1950	1	Nov.	Dogmatic Bull, Pius XII	42-753	III. 521
1950	1	Nov.	Ceremonies of definition	42-778	III. 521
1950	2	Nov.	Oration, Pius XII	42-784	III. 521
1950	6	Nov.	Decree, S. C. Consist.	43-91	III. 117
1950	11	Nov.	Resolution, S. C. Cone.	43-177	III. 363
1950	13	Nov.	Concordat	43-80	III. 38
1950	15-				
	17	Nov.	Statement, U. S. Hierarchy	.....	III. 569
1950	21	Nov.	Ap. Const., Pius XII	43-5	III. 221
1950	23	Nov.	Instr., S. C. Rel.	43-37	HI. 240
1950	8	Dec.	Allocution, Pius XII	43-26	III. 119
1950	8	Dec.	Decree, S. C. Consist.	44-743	HL 118
1950	25	Dec.	Ap. Const., Pius XII	42-853	III. 391
1950	26	Dec.	Instr., S. Paen.	42-900	III. 391
1951	10	Jan.	Letter, S. C. Rel.		III. 217
1951	11	Jan.	Decree, Holy Office	43-91	III. 284
1951	12	Jan.	Ap. Letter, Pius XII	44-216	III. 37
1951	26	Jan.	Ap. Letter, Pius XII	46-398	IV. 362
1951	3	Feb.	Reply, S. C. Rit.		IV. 352
1951	9	Feb.	Decree. S. C. Rit.	43-128	III. 34
1951	12	Feb.	Reply, Holy Office	43-217	III. 358
1951	17	Feb.	Decree. S. C. Consist.	43-477	HI. 117
1951	20	Feb.	Letter, S. C. Prop. Ed.		III. 543
1951	23	Feb.	Decision, Rota	43-872	HI. 440
1951	28	Feb.	Decision, Rota		IV. 417
1951	7	Mar.	Letter, S. C. Rel.		HI. 248
1951	17	Mar.	Dedar., S. C. Consist.	43-173	III. 664
1951	21	Mar.	Letter, S. C. Prop. Fid.		III. 256
1951	2	Apr.	Reply, S. C. Sacr.		V. 503
1951	3	Apr.	Decree, French Episcopacy		V. 407
1951	4	Apr.	Tribunal, Brooklyn		ITT. 428
1951	4	Apr.	Decision. Rota		IV. 325
1951	9	Apr.	Decree, Holy Office	43-217	III. 649

CHRONOLOGICAL INDEX

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>/L15 (or RD)</i>	<i>C. L. D.</i>
1951	11	Apr.	Letter, S. C. Rel.		III. 513
1951	12	Apr.	Reply, S. C. Rit.		III. 361
1951	19	Apr.	Reply, S. C. Rel.		IV. 238
1951	23	Apr.	Instr., S. C. Consist.	43-562	III. 113
1951	5	May	Allocution, Pius XII		III. 290
1951	9	May	Reply, Holy Office		V. 506
1951	12	May	Decree, S. C. Consist.	43-480	III. 108
1951	20	May	Notilication, Vic. Orb.		III. 315
1951	30	May	Notification, Holy Office	43-477	III. 76
1951	2	June	Letter, S. C. Consist.	43-565	III. 117
1951	2	June	Encyclical, Pius XII	43-497	III. 543
1951	20	June	Decree, Bibl. Com.	43-747	III. 568
1951	29	June	Dedar., S. C. Consist.	43-481	III. 667
1951	30	June	Letter, Pius XII	43-589	III. 290
1951	6	July	Letter, Pius XII	43-592	HI. 290
1951	13	July	Decree, S. C. Consist.	43-602	III. 212
1951	14	July	Reply, S. Paen.		III. 388
1951	25	July	Decree, Holy Office	43-561	III. 507
1951	9	Aug.	Reply, S. C. Rel.		IV. 210
1951	8	Sept.	Encyclical, Pius XII	43-625	HI. 521
1951	13	Sept.	Exhortation, Pius XII	43-738	III. 570
1951	14	Sept.	Letter, Pius XII	43-778	HI. 542
1951	15	Sept.	Encyclical, Pius XII	43-577	III. 519
1951	17	Sept.	Dclar., S. C. Consist.	43-603	III. 661
1951	18	Sept.	Allocution, Pius XII	43-730	III. 570
1951	2	Oct.	Induit, S. C. Rel.		IV. 191
1951	9	Oct.	Decision, Rota		IV. 405
1951	14	Oct.	Allocution, Pius XII	43-784	III. 290
1951	23	Oct.	Decree, S. C. Rel.	43-806	III. 101
1951	24	Oct.	Letter, S. C. Consist.	44-231	III. 544
1951	28	Oct.	Ap. Letter, Pius XII	43-768	III. 665
1951	28	Oct.	Letter, Pius XII	44-365	III. 284
1951	29	Oct.	Allocution, Pius XII	43-835	III. 402, 434, 440, 469, 669
1951	7	Nov.	Decision, Rota		IV. 334
1951	12	Nov.	Rescript, S. C. Rel.		III. 252
1951	14	Nov.	Decree, S. C. Eccl. Or.	44-382	III. 32
1951	14	Nov.	Report, Episc. Com. U. S.		III. 496
1951	17	Nov.	Reply, S. C. Rel.		IV. 239
1951	26	Nov.	Allocution, Pius XII	43-855	III. 669
1951	4	Dec.	Ap. Letter, Pius XII	44-616	III. 37
1951	7	Dec.	Ap. Letter, Pius XII	42-363	IV. 247
1951	17	Dec.	Declaration, S. C. Cone.	44-44	III. 581
1952			Practice, S. C. Rel.		IV. 106, 111
1952	11	Jan.	Decree, S. C. Rit.	44-48	III. 35
1952	18	Jan.	Ap. Letter, Pius XII	44-158	HI. 662
1952	1	Feb.	Decree, S. C. Prop. Fid.	47-247	IV. 425
1952	9	Feb.	<i>Motu proprio</i> , Pius XII	44-65	III. 131
1952	19	Feb.	Decision, Rota		III. 448
1952	26	Feb.	Decision, Rota		III. 435
1952	26	Feb.	Decision, Rota		IV. 326
1952	3	Mar.	Decree, S. Paen.	44-235	III. 391
1952	17	Mar.	Letter, Ap. Del. U. S.		IV. 316

CHRONOLOGICAL INDEX

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS (or RD)</i>	
1952	19	Mar.	Letter, Sec. S. C. Rel.		IV. 211
1952	21	Mar.	Ap. Letter, Pius XII	44-520	III. 157
1952	21	Mar.	Brief, Pius XII	44-520	IV. 189
1952	23	Mar.	Radio Address, Pius XII	44-270	III. 530
1952	24	Mar.	Reply, S. C. Sacr.		III. 372
1952	25	Mar.	Decree, S. C. Sacr.	44-281	III. 637
1952	25	Mar.	Letter, S. C. Cone.	44-232	III. 493
1952	26	Mar.	Replies, Code Com.	44-496	III. 220, 314, 407
1952	26	Mar.	Replies, Code Com.	44-197	III. 73, 76, 493
1952	27	Mar.	Ap. Letter, Pius XII	44-249	III. 662
1952	27	Mar.	Reply, Holy Office		346
1952	28	Mar.	Decision, Rota		IV. 83
1952	8	Apr.	Address, Pius XII		III. 512
1952	9	Apr.	Decision, Rota		IV. 320
1952	10	Apr.	Letter, Ap. Del. U. S.		IV. 353
1952	10	Apr.	Allocution, Pius XII	44-411	III. 288
1952	10	Apr.	Reply, Holy Office		III. 466
1952	15	Apr.	Allocution, Pius XII	44-413	III. 530
1952	27	Apr.	Address, Pius XII	44-468	III. 290
1952	28	Apr.	Address, Pius XII	44-425	III. 543
1952	29	Apr.	Allocution, Pius XII	44-371	III. 15
1952	0U	Apr.	Prayer, S. Paen.	44-389	III. 391
1952	5	May	Induit, S. C. Sacr.		HI. 372
1952	9	May	Decree, S. C. Rit.	44-189	III. 37
1952	9	May	Reply, S. Paen.		HI. 390
1952	10	May	Decree, S. C. Eccl. Or.	44-632	HI. 31
1952	20	May	Decree, Holy Office	44-432	III. 574
1952	24	May	Reply, Holy Office		HI. 645
1952	6	June	Address, Pius XII	44-578	III. 289
1952	21	June	Letter, Holy Office		V. 616
1952	28	June	Decree, S. C. Consist.	45-247	IV. 127
1952	29	June	Pastoral, Hierarchy, England and Wales		III. 472
1952	29	June	Instr., S. C. Prop. Fid.	44-549	III. 254
1952	30	June	<i>Monitutu</i> , Holy Office	44-546	III. 435
1952	30	June	Instr., Holy Office	44-542	III. 507
1952	4	July	Reply, Holy Office		III. 424
1952	7	July	Ap. Letter, Pius XII	44-505	III. 662
1952	8	July	Reply, Code Com. Eccl. Or.	44-552	III. 32
1952	11	July	Reply, S. C. Eccl. Or.		III. 302
1952	11	July	Reply, S. C. Eccl. Or.		III. 452
1952	11	July	Reply, S. C. Eccl. Or.		III. 452
1952	11	July	Reply, S. C. Eccl. Or.		III. 453
1952	13	July	Letter, Sec. St.		IV. 93
1952	14	July	Letter, Pius XII	44-624	III. 519
1952	17	July	Decision, Rota		III. 604
1952	25	July	Letter, Pius XII	44-811	III. 157
1952	26	July	Decree, S. C. Consist.	44-744	III. 117
1952	1	Aug.	Ap. Const., Pius XII	44-649	III. 84
1952	6	Aug.	Decision, Rota		III. 642
1952	15	Aug.	Letter, Pius XII	44-814	III. 157
1952	28	Aug.	Letter, Pius XII	44-768	III. 569
1952	•	Sept.	Address, Sec. S. C. Rel.		IV. 193

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> <i>(or RD)</i>	<i>C. L. D.</i>
1952	4	Sept.	Letter, Archbishop of Boston	.....	HI. 526
1952	13	Sept.	Allocution, Pius XII	44-823	III. 158
1952	13	Sept.	Allocution, Pius XII	44-779	IV. 110
1952	17	Sept.	Vatican Radio (Pius XII)	.....	III. 375
1952	24	Sept.	Induit, S. C. Rel.		IV. 167
1952	18	Oct.	Notification, S. C. Consist.	.....	IV. 391
1952	8	Nov.	Reply, S. C. Rit.		IV. 96
1952	15	Nov.	Statement, U. S. Bishops	.....	IV. 386
1952	15	Nov.	Decision, Rota		IV. 403
1952	27	Nov.	Replies, S. C. Eccl. Or.		IV. 13
1952	30	Nov.	<i>Motu proprio</i> , Pius XII	44-849	III. 80
1952	4	Dec.	Decree, S. C. Rit.	44-887	HI. 36
1952	4	Dec.	Decree, S. C. Rit.	45-194	III. 109
1952	15	Dec.	Encyclical, Pius XII	45-5	IV. 24
1952	23	Dec.	Decree, S. C. Rit.	45-194	IV. 362
1952	30	Dec.	Letter, S. C. Cone.	45-101	IV. 152
1953	.....		Practice, S. C. Rel.		IV. 190, 239
1953			Formulas, S. C. Rel.		IV. 213, 244
1953			Observations, Bishops of France	.....	IV. 291
1953			Decision, Vic. Urb.		IV. 338
1953			Formulas, S. C. Sacr.		IV. 264
1953	6	Jan.	Ap. Const., Pius XII	45-15	IV. 269
1953	6	Jan.	Instruction, Holy Office	45-47	IV. 277
1953	8	Jan.	Replies, Oriental Code Com.		
				45-104,105	IV. 14, 17, 18
1953	24	Jan.	Decision, Tribunal of Cardinals	45-765	IV. 189
1953	28	Jan.	Reply, Holy Office	.....	IV. 259
1953	29	Jan.	Notification, S. C. Rel.	.....	IV. 203
1953	30	Jan.	Decision, Rota	.....	IV. 82
1953	2	Feb.	Decree, S. C. Rit.	45-195	IV. 253
1953	13	Feb.	Reply, Holy Office	.....	IV. 282
1953	13	Feb.	Decree, Holy Office	45-100	IV. 423
1953	12	Mar.	Letter, Pius XII	.....	IV. 191
1953	16	Mar.	Decree, Holy Office	45-185	IV. 366
1953	21	Mar.	Reply, S. C. Rit.	.....	IV. 260
1953	21	Mar.	Decree, S. C. Rel.	.....	IV. 189
1953	28	Mar.	Decision, Rota	.....	IV. 406
1953	30	Mar.	Indulgence, S. Paen.	45-311	IV. 297
1953	8	Apr.	Decree, S. C. Rit.	45-251	IV. 362
1953	13	Apr.	Allocution, Pius XII	45-278	IV. 110
1953	22	Apr.	Decree, S. C. Cone.	45-249	IV. 358
1953	27	Apr.	Faculties, S. C. Consist.		IV. 393
1953	3	May	Replies, Oriental Code Com.	45-312	IV. 15
1953	11	May	Instruction, S. C. Rel.		IV. 162
1953	12	May	Reply, Holy Office		V. 549
1953	12	May	Formula, S. C. Rit.	46-104	IV. 387
1953	14	May	Allocution, Pius XII	45-402	IV. 110
1953	16	May	Allocution, Pius XII	45-408	IV. 108
1953	24	May	Encyclical, Pius XII	45-369	IV. 109
1953	31	May	Reply and Decree, Holy Office	45-426	IV. 283
1953	12	June	<i>Ex Audientia</i> , S. C. Consist.	.....	V. 559
1953	15	June	Statutes, Sec. St.	45-570	IV. III
1953	23	June	Replies, Code Com.		IV. 391

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1953	8	July	Decision, Rota		IV. 336
1953	14	July	Ap. Letter, Pius XII	46-91	IV. 189
1953	16	July	Letter, Pius XII	45-498	IV. 365
1953	19	July	Letter, Pius XII	47-141	IV. 190
1953	22	July	Decision, Bologna Tribunal	.....	IV. 402
1953	27	July	Letter, S. C. Sem. et Univ.	.....	IV. 97
1953	27	Aug.	Concordat	45-625	IV. 68
1953	7	Sept.	Allocution, Pius XII	45-596	IV. 109
1953	8	Sept.	Encyclical, Pius XII	45-577	IV. 109
1953	9	Sept.	Allocution, Pius XII	45-607	IV. 246
1953	13	Sept.	Letter, Pius XII	45-664	IV. 126
1953	24	Sept.	Allocution, Pius XII	45-621	IV. 189
1953	24	Sept.	Letter, Cardinal Wyszynski	.....	IV. 365
1953	24	Sept.	Commission, Archd. Chicago	.....	V. 612
1953	30	Sept.	Allocution, Pius XII	45-720	IV. 386
1953	30	Sept.	Declaration, S. C. Consist.	45-618	IV. 426
1953	1	Oct.	Allocution, Pius XII	45-725	IV. 110
1953	3	Oct.	Allocution, Pius XII	45-730	IV. 110
1953	7	Oct.	Declaration, S. C. Consist.	45-758	IV. 254, 343
1953	8	Oct.	Allocution, Pius XII	45-673	IV. 110
1953	14	Oct.	Address, Pius XII	45-679	IV. 126
1953	16	Oct.	Decree, Card. Archb. of Paris	.....	IV. 365
1953	18	Oct.	Message, Pius XII	45-691	IV. 387
1953	19	Oct.	Allocution, Pius XII	45-744	IV. 110
1953	28	Oct.	Statutes, Sec. St.	45-821	IV. 246
1953	30	Oct.	Decision, Rota		V. 513
1953	4	Nov.	Allocution, Pius XII	45-790	IV. 246, 386
1953	4	Nov.	Allocution, Pius XII	45-792	IV. 246, 386
1953	11	Nov.	Indulgences, S. Paen.	45-696	IV. 363
1953	14	Nov.	Circular, S. C. Cone.	45-809	IV. 284
1953	19	Nov.	Allocution, Pius XII	45-755	IV. 365
1953	21	Nov.	Statement, U. S. Bishops	.....	IV. 386
1953	21	Nov.	Prayer, Pius XII	45-757	IV. 363
1953	21	Nov.	Letter, Sec. St.		IV. 360
1953	21	Nov.	Decree, S. C. Consist.	46-144	IV. 161
1953	26	Nov.	Decree, S. C. Sacr.	45-808	IV. 363
1953	29	Nov.	Decree, S. C. Rit.	45-819	IV. 363
1953	6	Dec.	Allocution, Pius XII	45-794	IV. 3
1953	8	Dec.	Radio Message, Pius XII	45-848	IV. 246
1953	12	Dec.	Notification, Holy Office	45-806	IV. 285
1953	16	Dec.	Reply, S. C. Rit.		IV. 246
1953	24	Dec.	Christmas Message, Pius XII	46-5	IV. 110
1953	25	Dec.	<i>Motu Proprio</i> , Pius XII	46-88	IV. 424
1954	.....		Quinquennial Faculties, S. C. Consist.		IV. 69
1954			Formula, S. C. Prop.Fid.	.....	IV. 127
1954			Formula, S. C. Rel.		IV. 240
1954			Interpretation, S.C. Sacr.	.....	V. 500
1954	1	Jan.	Exhortation, Pius XII	46-18	IV. 129
1954	12	Jan.	Induit, S. C. Rit.		IV. 359
1954	15	Jan.	Indulgence, S. Paen.	46-73	IV. 297
1954	19	Jan.	Declaration, Bishops of France	.....	IV. 97
1954	26	Jan.	Replies, S. C. Prop. Fid.	.....	IV. 151

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1954	28 Jan.		<i>Monitum</i> , Holy Office	46-64	IV. 389
1954	29 Jan.		Induit, S. C. Prop. Fid		V. 413
1954	30 Jan.		Letter, Holy Office		V. 618
1954	5 Mar.		Reply, Code Com.		IV. 263
1954	19 Mar.		Norms and Faculties, S. C.		
			Consist	46-415	IV. III
1954	23 Mar.		Ap. Letter, Pius XII	47-209	IV. 364
1954	25 Mar.		Encyclical, Pius XII	46-161	IV. 109
1954	31 Mar.		Letter, Pius XII	46-202	IV. 183
1954	2 Apr.		Norms and Faculties, S. C.		
			Consist.	46-248	IV. 115
1954	7 Apr.		Decree, Holy Office	46-142	IV. 285
1954	9 Apr.		Faculty, S. C. Prop. Fid.	.....	V. 488
1954	20 Apr.		Reply, S. C. Sacr.		IV. 258
1954	10 May		Decree, S. C. Sem. et Univ.	47-156	IV. 360
1954	31 May		Allocution, Pius XII	46-313	IV. 151
1954	3 June		Induit, S. C. Rel.		IV. 251
1954	5 June		Encyclical, Pius XII	46-337	IV. 109
1954	6 June		Radio Address, Pius XII	46-369	IV. 354
1954	14 June		Ap. Letter, Pius XII	47-588	IV. 189
1954	15 June		Replies, S. Paen.		IV. 293
1954	16 June		Concordat	46-433	IV. 68
1954	18 June		Reply, S. Paen.		IV. 294
1954	23 June		Reply, S. C. Rel.		IV. 104
1954	29 June		Pastoral, Cardinal Archb.		
			Chicago		IV. 378
1954	17 July		Rescript, S. C. Sem.		V. 633
1954	25 July		Epistle, Pius XII	46-513	IV. 189
1954	27 July		Decree, S. C. Eccl. Or.	47-612	IV. 24
1954	5 Aug.		Decision, Bologna Tribunal	.....	IV. 317
1954	9 Aug.		Induit, Holy Office		IV. 344
1954	12 Aug.		Induit, S. C. Rel.		V. 413
1954	14 Aug.		Ap. Const., Pius XII	46-567	IV. 107
1954	15 Aug.		Letter, S. C. Cone.	46-458	IV. 136
1954	15 Aug.		Declaration, Philippine Bishops	.....	IV. 366
1954	8 Sept.		Allocution, Pius XII	46-529	IV. 246
1954	30 Sept.		Allocution, Pius XII	46-587	IV. 110
1954	.. Oct.		Letter, Pius XII		IV. 360
1954	7 Oct.		Encyclical, Pius XII	47-5	IV. 108
1954	11 Oct.		Indulgence, S. Paen.	46-552	IV. 295
1954	11 Oct.		Encyclical, Pius XII	46-625	IV. 109
1954	16 Oct.		Rescript, S. C. pro Neg. Extr.	46-614	IV. 398
1954	1 Nov.		Allocution, Pius XII	46-662	IV. 363
1954	2 Nov.		Allocution, Pius XII	46-666	IV. 139
1954	14 Nov.		Letter, Pius XII	46-760	IV. 190
1954	5 Dec.		Allocution, Pius XII	47-60	IV. 110
1954	8 Dec.		Radio Message, Pius XII	46-721	IV. 363
1954	10 Dec.		Norms and Faculties, S. C.		
			Consist.	47-91	IV. 120
1954	16 Dec.		Statutes, Sec. St.	46-783	IV. 389
1954	22 Dec.		Decision, Rota	.....	IV. 322
1954	22 Dec.		Decree, S. C. Cone.	46-775	IV. 358
1954	24 Dec.		Christmas Message, Pius XII	47-15	IV. 108

Frar	Day	Mon.	Document and Source	/MS (or RD)	C. L. D.
1955			Instruction, S. C. Rit.		IV. 46
1955			Practice, S. C. Rel.		IV. 242
1955			Directives, Holy Office		IV. 384
1955			Reply, S.C. Rit.		IV. 356
1955	15	Jan.	Decree, S. C. Rit.	47-48	IV. 25
1955	1	Feb.	Chirograph, Pius XII	47-59	IV. 189
1955	2	Feb.	Reply, Holy Office	.....	IV. 347
1955	2	Feb.	Instruction, S. C. Rel.	47-93	IV. 152
1955	5	Feb.	Allocution, Pius XII	47-72	IV. 110
1955	7	Feb.	Rescript, S. C. Cone.	47-413	IV. 390
1955	8	Feb.	Induit, S. C. Rel.		IV. 266
1955	11	Feb.	<i>Motu Proprio</i> , Pius XII	47-266	IV. 123
1955	11	Feb.	Statutes and Norms, S. C. Rel.	47-298	IV. 123
1955	11	Mar.	Ap. Letter, Pius XII	48-259	IV. 364
1955	11	Mar.	Induit, S. Paen.		IV. 296
1955	15	Mar.	Indulgence, S. Paen.	47-421	IV. 363
1955	22	Mar.	<i>Monitum</i> , Holy Office	47-218	IV. 263
1955	23	Mar.	General Decree, S. C. Rit.	47-218	IV. 25
1955	25	Mar.	Instruction, S. C. Sacr.	47-628	IV. 68
1955	21	Apr.	Letter, Holy Office		V. 512
1955	29	Apr.	Letter, Holy Office		V. 610
1955	1	May	Allocution, Pius XII	47-402	IV. 364
1955	2	May	Rescript, S. C. Rel.		IV. 68
1955	4	May	Declaration, S. C. Rit.		IV. 33
1955	24	May	Indulgence, S. Paen.	47-422	IV. 296
1955	31	May	Office and Mass, S. C. Rit.	47-470	IV. 363
1955	2	June	Replies, S. C. Rit.	47-418	IV. 33
1955	7	June	Pastoral, Argentine Hierarchy	.....	IV. 364
1955	16	June	Declaration, S. C. Consist.	47-412	IV. 426
1955	21	June	Allocution, Pius XII	47-501	IV. 388
1955	10	July	<i>Monitum</i> , S. C. Rel.	47-519	IV. 237
1955	8	Aug.	Reply, Holy Office	.....	IV. 350
1955	7	Sept.	Allocution, Pius XII	47-672	IV. 109
1955	14	Sept.	Ap. Const., Pius XII	48-113	IV. 107
1955	12	Oct.	Reply, Code Com.	.....	IV. 246
1955	17	Oct.	Replies, S. C. Rit.	.....	IV. 35
1955	28	Oct.	Allocution, Pius XII	47-816	IV. 388
1955	3	Nov.	Replies, S. C. Rit.	.....	IV. 40
1955	16	Nov.	Decree and Instruction, S. C. Rit.	47-838	IV. 49
1955	14	Dec.	Decree, S. C. Sacr.	48-59	IV. 408
1955	15	Dec.	Instruction, Bibl. Com.	48-61	IV. 370
1955	24	Dec.	Christmas Message, Pius XII	48-26	IV. 108
1955	25	Dec.	Encyclical, Pius XII	48-5	IV. 109
1955	27	Dec.	Letter, S. C. Sacr.	.....	IV. 303
1956	.....		Norms, S. C. Sacr.	.....	IV. 339
1956			Notification, Archb. Utrecht	.. IV.	376
1956	8	Jan.	Allocution, Pius XII	48-82	IV. 110
1956	19	Jan.	Letter, Pius XII	48-80	IV. 190
1956	20	Jan.	Letter, Pius XII	48-260	IV. 364
1956	24	Jan.	Decree, S. C. Consist.	48-509	IV. 127
1956	2	Feb.	Letter, Pius XII	48-209	IV. 189
1956	2	Feb.	Instruction, Holy Office	48-144	IV. 374

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1956	11	Feb.	<i>Motu Proprio</i> , Pius XII	48-189	IV. 185
1956	11	Feb.	Letter, Pius XII	48-267	IV. 364
1956	13	Feb.	Allocution, Pius XII	48-127	IV. 388
1956	15	Feb.	Letter, Ap. Del. U. S.		IV. 204
1956	25	Feb.	Induit, S. C. Rit.		IV. 364
1956	15	Mar.	Declaration, S. C. Rit.	48-153	IV. 61
1956	23	Mar.	Decision, Rota		IV. 332
1956	23	Mar.	Decision, Rota		IV. 84
1956	25	Mar.	Allocution, Pius XII	48-269	IV. 190
1956	25	Mar.	Instruction, S. C. Rel.	48-512	IV. 220
1956	26	Mar.	Decree, S. C. Rel.	48-295	IV. 168
1956	10	Apr.	Letter, Pius XII	48-268	IV. 189
1956	19	Apr.	Decree, S. C. Consist.	48-628	IV. 161
1956	24	Apr.	Liturgical texts, S. C. Rit.	48-226	IV. 364
1956	27	Apr.	Replies, S. C. Rit.		IV. 97
1956	1	May	Allocution, Pius XII	48-287	IV. 109
1956	1	May	Decree, S. C. Consist.	48-803	IV. 161
1956	8	May	Allocution, Pius XII	48-454	IV. 108
1956	14	May	Allocution, Pius XII	48-459	IV. 108
1956	15	May	Encyclical, Pius XII	48-309	IV. 109
1956	19	May	Allocution, Pius XII	48-467	IV. 109
1956	31	May	Ap. Const., Pius XII	48-354	IV. 169
1956	1	June	Replies, S. C. Rit.		IV. 359
1956	3	June	Allocution, Pius XII	48-498	V. 3
1956	5	June	Ap. Const., Pius XII	48-493	IV. 126
1956	8	June	Ap. Letter, Pius XII	49-199	IV. 364
1956	13	June	Formula, Holy Office		V. 407
1956	18	June	Reply, S. C. Rit.		IV. 260
1956	2	July	Reply, S. C. Prop. Fid		V. 362
1956	7	July	Decree, S. C. Rel.		V. 337
1956	10	July	Ap. Const., Pius XII	51-156	V. 17
1956	20	July	Ap. Letter, Pius XII	49-401	IV. 364
1956	31	July	Radio Address, Pius XII	48-617	IV. 364
1956	31	July	Induit, S. C. Sacr.		V. 414
1956	10	Sept.	Induit, S. C. Cone.		V. 414, 415
1956	14	Sept.	Allocution, Pius XII	48-699	IV. 386
1956	22	Sept.	Allocution, Pius XII	48-711	IV. 109
1956	27	Sept.	Allocution, Pius XII	48-674	IV. 246
1956	17	Oct.	Reply, Holy Office		IV. 261
1956	20	Oct.	Formula, S. C. Consist.	49-150	IV. 161
1956	28	Oct.	Encyclical, Pius XII	48-741	IV. 109
1956	..	Nov.	Norms, U. S. Bishops		IV. 355
1956	1	Nov.	Encyclical, Pius XII	48-745	IV. 109
1956	3	Nov.	Ap. Const., Pius XII	49-262	IV. 18
1956	5	Nov.	Encyclical, Pius XII	48-748	IV. 109
1956	5	Nov.	Letter, Ap. Del., U. S.		IV. 206
1956	15	Nov.	Reply, S. C. Rit.		IV. 357
1956	29	Nov.	Decision, Vic. Urb		V. 714
1956	15	Dec.	Communication, Holy Office	49-34	IV. 105
1956	19	Dec.	Concordat	49-201	IV. 68
1956	27	Dec.	Ap. Letter, Pius XII	49-889	V. 393
1956	31	Dec.	Decree, S. C. Sacr.	49-163	IV. 410
1957	13	Jan.	Indulgence, S. Paen.	49-43	IV. 296

CHRONOLOGICAL INDEX

767

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L.</i>
1957	21	Jan.	Decree, S. C. Cone.	49-38	IV. 103
1957	23	Jan.	Decision, Rota		V. 517
1957	30	Jan.	Decision, Spec. Pont. Comm.....		V. 520
1957	31	Jan.	Reply, Holy Office	49-77	IV. 89
1957	1	Feb.	Ordinances, S. C. Rit.	49-91	IV. 62
1957	4	Feb.	Reply, Holy Office		V. 496
1957	9	Feb.	Indulgence, S. Paen.	49-100	IV. 297
1957	9	Feb.	Reply, S. C. Sacr.		V. 551
1957	11	Feb.	Ap. Const., Pius XII	49-653	IV. 107
1957	15	Feb.	Reply, S. C. Cone.		IV. 357
1957	16	Feb.	Reply, S. C. Rel.		IV. 182
1957	18	Feb.	Induit, S. C. Sacr.		V. 415
1957	24	Feb.	Allocution, Pius XII	49-129	IV. 108
1957	12	Mar.	Norms, S. C. Rel.	49-869	IV. 190
1957	12	Mar.	Letter, S. C. Rel.		V. 338
1957	12	Mar.	Norms, S. C. Rel.		V. 339
1957	14	Mar.	Decree, S. Paen.		V. 451
1957	15	Mar.	Decree, S. C. Rel.	49-749	IV. 190
1957	19	Mar.	<i>Motu Proprio</i> , Pius XII	49-177	IV. 286
1957	20	Mar.	Reply, Code Com.		V. 499
1957	25	Mar.	Letter, S. C. Rel.		V. 356
1957	25	Mar.	Decision, Rota		V. 381
1957	26	Mar.	Reply, S.C. Rel.		V. 378
1957	26	Mar.	Decision, Rota		V. 505
1957	29	Mar.	Question, Rota		V. 708
1957	3	Apr.	Letter, U. S. Ap. Del.		IV. 353
1957	9	Apr.	Decree, S. C. Rit.	49-424	IV. 419
1957	13	Apr.	Notification, Holy Office	.....	IV. 288
1957	16	Apr.	Decree, S. C. Consist.	49-742	IV. 161
1957	21	Apr.	Encyclical, Pius XII	49-225	IV. 109
1957	24	Apr.	Allocution, Pius XII	49-291	V. 236
1957	30	Apr.	Reply, Holy Office		V. 497
1957	30	Apr.	Decision, Rota		V. 510
1957	8	May	Replies, S. C. Rit.		IV. 47
1957	10	May	Indulgence, S. Paen.	49-427	IV. 297
1957	10	May	Indulgence, S. Paen.	49-428	IV. 296
1957	16	May	Encyclical, Pius XII	49-321	IV. 109
1957	16	May	<i>Ex Audientia</i> , S. C. Consist	.....	V. 288
1957	21	May	Reply, S. C. Rit.		IV. 290
1957	23	May	Reply, Holy Office	49-370	IV. 256
1957	28	May	Reply, Holy Office		V. 715
1957	..	June	Replies, Pro-Sec. II. Office	.....	IV. 288
1957	1	June	Decree, S. C. Rit.	49-125	IV. 360
1957	2	June	<i>Motu Proprio</i> , Pius XII	49-433	IV. 20
1957	2	June	<i>Motu proprio</i> , Pius XII	49-433	V. 7
1957	4	June	Indulgence, S. Paen.	49-429	IV. 296
1957	10	June	Ap. Const.. Pius XII	50-345	V. 16
1957	21	June	Replies, S. C. Rit.		IV. 290
1957	1	July	Letter, Pius XII	49-737	IV. 108
1957	1	July	Decree, S. C. Rel.	49-751	IV. 190
1957	1	July	Decree, S. C. Sacr.	49-943	IV. 255
1957	2	July	Encyclical, Pius XII	49-605	IV. 109
1957	8	July	Decree, S. C. Consist.	49-866	IV. 161

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>/LIS (or RD)</i>	<i>C. L. D.</i>
1957	11	July	Letter, Pius XII	49-726	IV. 190, 363
1957	12	July	Decree, S. C. Scm. et Univ.	49-640	IV. 387
1957	16	July	Decree, S. C. Cone.	49-637	IV. 102
1957	21	July	Pastoral, S. African Hierarchy		V. 622
1957	24	July	Reply, S. C. Rel.		V. 357
1957	25	July	Decree, S. C. Cone.	49-638	IV. 357
1957	30	July	Decree, S. C. Rel.	49-871	IV. 90
1957	30	July	Reply, S. C. Prop. Fid.	50-103	V. 343
1957	2	Aug.	Decree, S. Paen.	50-599	V. 452
1957	6	Aug.	Letter, S. C. Rcl.		IV. 206
1957	20	Aug.	Declaratio, S. C. Rit.	49-762	IV. 262
1957	25	Aug.	Allocution, Pius XII	49-837	IV. 109
1957	5	Sept.	Allocution, Pius XII	49-845	V. 631
1957	7	Sept.	Decree, S. C. Consist.	49-940	IV. 161
1957	8	Sept.	Encyclical, Pius XII	49-765	IV. 109
1957	8	Sept.	Decree, S. C. Consist.	49-970	IV. 157
1957	10	Sept.	Allocution, Pius XII	49-806	IV. 190
1957	12	Sept.	Faculties, S. C. Consist.		V. 160
1957	16	Sept.	Allocution, Pius XII	49-898	IV. 110
1957	28	Sept.	Reply, Holy Office		V. 506
1957	29	Sept.	Allocution, Pius XII	49-906	IV. III
1957	28	Oct.	Allocution, Pius XII	49-822	IV. 246
1957	5	Oct.	Allocution, Pius XII	49-922	V. 395
1957	5	Oct.	Allocution, Pius XII	49-959	IV. 109
1957	8	Oct.	Allocution, Pius XII	49-961	IV. 110
1957	27	Oct.	Letter, S. C. Scm.	50-292	V. 638
1957	27	Oct.	Reply, S. C. Prop. Fid.		IV. 387
1957	•	Nov.	Faculties, Military Ord., U. S.	.....	V. 311
1957	1	Nov.	Ap. Const., Pius XII	49-1051	IV. 296
1957	6	Nov.	Indulgence, S. Paen.	49-1046	IV. 297
1957	8	Nov.	Allocution, Pius XII	49-1011	V. 307
1957	17	Nov.	Statement, U. S. Hierarchy		V. 698
1957	18	Nov.	Questions, Rota		V. 710
1957	21	Nov.	Decree, S. C. Consist.	50-375	V. 277
1957	21	Nov.	Decree, S. C. Rit.		V. 288
1957	21	Nov.	Decree, S. C. Rit.		V. 289
1957	24	Nov.	Allocution, Pius XII	49-1027	IV. 297
1957	3	Dec.	Decision, Rota		V. 513
1957	5	Dec.	Ap. Letter, Pius XII	50-621	V. 614
1957	6	Dec.	Statement, Archb. of Westminster		IV. 385
1957	8	Dec.	Instruction, S. C. Rcl.	50-99	V. 690
1957	9	Dec.	Allocution, Pius XII	50-34	V. 344
1957	13	Dec.	Decree, S. C. Rit.	50-50	V. 613
1957	15	Dec.	Instruction, S. C. Rit.	50-51	V. 419
1957	17	Dec.	Induit, S. C. Prop. Fid.		V. 559
1957	22	Dec.	Message, Pius XII	50-5	V. 238
1957	28	Dec.	Decree, S. Paen.	50-118	V. 452
1957	30	Dec.	Decree, S. Paen.	50-119	V. 452
1958	•	•	Practice, S. C. Rel.		V. 375
1958	•	•	Reply, Holy Office		V. 541
1958	6	Jan.	Pastoral, North Rhodesia		V. 622

Year	Day	Mon.	Document and Source	/1/1S	
				RD)	C. L. D.
1958	11	Jan.	Replies, S. C. Prop. Fid.		N. 634
1958	18	Jan.	Letter, S. C. Sem.		V. 629
1958	20	Jan.	Allocution, Pius XII	50-90	V. 235
1958	23	Jan.	Decree, S. C. Consist.	50-180	V. 335
1958	27	Jan.	Decree, S. Paen.	50-121	V. 452
1958	1	Feb.	Concordat, Sec. St.	50-68	V. 158
1958	5	Feb.	Decree, S. C. Rit.	50-104	V. 17
1958	6	Feb.	Clarification, S. C. Sem.		V. 635
1958	11	Feb.	Allocution, Pius XII	50-153	V. 365
1958	12	Feb.	Reply, Holy Office		V. 508
1958	14	Feb.	Commonitio, Holy Office	50-114	V. 422
1958	14	Feb.	Ap. Letter, Pius XII	50-512	V. 615
1958	15	Feb.	Excommunication, S. C. Cone.	50-116	V. 199
1958	18	Feb.	Monitum, Holy Office	50-114	V. 409
1958	24	Feb.	Induit, S. C. Prop. Fid.		V. 17, 416
1958	1	Mar.	Reply, S. C. Rel.		V. 380
1958	6	Mar.	Induit, S. C. Sacr.		V. 416
1958	7	Mar.	Decree, S. Paen.	50-334	V. 452
1958	10	Mar.	Letter, U. S. Ap. Del.		IV. 316
1958	11	Mar.	Decree, S. Paen.	50-335	V. 452
1958	1	Apr.	Reply, S. C. Rit.		V. 18
1958	10	Apr.	Allocution, Pius XII	50-268	V. 234
1958	10	Apr.	Formula, Holy Office		V. 410
1958	10	Apr.	Decree, S. Paen.	50-336	V. 451
1958	21	Apr.	Faculties, S. C. Consist.		V. 289
1958	29	Apr.	Reply, S. C. Rit.		V. 289
1958	7	May	Induit, S. C. Sacr.		V. 707
1958	10	May	Ap. Const., Pius XII	51-97	V. 8
1958	12	May	Reply, Holy Office		V. 539
1958	15	May	Decree, S. C. Caeremon.	51-45	V. 289
1958	15	May	Decree, S. C. Caeremon.	51-46	V. 289
1958	17	May	Reply, Holy Office		V. 546
1958	21	May	Decree, S. Paen.	50-490	V. 452
1958	28	May	Reply, Holy Office		V. 511
1958	3	June	Ap. Const., Pius XII	50-460	V. 681
1958	4	June	Communication, Holy Office		V. 631
1958	10	June	Letter, Pius XII	50-446	V. 235
1958	11	June	Reply, S. C. Cone.		V. 310
1958	23	June	Reply, Oriental Code Com.	50-550	V. 9
1958	29	June	Encyclical, Pius XII	50-601	V. 235
1958	11	July	Ap. Letter, Pius XII	50-848	V. 614
1958	14	July	Encyclical, Pius XII	50-449	V. 235
1958	16	July	Ap. Letter, Pius XII	51-32	V. 614
1958	18	July	Decision, Rota		V. 515
1958	19	July	Radio Addresses, Pius XII	50-563	V. 356
1958	24	July	Monitum, Holy Office	50-536	V. 424
1958	2	Aug.	Reply, S. C. Sacr.		V. 529
1958	13	Aug.	Faculty, Holy Office		V. 702
1958	25	Aug.	Allocution, Pius XII	50-674	V. 362
1958	3	Sept.	Reply, S. C. Sem.		V. 237
1958	3	Sept.	Reply, S. C. Neg. Extraord.		V. 565
1958	3	Sept.	Instruction, S. C. Rit.	50-630	V. 573

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L D</i>
1958	4	Sept.	Rescript, S. C. Sem.	.....	V. 635
1958	5	Sept.	Allocution, Pius XII	50-726	V. 234
1958	7	Sept.	Statement, Australian Hierarchy	.....	V. 158
1958	9	Sept.	Allocution, Pius XII	50-687	V. 236
1958	12	Sept.	Allocution, Pius XII	50-732	V. 236
1958	14	Sept.	Allocution, Pius XII	50-696	V. 234
1958	20	Sept.	Reply, S. C. Sem.	.....	V. 238
1958	21	Sept.	Allocution, Pius XII	50-943	V. 237
1958	23	Sept.	Allocution, Pius XII	50-947	V. 237
1958	4	Oct.	Allocution, Pius XII	50-952	V. 237
1958	8	Oct.	Reply, S. Paen.	50-973	V. 446
1958	16	Oct.	Ap. Letter, John XXIII	52-142	V. 615
1958	25	Oct.	Statement, Hierarchy, England and Wales	.....	V. 704
1958	28	Oct.	Election, John XXIII	50-837	V. 211
1958	28	Oct.	Radio address, John XXIII	50-838	V. 211
1958	7	Nov.	Induit, Holy Office	.....	V. 430
1958	12	Nov.	<i>Motu proprio</i> , John XXIII	50-922	V. 211
1958	13	Nov.	Statement, U. S. Hierarchy	.....	V. 622
1958	15	Nov.	Statement, Canadian Hierarchy		V. 496,527
1958	16	Nov.	Statement, U. S. Hierarchy	.....	V. 618
1958	18	Nov.	Induit, S. C. Cone.		V. 558
1958	18	Nov.	Induit, S. C. Cone.		V. 565
1958	22	Nov.	Decree, S. Paen.	51-48	V. 443
1958	23	Nov.	Homily, John XXIII	50-913	V. 211
1958	12	Dec.	Decree, S. C. Eccl. Or.	51-107	V. 16
1958	12	Dec.	Decree, S. C. Eccl. Or.	51-108	V. 16
1958	15	Dec.	Consistory, John XXIII	50-981	V. 275
1958	16	Dec.	Reply, Holy Office	.....	V. 418
1958	23	Dec.	Message, John XXIII	51-5	V. 234
1958	23	Dec.	Reply, Holy Office		V. 608
1959			U. S. Hierarchy		V. 623
1959	11	Jan.	Radio Message, John XXIII	.....	V. 235
1959	18	Jan.	Address, Archbishop Ritter	.....	V. 396
1959	21	Jan.	Letter, John XXIII		V. 195
1959	23	Jan.	Decree, S. Paen.	51-112	V. 450
1959	25	Jan.	Announcement, John XXIII	51-65	V. 268
1959	26	Jan.	Letter, S. C. Rcl.		V. 363
1959	28	Jan.	Induit, S. C. Rit.		V. 18
1959	6	Feb.	Letter, John XXIII		V. 236
1959	10	Feb.	Allocution, John XXIII	51-190	V. 623
1959	11	Feb.	Induit, Holy Office	.....	V. 424
1959	18	Feb.	Letter, S. C. Rel.	.....	V. 631
1959	18	Feb.	Chirograph, John XXIII	51-228	V. 308
1959	18	Feb.	Decision, Rota	.....	V. 517
1959	19	Feb.	Decree, S. C. Eccl. Or.	.....	V. 11
1959	21	Feb.	Decree, S. Paen.	51-163	V. 450
1959	22	Feb.	Ap. Letter, John XXIII	51-183	V. 696
1959	23	Feb.	Statement, Australian Hierarchy	.....	V. 289

CHRONOLOGICAL INDEX

771

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> <i>(or RD)</i>	<i>C. L. D.</i>
1959	27Feb.		Ap. Letter, John XXIII	51-415	V. 157
1959	28Feb.		Decree, S. C. Consist.	51-358	V. 306
1959	28Feb.		Decree, S. C. Consist.	51-272	V. 332
1959	6Mar.		Notification, Holy Office	51-271	V. 702
1959	9Mar.		Induit, S. C. Rit.		V. 19
1959	13Mar.		Induit, Holy Office		V. 431
1959	18Mar.		Order, John XXIII		V. 20
1959	19Mar.		Allocution, John XXIII	.....	V. 238
1959	19Mar.		Ap. Letter, John XXIII	51-456	V. 615
1959	4Apr.		Reply, Holy Office	51-271	V. 620
1959	4Apr.		Letter, John XXIII	51-296	V. 361
1959	10Apr.		Decision, Rota		V. 507
1959	16Apr.		Allocution, John XXIII	51-307	V. 361
1959	17Apr.		Ap. Const., John XXIII	51-789	V. 17
1959	22Apr.		Faculty, S. C. Sacr.		V. 488,489
1959	27Apr.		Radio message, John XXIII	51-314	V. 268
1959	1May		Allocution, John XXIII	51-355	V. 236
1959	4May		Allocution, John XXIII	51-539	V. 234
1959	4May		Ap. Letter, John XXIII	51-630	V. 361
1959	6May		Statement, Archb. Chicago	.....	V. 622
1959	6May		Reply, Holy Office		V. 534
1959	6May		Reply, S. Paen.		V. 446
1959	6May		Reply, S. Paen.	50-973	V. 446
1959	8May		<i>Monitum</i> , Holy Office	51-484	V. 720
1959	17May		<i>Motu proprio</i> , John XXIII	51-401	V. 289
1959	27May		Decision, Holy Office		V. 498
1959	5June		Decree, S. Paen.	51-489	V. 450
1959	5June		Letter, S. C. Sem.		V. 487
1959	24June		Reply, Holy Office		V. 510
1959	29June		Encyclical, John XXIII	51-497	V. 235
1959	1July		Ap. Letter, John XXIII	51-634	V. 361
1959	3July		Letter, Holy Office		V. 200
1959	8July		Decree, S. C. Rit.	51-593	V. 615
1959	10July		Replies, S. C. Rit.		V. 611
1959	18July		Decree, S. Paen.	51-595	V. 450
1959	1Aug.		Encyclical, John XXIII	51-545	V. 235
1959	3Aug.		Clarification, S. C. Eccl. Or.	.....	V. 12
1959	3Aug.		Reply, Holy Office		V. 542
1959	8Aug.		Faculties, S. C. Consist.	51-915	V. 172
1959	13Aug.		Decree, S. Paen.	51-656	V. 451
1959	13Aug.		Decree, S. Paen.	52-61	V. 451
1959	13Aug.		Decree, S. Paen.	51-655	V. 451
1959	19Aug.		Reply, Holy Office		V. 453
1959	20Aug.		Radio address, John XXIII	51-639	V. 396
1959	28Aug.		Letter, John XXIII	51-701	V. 289
1959	2Sept.		Rescript, S. C. Cone.		V. 212
1959	21Sept.		Decree, S. C. Consist.	52-106	V. 306
1959	22Sept.		Letter, S. C. Cone.		V. 307
1959	23Sept.		Decree, S. Paen.	51-832	V. 450
1959	26Sept.		Encyclical, John XXIII	51-673	V. 235
1959	11Oct.		Address. John XXIII	51-770	V. 289
1959	19Oct.		Allocution, John XXIII	51-822	V. 707
1959	25Oct.		Letter, Archb. Chicago		V. 612

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1959	30	Oct.	Ap. Letter, John XXIII	52-144	V. 614
1959	16	Nov.	Order, John XXIII		V. 698
1959	17	Nov.	Declaration, S. C. Sem.	51-920	V. 688
1959	18	Nov.	Allocution, John XXIII	51-867	V. 698
1959	23	Nov.	Decree, S. Paen.	51-921	V. 447
1959	24	Nov.	Reply, S. C. Rel.		V. 695
1959	27	Nov.	Decree, S. C. Rit.		V. 21
1959	28	Nov.	Encyclical, John XXIII	51-833	V. 235
1959	1	Dec.	Decision, S. C. Eccl. Or.		V. 13
1959	3	Dec.	Decree, S. C. Cone.		V. 560
1959	6	Dec.	Address, John XXIII	51-908	V. 290
1959	8	Dec.	<i>Motu proprio</i> , John XXIII	52-24	V. 614
1959	12	Dec.	Rescript, Holy Office		V. 434
1959	22	Dec.	Notification, S. Paen.	52-62	V. 477
1959	23	Dec.	Message, John XXIII	52-27	V. 234
1960			Faculties, S. C. Prop. Fid.		176
1960	13	Jan.	Notice, Canadian Cath. Conf.		V 560
1960	13	Jan.	Reply, S. C. Prop. Fid.		519
1960	14	Jan.	Reply, Holy Office		535
1960	23	Jan.	Reply, Holy Office		V 546
1960	25	Jan.	Letter, Ap. Del. U. S.		V 432
1960	28	Jan.	Allocution, John XXIII	52-271	237
1960	29	Jan.	Induit, S. C. Prop. Fid.		V. 612
1960	6	Feb.	Reply, S. C. Rit.		V. 611
1960	10	Feb.	Ap. Letter, John XXIII	52 556	V. 615
1960	13	Feb.	Decree, S. C. Consist.		V. 285
1960	17	Feb.	Allocution, John XXIII	52-152	V. 688
1960	20	Feb.	Letter, John XXIII	52-147	V. 237
1960	20	Feb.	Letter, John XXIII	52-147	237, 362
1960	24	Feb.	Induit, Holy Office		434
1960	24	Feb.	Decree, S. C. Rit.	52-413	V. 572
1960	24	Feb.	Decree, S. C. Rit.	52-359	572
1960	29	Feb.	<i>Motu proprio</i> , John XXIII	52-997	V 308
1960	9	Mar.	Decree, S. C. Rit.	52-360	V 425
1960	12	Mar.	Ap. Const., John XXIII	52-504	V 275
1960	21	Mar.	Decree, Holy Office	52-355	440
1960	26	Mar.	Induit, S. C. Sacr.		V 416
1960	29	Mar.	Letter, Ap. Del. U. S.		397
1960	4	Apr.	Decree, S. Paen.	52-421	V. 451
1960			Formula, S. C. Rit.		V. 156
1960	22	Apr.	Ap. Letter, John XXIII	52-759	V. 615
1960	29	Apr.	Replies, S. C. Rit.		V. 21
1960	3	May	Allocution, John XXIII	52-463	V. 214
1960	12	May	Decree, S. Paen.	52-421	V. 451
1960	25	May	Replies, S. C. Rit.		22
1960	26	May	<i>Litt. Decret.</i> , John XXIII		V 615
1960	28	May	Deel, nullity, S. C. Eccl. Or.		V 713
1960	31	May	Induit, S. C. Cone.		V 433
1960		June	Letter, Archb. St. Louis		686
1960		June	Concordat, Sec. St.	52-941	158
1960		June	Radio message, John XXIII		217
1960		June	<i>Motu proprio</i> , John XXIII		239
1960		June	Rescript, S. C. Sacr.		V. 490

<i>Year</i>	<i>Day</i>	<i>Mon</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	
1960	13	June	Lcctei, Holy Office		V. 527
1960	27	June	Rescript, Holy Office		V. 417
1960	29	June	Promulgation, John XXIII	52-511	308
1960	30	June	Message, John XXIII	52-567	234
1960	30	June	Ap. Letter, John XXIII	52-545	566
1960	12	July	Reply, Holy Office		V. 533
1960	22	July	Ap. Const., John XXIII	53-343	V. 16
1960	22	July	Ap. Const., John XXIII	53-341	V. 17
1960	24	July	Message, John XXIII	52-770	V. 236
1960	25	July	<i>Motu proprio</i> , John XXIII	52-593	V. 24
1960	25	July	Ap. Letter, John XXIII	53-258	V. 615
1960	27	July	Allocution, John XXIII	52-767	V. 236
1960	27	July	Letter, Holy Office		V. 374
1960	13	Aug.	Concordat, Sec. St.	52-933	V. 158
1960	27	Sept.	Letter, S. C. Sem.		V. 488
1960	28	Sept.	Epistle, John XXIII	52-814	V. 614
1960		Oct.	Ordinations, S. C. Rit.		156, 199
1960	8	Oct.	Decree, S. C. Consist.	53-48	V 333
1960	12	Oct.	Decree, S. C. Rit.	52-987	134
1960	13	Oct.	Induit, Holy Office		V 436
1960	20	Oct.	Decree, S. C. Rit.		135
1960	20	Oct.	Allocution, John XXIII	52-893	234
1960	20	Oct.	Allocution, John XXIII	52-896	V. 238
1960	21	Oct.	Decree, S. Paen.	53-56	V. 448
1960	25	Oct.	Allocution, John XXIII	52-898	V. 237
1960	15	Nov.	Reply, Holy Office		V. 536
1960	16	Nov.	Reply, S. C. Rit.		426
1960	19		Reply, Holy Office		V. 537
1960	24	Nov.	Allocution, John XXIII	52-967	V. 308
1960	26	Nov.	<i>Monitum</i> , S. C. Rit.		V. 158
1960	27	Nov.	Decree, S. C. Consist.	53-49	334
1960	3	Dec.	Decree, S. C. Cone.	52-986	V 310
1960	3	Dec.	Decree, S. C. Rit.	52-985	V 335
1960		Dec.	Allocution, John XXIII	52-1014	V 237
1960	5	Dec.	Instruction, Pont. Comm.	52-1022	V 309
1960	7	Dec.	Reply, S. C. Rit.		V 135
1960	12	Dec.	Reply, S. C. Prop. Fid.		V 186
1960	16	Dec.	Ap. Letter, John XXIII	53-357	V 235
1960	16	Dec.	Renewal, induit, S. C. Sacr.		V 495
1960		Dec.	Induit, S. C. Sacr.		V 437
1960	22	Dec.	Message, John XXIII	53-5	234
1960	28	Dec.	Declaration, S. C. Rit.		136
1960	30	Dec.	Ap. Const., John XXIII	53-257	
1960	30	Dec.	Ap. Const., John XXIII	53-255	V 275
1961			Faculties, S. C. Prop. Fid.		V 187
1961	10	Jan.	Reply, S. C. Sem.		V 491
1961	12	Jan.	Decree, S. C. Consist.	53-111	721
1961	14	Jan.	Induit, S. C. Cone.		556
1961	16	Jan.	Consistory, John XXIII	53-69	269
1961	17	Jan.	<i>Ex A udientia</i> , John XXIII		186
1961	2	Feb.	Instruction, S. C. Rel.		452
1961		Feb.	Reply, S. C. Sem.		V. 493
1961	13	Feb.	Allocution, John XXIII	53-154	V. 237

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>/L1S (or RD)</i>	<i>C. L</i>
1961	14	Feb.	Instruction, S. C. Rit.	53-168	V. 136
1961	14	Feb.	Notification, Holy Office	53-107	V. 719
1961	24	Feb.	Letter, Ap. Del. U. S.		V. 622
1961	28	Feb.	Faculties, S. C. Prop. Fid.		V. 291
1961	1	Mar.	Reply, Holy Office		V. 502
1961	10	Mar.	<i>Motu proprio</i> , John XXIII	53-198	V. 275
1961	11	Mar.	Induit, S. C. Cone.		V. 337
1961	13	Mar.	Induit, S. C. Sacr.		V. 438
1961	14	Mar.	Faculties, Ap. Nuncio		V. 292
1961	15	Mar.	Concordat, Sec. St.	53-299	V. 158
1961	17	Mar.	Allocution, John XXIII	53-221	V. 237
1961	18	Mar.	Allocution, John XXIII	53-225	V. 236
1961	19	Mar.	Ap. Letter, John XXIII	53-205	V. 237, 615
1961	25	Mar.	Instruction, S. C. Rel.	53-371	V. 383
1961	7	Apr.	Reply, S. C. Rit.		V. 197
1961	7	Apr.	Decree, S. Paen.	53-231	V. 451
1961	15	Apr.	Instruction, S. C. Rit.		V. 427
1961	21	Apr.	Allocution, John XXIII	53-308	V. 629
1961	25	Apr.	Induit, S. C. Consist		V. 288
1961	28	Apr.	Communication, S. C. Rel.		V. 487
1961	3	May	Decree, S. C. Rit.		V. 156
1961	5	May-	Allocution, John XXIII	53-321	V. 237
1961	15	May-	Encyclical, John XXIII	53-401	V. 235
1961	20	May-	Notice, Card. Archb. Toledo		V. 149
1961	24	May-	Induit, S. C. Sacr.		V. 288
1961	27	May	Reply, S. C. Sacr.		V. 553
1961	27	May	Declaration, S. C. Rit.	53-388	V. 150
1961	30	May-	Induit, S. C. Consist.		V. 288
1961	30	May-	Letter, John XXIII	53-487	V. 721
1961	5	June	Decree, S. Paen.	53-521	V. 452
1961	7	June	Decree, S. C. Sem.	54-113	V. 157
1961	9	June	Summary, S. Paen.	53-521	V. 290, 452
1961	12	June	Allocution, John XXIII	53-495	V. 238
1961	14	June	Reply, Holy Office		V. 417
1961	16	June	Address, Sec. St.		V. 221
1961	17	June	Decree, S. C. Sem.	54-113	V. 290
1961	20	June	<i>Monitum</i> , Holy Office	53-507	V. 621
1961	20	June	Allocution, John XXIII	53-499	V. 238
1961	28	June	Letter, Ap. Del. U. S.		V. 523
1961	29	June	Letter, John XXIII	53-491	V. 698
1961	8	July	Ap. Const., John XXIII	54-492	V. 306
1961	12	July	Induit, S. C. Prop. Fid.		V. 151
1961	12	July	Ap. Letter, John XXIII	54-710	V. 615
1961	14	July	Ap. Const., John XXIII	54-493	V. 14
1961	15	July	<i>Monitum</i> , Holy Office	53-571	V. 196
1961	17	July	Letter, Holy Office		V. 689
1961	20	July-	Letter, John XXIII	53-555	V. 615
1961	24	July	Reply, S. C. Rit.		V. 152
1961	26	July	Allocution, John XXIII	53-557	V. 236
1961	27	July-	Letter, Sec. St.		V. 227
1961	31	July-	Letter, S. C. Rel.		V. 353
1961	31	July	Reply, S. C. Cone.		V. 555
1961	6	Sept.	Allocution, John XXIII	53-610	V. 238

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS (or RD)</i>	
1961	10	Sept.	Appeal, John XXIII	53-577	V. 236
1961		Sept.	Faculty, Holy Office		V. 703
1961	29	Sept.	Ap. Letter, John XXIII	53-641	V. 614
1961	6	Oct.	Letter, S. C. Rel.		V. 355
1961	7	Oct.	Allocution, John XXIII	53-684	V. 289
1961	10	Oct.	Decree, S. C. Consist.	53-738	V. 335
1961	21	Oct.	Reply, Holy Office	53-735	441
1961	11	Nov.	Encyclical, John XXIII	53-785	V. 235
1961	22	Nov.	Allocution, John XXIII	53-814	V. 235
1961	25	Nov.	Decree, S. Paen.	53-827	V. 448
1961	28	Nov.	Celebrations for John XXIII	53-753	V. 211
1961	1	Dec.	Induit, S. C. Cone.		V. 286
1961	7	Dec.	Allocution, John XXIII	53-815	V. 237
1961	8	Dec.	Letter, John XXIII	54-28	V. 236
1961	13	Dec.	Allocution, John XXIII	53-817	V. 237
1961	13	Dec.	Decree, S. C. Rit.	54-50	V. 152
1961	16	Dec.	Reply, S. C. Prop. Fid.		V. 153
1961	16	Dec.	Allocution, John XXIII	54-32	238
1961	20	Dec.	Concordat, Sec. St.	54-22	158
1961	21	Dec.	Letter, Ap. Del. U. S.		547
1961	21	Dec.	Message, John XXIII	54-14	234
1961	25	Dec.	Blessing, John XXIII		V. 234
1961	25	Dec.	Ap. Const., John XXIII	54-5	268
1962			Ed. Roman Pontifical		554, 555
1962	2	Jan.	Declaration, S. C. Rit.	54-51	153
1962		Jan.	Rescript, S. C. Sem.		635
1962	6	Jan.	Exhortation, John XXIII	54-66	268
1962	10	Jan.	Reply, Holy Office		190
1962	10	Jan.	Letter, Ap. Del. U. S.		493
1962	11	Jan.	Letter, John XXIII	54-94	616
1962	12	Jan.	Rescript, S. C. Sacr.		V. 197
1962	13	Jan.	Induit, S. C. Cone.		V. 557
1962	23	Jan.	Allocution, John XXIII	54-97	268
1962		Feb.	Ap. Const., John XXIII	54-551	275
1962	2	Feb.	Letter, Ap. Del. U. S.		V. 557
1962	3	Feb.	Reply, S. C. Cone.		V. 564
1962	6	Feb.	Decree, S. Paen.	54-117	V. 449
1962	11	Feb.	<i>Motu proprio</i> , John XXIII	54-65	V. 268
1962	15	Feb.	Reply, Holy Office		525
1962	16	Feb.	Decree, S. Paen.	54-118	V. 449
1962	20	Feb.	Allocution, John XXIII	54-164	V. 268
1962	22	Feb.	Ap. Const., John XXIII	54-129	V. 642
1962	27	Feb.	Letter, John XXIII	54-160	V. 615
1962	27	Feb.	Allocution, John XXIII	54-176	V. 268
1962	28	Feb.	Reply, S. C. Rit.		V. 155
1962	2	Mar.	Ap. Letter, John XXIII	54-707	V. 615
1962	8	Mar.	Allocution, John XXIII	54-178	268
1962	19	Mar.	Consistory, John XXIII	54-193	275
1962	20	Mar.	Letter, John XXIII		629
1962	21	Mar.	Ap. Letter, John XXIII	52-710	615
1962	27	Mar.	Letter, John XXIII	54-385	V. 361
1962	28		Reply, Holy Office		V. 15
1962	28	Mar.	Letter, S. C. Rel.		V. 684

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1962	3	Apr.	Allocution, John XXIII	54-219	V. 268
1962	5	Apr.	Question, Tribunal, Quebec		V. 713
1962	5	Apr.	Consistory, John XXIII	54-248	V. 274
1962	9	Apr.	Reply, Holy Office		V. 507
1962	11	Apr.	<i>Motu proprio</i> , John XXIII	54-253	V. 270
1962	15	Apr.	<i>Motu proprio</i> , John XXIII	54-256	V. 273
1962	16	Apr.	Decree, S. C. Rit.	54-310	V. 401
1962	22	Apr.	Ordinances, S. C. Sem.	54-339	V. 649
1962	30	Apr.	Letter, John XXIII	54-388	V. 615
1962	5	May	Decree, S. Paen.	54-410	V. 451
1962	5	May	Ap. Const., John XXIII	54-703	V. 275
1962	5	May	Decree, S. Paen.	54-409	V. 450
1962	12	May	Allocution, John XXIII	54-397	V. 268
1962	18	May	Allocution, John XXIII	54-449	V. 234
1962	26	May	Allocution, John XXIII	54^150	V. 238
1962	28	May	Address, John XXIII	54-455	V. 237
1962	1	June	Address, John XXIII	54-458	V. 238
1962	3	June	Exhortation, John XXIII	54-447	V. 233
1962	4	June	Decree, S. Paen.	54-475	V. 451
1962	20	June	Allocution, John XXIII	54-461	V. 268
1962	22	June	Induit, S. C. Rit.		V. 157
1962	22	June	Induit, S. C. Rit.		V. 615, 616
1962	26	June	Notice, N.C.W.C.		V. 565
1962	30	June	Notification, S. C. Rel.		V. 371
1962	30	June	<i>Monitum</i> , Holy Office	54-526	V. 621
1962	1	July	Encyclical, John XXIII	54-481	V. 236
1962	2	July	Exhortation, John XXIII	54-508	V. 268
1962	2	July	Reply, Holy Office		V. 548
1962	9	July	Rescript, S. C. Rel.		V. 394
1962	16	July	Letter, John XXIII	54-566	V. 361
1962	1	Aug.	Allocution, John XXIII	54-573	V. 233
1962	5	Aug.	Allocution, John XXIII	54-576	V. 288
1962	6	Aug.	<i>Motu proprio</i> , John XXIII	54-609	V. 243
1962	12	Aug.	Radio message, John XXIII	54-590	V. 233
1962	19	Aug.	Decree, S. Paen.	54-744	V. 450
1962	27	Aug.	Concordat, Sec. St.	54-641	V. 158
1962	1	Sept.	Allocution, John XXIII	54-661	V. 362
1962	1	Sept.	Allocution, John XXIII	54-665	V. 237
1962	5	Sept.	Ap. Const., John XXIII	54-632	V. 205
1962	11	Sept.	<i>Motu proprio</i> , John XXIII	54-753	V. 309
1962	24	Sept.	Allocution, John XXIII	54-715	V. 234
1962	1	Oct.	<i>Motu proprio</i> , John XXIII	54-755	V. 688
1962	2	Oct.	Letter, Ap. Del. U. S.		V. 704
1962	4	Oct.	Decree, S. C. Sacr.	54-780	V. 411
1962	4	Oct.	Allocution, John XXIII	54-728	V. 269
1962	4	Oct.	Allocution, John XXIII	54-723	V. 269
1962	5	Oct.	Allocution, John XXIII	54-778	V. 235
1962	11	Oct.	Allocution, John XXIII	54-785	V. 269
1962	12	Oct.	Allocution, John XXIII	54-807	V. 268
1962	13	Oct.	Address, John XXIII	54-814	V. 268
1962	13	Oct.	Address, John XXIII	54-816	V. 268
1962	20	Oct.	Message, Conciliar Fathers	54-822	V. 268
1962	31	Oct.	Decree, S. Paen.	54-874	V. 442

<i>Year</i>	<i>Day</i>	<i>Mon.</i>	<i>Document and Source</i>	<i>AAS</i> (or <i>RD</i>)	<i>C. L. D.</i>
1962	9	Nov.	Rescript, S. C. Consist.	54-867	V. 707
1962	13	Nov.	Decree, S. C. Rit.	54-873	V. 157, 430
1962	7	Dec.	Statement, Episcopal Committee	.....	V 697
1962	22	Dec.	Message, John XXIII	55-13	V. 234
1962	11	Jan.	Induit. S. C. Rit.	.....	V. 157
1962	13	Jan.	Letter, Ap. Del. U. S.	.....	V. 377
1962	10	Jan.	Faculty, S. C. Sacr.	.....	V. 439
1962	28	Tan	Letter, Ap. Del. U. S.	.....	V. 495
1963	1	Feb.	Rescript, S. C. Rit	.....	V. 155

GENERAL INDEX

(References are to volume and page of Canon Law Digest,
Vols. I, II, III, IV and V)

- Ab A catholicis Nati:* Bound by disparity of cult, II. 290
Case involving interpretation, I. 544
Contracting marriage with Orientals, II. 338
Exemption abrogated, III. 463
Exemption interpreted, III. 462, 465
Includes child of apostates, I. 544
Includes child of mixed marriage, I. 543
Interpretation of Code Commission was declarative, I. 544
Under *Ne temere*, III. 462
- Abbott: Benedictine, blessing of, I. 321
Nullius: consecration of church outside his territory, I. 194
Violet skull cap, I. 323
- Abduction: II. 293
- Abjuration: New formula, II. 182
- Ablutions: At first Mass, priest blessing, I. 352; IV. 275, 279, 289
- Abortion: III. 383, 669
- Absolutio Complicis:* I. 858; II. 578
- Absolution: By general formula, without confession, I. 416; II. 146;
III. 377
Of adherents of *L'Action Française*, I. 614; II. 399
Of apostates and fugitives from religion, I. 327
Of *falsa delatio*, I. 415
Of priest excommunicated for attempting marriage, II. 579, 580
- Absolutism, State: I. 609; III. 10
- Abstinence: Dispensation on Friday, V. 560, 565
- Academic Degrees: Canon Law, I. 663, 673
Doctorate defined, I. 682
Magister Aggregatus, I. 681
Power to confer, I. 681
Regulation of, I. 171
Requirements for admission, I. 675
Sacred Scripture, I. 674
- Act of Contrition: Formula, I. 174
- Ad Limina* Visit: Military vicars, V. 332
- Administrator of Diocese: I. 242, 243
- Advocate: Contract for excessive fees, void, I. 751
Fees, in Rota, II. 453
Gratuitous service, II. 470
In marriage cases, II. 461
Qualifications, I. 199; II. 461
Removal, II. 462
Right to fee in purchased lawsuit, IV. 399
Right to practice in diocesan court, I. 751

- Aeroplane: Blessing, I, 43
- Africa: Hierarchy, IV. 107
John XXIII on, V. 212, 233
- Age: For confirmation, I. 348; III. 314
For marriage, not a vested right, I. 508
For sacred orders: dispensation of religious, I. 162
Impediment to marriage, II. 553
Major orders, V. 488
- Air Travel: Confessions, III. 376
- “Alcoholic” Priests: Mass, V. 417
- Alienation: Appraised value, not offered price, governs, I. 729
Faculty of Apostolic Delegate, IV. 206, 393; V. 377
Induit of U. S. Bishops, I. 728
In Oriental Church, III. 31
Limit values in currency, IV. 203, 391 ; V. 376
Partial sales: coalescence, II. 447
Permission of Holy See, III. 212
Precious objects and votive offerings, I. 728, 730
Proceeds: investment, use, I. 728; III. 580, 581
Religious, formalities for, II. 161
Various articles sold at same time, I. 731
Without permission, null and void, I. 727
- All Saints Day: Vigil of, and fast and abstinence, IV. 356
- All Souls’ Day: Extrinsic compensation for Mass, I. 395
Indulgence, II. 226, 230
Rites of Mass, I. 378
Three Masses on, not allowed Orientals, IV. 257
- Alphonsian Academy: Of moral theology, V. 356
- Altar: Blessed Sacrament, to be recognizable, I. 601; II. 376
Considered portable, though fixed to supports, III. 490
Distance from corpse, II. 348
Formula for consecration, I. 563
Indulgences when consecration delegated, I. 560
Invalid consecration, II. 348
Lights, II. 375, 389, 390; III. 518
Portable, induits for, III. 318, 328
Privileged, II. 223, 226
Privileged for the dying, I. 449
Reconsecration, IV. 352
Seven altars: of Vatican, II. 224; of Lateran, II. 233
- Altar Boys: IV. 246; V. 233
- Alternative: Right of, defined, I. 231
- Ambrosian Rite: Outside Milan Archdiocese, III. 359
- American Flag: In churches, II. 98
- Amplexus Reservatus*: III. 435
- Analogy Argument from, I. 743. See also Concordance
- Anesthesia: and hypnotism, IV. 108
And re-animation, IV. 297
- Annual Report: Religious Superiors, III. 207
- Annuity Contracts: IV. 204
- Anticipation: Matins and Lauds, V. 136, 186
- Antilles: Apostolic Delegation, II. 115
- Antimensium*: II. 204; III. 361, 362; IV. 266
- Antiphonale*: Chant variations, V. 156
- Antisemitism: Reprobated, I. 616

- Apostate: Considered non-Catholic, II. 530
 From religion: conditions for absolution, I. 860
 Plaintiff in marriage case, II. 534
 "Apostles of Infinite Love": IV. 105
 Apostleship of Prayer: III. 274, 284; IV. 246
 Apostolate of the Sea: IV. 115; V. 277, 286, 288
 Apostolic Administrator: Loretto, II. 122
 Apostolic Chancery: New seal, I. 175
 Apostolic Datary: Practice of, III. 576, 578
 Apostolic Delegate: Faculties, I. 175
 Faculties for alienation, IV. 206, 393; V. 377
 Faculties for membership in forbidden societies, V. 721
 Faculties for procedure, IV. 126
 As medium of recourse to Holy Sec, III. 56
 Reduction of Masses *pro populo*, I. 256
 Rite: change of, I. 85
 Apostolic Delegation: Antilles, II. 115
 Cuba, II. 118
 Great Britain, II. 118
 Guam, Sandwich Islands, I. 187
 Guatemala, II. 118
 Apostolic Indulgences: I. 422; II. 224; V. 443
 Apostolic Legates: Faculties, V. 293; in mission countries, V. 291
 Apostolic Missionaries: Privileges, I. 88
 Apostolic Visitor: To missions of China, I. 191
 Apostolic Work Society: In Ireland, III. 293
 Appellate Tribunals: In matrimonial cases, I. 744; IV. 397
 Arbitration: In marriage case, II. 470
 Archangel Gabriel: Patron of "telecommunications," III. 37
 Archbishop: Precedence, II. 119
 Archconfraternity: Precedence, II. 177
 Archives: Blessing, I. 43
 In Italy, IV. 152; V. 308, 309
 In missions, II. 131
 Record of destroyed papers, II. 132
 Argentina: Excommunication, IV. 364
 New dioceses, IV. 107
 Persecution, IV. 364
 Arkansas University: Personal parish, V. 212
 Armenian Catholics: Force and fear, III. 446
 Form of marriage, III. 30
 Art, Sacred: Function of, III. 512
 Instruction on, III. 507
 Native, encouraged, II. 347
 "New Sacred Art" condemned, I. 559
 Ash Wednesday: Blessing ashes at evening Mass, V. 17
 Ashes: I. 43; V. 17
 Assessors: I. 742
 Assistance at Marriage: Civil, II. 333
 Emigrants, IV. 343
 Oriental Code interpreted, IV. 13, 14, 15
 See also Marriage: Form
 Prison chaplains, V. 522
 Assistant Pastor. See *Vicarius Cooperator*

- Association: Biblical, IV. 370
 - Communistic, III. 660
 - Dissolved, III. 76; IV. 105
 - (Jl the clergy, I. 160
 - Works required for indulgences, III. 292
 - See also Confraternities, Pious Associations
- Assumption of the Blessed Virgin Mary: III. 521
- Atheistic Communism: Encyclical, II. 409
- Atheistic Sect: As affecting ordination, marriage, II. 286
- Athletics and Sports: Pius XII, IV. 108
- Atomic Weapons: Pius XII, IV. 108
- Auditors: I. 743
- Augustinians: IV. 189
- Australasia. Readmission of seminary student, IV. 387
- Australia: As mission land, IV. 108
 - Greek-Ruthenians in, V. 8, 16
 - Oriental clerics in, I. 17, 24
 - Plenary Council, II. 119
- Austria: Concordat, V. 158
- "Aut-Aut" Cases: III. 481
- Auto Drivers: V. 450
- Auxiliary Bishop: Privileges, insignia, functions, I. 208
 - Status of, when given to the See, I. 211

- Balilla: I. 616
- Baltimore: Cathedral, V. 306
- Baltimore, Third Plenary Council of: Appointment of Administrator of Diocese, I. 242
 - Appointment of pastors, I. 249
 - Attendance at dances by clerics, I. 137
 - Selection of candidates for bishoprics, I. 194
- Banking: V. 234
- Banners: Admission into church, and blessing of, I. 581
 - Of political parties, III. 488
- Baptism: Adult: deletions in formula, V. 21
 - Adult: general decree on, V. 401
 - Adult: use of vernacular, V. 406
 - As affecting rite, I. 85, 337; III. 302
 - At home: solemn baptism outside danger of death, I. 346
 - Child of negligent Catholic parents, V. 407
 - Doubt as to Catholic baptism, III. 465, 466
 - Doubtful: wrong use of Pauline Privilege, III. 482
 - Feigned, IV. 322
 - Force of "previous baptism" in matrimonial rescripts, V. 535
 - In dissident Oriental church: rite of child, III. 302
 - Offering child to be baptized by non-Catholic minister, I. 853
 - Pagan children, II. 181 ; V. 406
 - Prompt, for infants, V. 409
 - Proof of nonbaptism, IV. 320
 - Recording baptisms of illegitimate children, I. 347
 - Register, II. 184
 - Registration of, by pastor, II. 184; III. 229
 - Schismatic children, III. 299, 300
 - Sponsors, I. 338
 - Text of ritual in Italian, IV. 253

- Use of saliva, III. 302
- Validity in certain sects, III. 423
- Baptismal Font: Blessing of, I. 252, 346
 - Cumulative right, I. 345
 - Material of, II. 446
- Baptized in the Catholic Church: Interpreted as regards disparity of cult, I. 511, 512
- Baptized Non-Catholics: Marriage by proxy, III. 446
- Basilian Order: IV, 189
- Beard: Neither forbidden to clerics nor sanctioned, I. 123
- Beatification and Canonization: Competency of Ordinary to institute process, I. 835
 - Fifty-year limit does not apply to causes of martyrs, I. 835
 - Historical causes, I. 166; II. 557
 - Postulator to reside in Rome, II. 557
 - Procedure, II. 557, 561
 - Rules for postulatory letters, II. 559
 - Writings, IV. 419
- “Beda” College in Rome: V. 234
- Begging: By mendicant orders, I. 323
 - By Orientals, I. 6; II. 4
- Belgian Christian Workers’ Movement: III. 289
- Belgium: King’s name in canon of Mass, V. 135
- Bells: Decree regulating use, I. 561
 - Funeral bell: when not to be tolled, I. 561
 - Ringling of, at Mass, I. 379
 - Supplanted by radiophonie instrument, II. 490; IV. 352
- Benedict XV: Death, I. 141
 - Orientals not granted All Souls’ Day Mass faculty, IV. 257
- Benedictine Order: III. 157; IV. 189
- Benediction: Papal, by radio, II. 231
 - Papal (blessing): faculty of pious associations to delegate, I. 417
 - Papal: faculty of prelates enlarged, II. 221
 - Papal faculty not to be delegated by Bishop, I. 419
 - Papal: formula, II. 222; III. 384
 - Papal: given to overflow meeting in mission, II. 227
 - Papal: not to be transferred from Easter, I. 419
 - With the Blessed Sacrament, I. 43 ; IV. 362
- Benedictus*: Singing of, I. 373; IV. 262
- Benefices: Appointment to reserved, II. 135
 - As regards incardination, I. 91
 - Burdens attached by Concordat, I. 703
 - Condition in foundation, I. 705
 - Conferred by Holy See, I. 220
 - Conferred by Ordinaries, I. 141, 702
 - Devolution to Holy See, I. 702
 - Dismemberment of, I. 699
 - Distributions, II. 132
 - Endowment, I. 695, 697
 - Fruits of, after entering religion, II. 167
 - In collegiate churches, Chapter to be heard, I. 225
 - In titular churches of Rome, III. 578
 - Investiture in Poland, IV. 390
 - Parishes in U. S. are benefices, when, I. 698
 - Patronage extinguished, II. 138

- Proceeds of mines and quarries, I. 713
- Reserved, III. 109, 576
- Rights of patronage and presentation revoked, I. 223
- Taking possession of, I. 705
- Beneficiary: Term does not include coadjutors, I. 236
- Voice in Chapter, I. 229
- Beran, Archbishop: III. 662, 664; V. 721
- Bible: Annotations, I. 684
- Encyclical on Biblical Studies, III. 568
- False interpretations, I. 618
- Italian Waldensian version, I. 687
- New Version of Psalms, III. 64, 67
- Pentateuch, Genesis, I. 607; III. 522
- Society for Old Testament Study, III. 288
- Study of the Psalms, III. 564
- Translations, how approved, I. 684
- See also Sacred Scripture
- Biblical Associations and Conventions: IV. 370
- Biblical Commission: Decisions binding, I. 619; II. 393
- False interpretations condemned, I. 618
- History, I. 672
- Personnel includes Prefect of S. C. Scm., I. 170
- Power to grant degrees in Scripture, I. 675
- Biblical Institute: I. 672, 674
- Biblical Studies: V. 234
- Biblico-Liturgical Vigils: V. 18
- Bill of Complaint: Not to be rejected in doubtful case, III. 642
- Requisites, II. 463
- Binating: Ablutions at first Mass, I. 352; IV. 289
- Application of stipend, II. 204
- During Lent, V. 416
- Eucharistic Congress: privilege of binating on week days, I. 382
- Eucharistic fast, I. 351; V. 436
- In Byzantine rite, II. 190
- On feasts, V. 416
- On feasts not of obligation, II. 192; IV. 257, 258
- On First Friday, II. 193; IV. 258; V. 415
- On week days, IV. 257, 258; V. 413, 414, 415
- Seminary: permission to binate for benefit of, I. 393
- Birth Control: V. 512, 623
- Bishop: Abbot, blessing of, I. 321
- Administering Holy Communion, I. 43
- Administrator of ecclesiastical property, I. 726
- Appointment: manner of selecting candidates, I. 194
- Appointment, when governments are to be consulted, I. 168
- Benediction with the Blessed Sacrament, I. 43
- Choir: Bishop may regulate order of sitting, I. 226
- Choir: dress of Bishop, I. 228
- Civil courts: excommunication for suing Bishop in, I. 855
- Consecrating altar through delegation, I. 560
- Defendant in diocesan tribunal, II. 451
- Dismemberment of benefice, I. 699
- Divine Office while pontificating, I. 121
- Dress, modified, III. 109

- Entitled to obedience from priests and people, I. 114
- Exempt religious: power to grant indulgences to, I. 210
- Exclaustration, secularization, II. 173
- Faculties: communication of, I. 209
- Faculties, Quinquennial, I. 61; II. 30; III. 40
- Fast and abstinence: dispensation, I. 584
- Fast and abstinence: norms for U. S., III. 496; IV. 355
- Greck-Ruthcnian Bishops in U. S., I. 6
- Greck-Ruthenian Bishops in Canada, I. 29; III. 33
- Legislative power: I. 199, 200, 211, 399
- Mass: on anniversary of Bishop's consecration, etc., III. 363
- Mass: Bishop may prescribe intention, when, I. 393
- Mass: induits to apply for seminary not revoked, I. 75
- Mass: may not forbid transfer of manual Masses, I. 399
- Matrimonial cases, handling of, I. 801
- May exclude advocates from Curia, I. 199
- Meetings, Philippines, IV. 127
- Ordination: proper Ordinary for, I. 461; II. 51, 237
- Ordination: religious candidates, I. 488
- Parish census, II. 147
- Pontifical high Mass without assistants, V. 17
- Precedence, I. 88
- Priest co-consecrators, II. 237
- Privileges, insignia and functions, I. 204
- Processions, I. 603
- Recourse against decrees of, I. 739, 746
- Reports: on catechetical instruction, I. 631
- Reports: on converts, II. 120
- Reports: on diocese, I. 192, 202
- Reports: on matrimonial cases, I. 801
- Reports: on modesty in dress, I. 214
- Reports: on the seminary, I. 658
- Right to assistance of canons, I. 229, 232
- Sandals, III. 36
- Seminary': induit to apply Masses for, I. 75
- Sued on contract: competence of Rota, I. 744
- Teaching authority, IV. 151, 386
- Title, "Most Reverend Excellency," I. 210
- U. S. Bishops: pledge of loyalty in war, II. 129
- U. S. Bishops: statements on education, family life, III. 401, 569
- U. S. Bishops: uniform norms for fast and abstinence, III. 496
- Visitation of diocese, I. 203
- Blessed Sacrament: Altar of, to be recognizable, I. 601; II. 376
 - Catholic Action and, IT. 67
 - Confraternities of, I. 334
 - Custody, IT. 377, 389; IV. 360
 - Exposition, I. 369, 378, 602
 - Index of references, I. 379
 - Indulences, I. 446; II. 232
 - In private oratories, ITT. 336
 - Mass during exposition, I. 369, 379
 - Prayer of, in Mass, I. 377
 - Protection, in war, TIT. 515
 - Renovation of Sacred Species, I. 352

- Reservation, I. 353, 600
- Sacrilegious profanation, II. 388
- Tabernacle lamp, II. 389, 390; III. 518
- Votive Mass, I. 379
- Blessed Virgin: Not to be represented clothed in priestly vestments, I. 388
- Blessed Virgin and Saints: Various documents, V. 614-616
- Blessing: Banners, I. 581; III. 488
 - Benedictine Abbots, I. 321
 - Catechumens, I. 557
 - Hospital, II. 10
 - Papal. See Benediction
 - Radio station, IV. 67
 - Seminary, IV. 67
 - Ship's oratory, III. 489
 - Throats, II. 9
 - Various objects, I. 43
 - When no special formula prescribed, I. 209
- Blood Transfusion: V. 234
- Bohemia: Schismatical church of, I. 620
- Bolivia: Concordat, V. 158
- Bonds: IV. 204
- Books: Bible with annotations, I. 684
 - Censors of, II. 436; IV. 388; V. 698
 - Duty of Ordinaries, III. 575
 - Faculty to read forbidden books, V. 702, 703
 - Favors and offerings, I. 596
 - Forbidden publications, I. 611, 683, 685, 686, 687
 - Introducing new devotions, II. 438
 - Lascivious, III. 574
 - Liturgical, III. 571
 - Magazine *ipso facto* forbidden, III. 100
 - Oriental, I. 685; III. 575
 - Sensual literature, instruction on, I. 687
 - Summary of law on prohibition of, III. 572
- Boy Scouts: III. 289; IV. 108
- Brazil: Catholic Action, II. 57
 - Education of clergy, III. 544
 - Military Ordinariate, III. 117
 - Ordinary for Orientals, III. 32
 - Special formula of blessing, V. 156
- Breviary: Anticipation of Matins and Lauds, V. 136, 186
 - Appreciation of Divine Office, IV. 97
 - Bishop in Pontifical Mass, I. 121
 - Celebrant at conventual Mass, IV. 97
 - Index of references, I. 43, 44; II. 9
 - Indulgences, I. 121, 122
 - New Code of Rubrics, V. 24
 - New version of Psalms, III. 64
 - Recitation in English, III. 67
 - Rubrics simplified, IV. 25
 - Special ordinations for editors, V. 156
 - Vernacular, IV. 190
- Bulgaria: Persecution, III. 662
- Bulla Cruciata*: I. 589, 847; IV. 358; V. 149, 565
- Burse: I. 44

- Byzantine Rite: Binating, II. 190
 - Form of marriage, V. 15, 522
 - Gonyklisia* in Mass, III. 358
 - Rosary, I. 457; III. 386
- Calendar: Feast of the Sacred Heart, V. 112
 - Mission churches, III. 346
 - Particular: instructions for revision, V. 136
 - Special index, I. 44, 379, 382
 - Tertiary Sisters, III. 346; IV. 260
- Canada: Administrator of diocese in, I. 243
 - Bishoprics: selection of candidates, I. 198
 - Chaplain General for Military Vicariate, V. 333
 - Fast and abstinence, V. 560
 - Greek-Ruthenians in, I. 29; III. 33; IV. 18
 - Matrimonial tribunals, III. 622, 636, 637
 - Military Ordinariate, III. 117
 - Primate's See, IV. 127
 - Propagation of the Faith: central councils, I. 164
- Candles: For Mass and exposition, III. 518; V. 613
 - Index of references, I. 44, 379; II. 9
- Canon Law: Doctorate, I. 673
 - Examination for degrees, I. 663
 - Method of teaching, I. 662
 - Practical school of, in S. C. Cone., I. 160
 - Relation to life of Church, V. 3
- Canon Penitentiary: Duty to assist Bishop, I. 232
 - Teaching in seminary, I. 241; V. 158, 310
- Canon Theologian: Degree in Scripture, II. 137
 - Duty to assist Bishop, I. 232
 - Qualifications to lecture in Scripture, I. 223
 - Teaching in regional seminary, I. 238, 239
- Canons: Honorary, in three Basilicas of Rome, I. 309
- Canons Regular of St. Augustine: V. 361
- Cardinals: Accessions to College, II. 95
 - All to receive episcopal dignity, V. 274
 - Deacons: pontifical functions, V. 2/6
 - Deacons: receive archiepiscopal titles, V. 2/4
 - Dress modified, III. 80
 - Election, V. 275
 - In suburbicarian sees, V. 270
 - Number, V. 275
 - Option, abrogated, V. 275
 - Papal blessing, III. 384
 - Precedence, II. 95
 - Principle of selection, V. 269
 - Privileges, II. 95
 - Sacred rites performed in Rome, I. 10
- Carmelites: Constitutions of disaffected Carmelite nuns, I. 1
 - Fifth centenary of second and third order, V. 361
 - Fourth centenary, V. 361
- Catechetical Congress, International: V. 361
- Catechetical Instruction:
 - Catholic Instruction League, IL 409

- Confraternity of Christian Doctrine, II. 178, 233
- Decree on, II. 412
- Indulgences for giving or receiving, I. 635
- In Italy, I. 631
- In lay religious Institutes, I. 280
- In seminaries, I. 666
- Meetings encouraged, I. 634
- Ninth National Congress, U. S., III. 542
- Obligation of parents, I. 635
- Parties refusing instruction before marriage, I. 496
- Questionnaire sent to all Bishops, I. 634
- Report from East Indies required, II. 419
- Special office created, I. 632
- Catechism of Saint Pius X: Amended, IV. 284
- Catechumen: May receive blessings and sacramentals, I. 557
- Cathedraticum*: Nature of, I. 719
 - Not an obligation during vacancy of See, I. 719
- Catholic Action: Allocutions of Pius XII, IV. 246; V. 395
 - Associations of, III. 290
 - Blessed Eucharist and, II. 67
 - Brazil, II. 57
 - Czechoslovakia, spurious, III. 657
 - Defined and explained, I. 128, 132
 - Duty of pastors, I. 258
 - Index and reference lists, I. 137; II. 73, 74; III. 289, 290
 - India, III. 259
 - Indulgences, II. 226
 - Italy, I. 616; III. 290
 - J. O. C., II. 56; III. 278, 290
 - National Catholic Youth Council, II. 68
 - Part of pastoral office, I. 199
 - Religious in, II. 65; III. 216
 - Sodality of Our Lady and, III. 290
 - Union of priests and people, II. 64
- Catholic Charities, V. 236
- Catholic School: Must obey authority, III. 525
- Catholic Teaching: Purpose and ideals, III. 568, 569, 570
- Catholic Universities: Federation, III. 290, 570
- Celebret*: Needed in Rome, III. 315
- Celibacy: Benedict XV on, I. 120
 - And candidates for Orders, IV. 303
 - Dispensation, III. 56; V. 211
 - Penalty for violation, II. 579, 580
- Cemetery: Ashes of cremated body may not be kept in, I. 564
 - Assistance of priest at, at schismatic funeral, III. 299, 300
 - Electric lights over graves, I. 568
 - Non-Catholic, II. 348; III. 300
 - Ordinary may designate for parishes, I. 574
- Censors: Books, II. 436, 438; IV. 388; V. 698
 - Religious slides and films, II. 435
- Censures: *Absolutio complicitis*, I. 858, 859; II. 578
 - Absolution from, I. 846
 - Catholic providing heretical burial for relatives, IV. 423
 - Cloister, violation of, I. 855
 - Compelling one to receive sacred orders, I. 857

- Dueling, I. 856; III. 670
- Ecclesiastical jurisdiction, impeding, I. 854
- Excuse, II. 569, 570
- Ferendae sententiae*, inflicted without warning, I. 845
- France, faculties of confessors, II. 571
- Masonic societies, I. 854
- Mexico, extraordinary faculties, II. 26
- Most specially reserved: apply to Orientals, II. 577
- Most specially reserved: Faculties rarely granted, I. 854
- Most specially reserved: how absolved, I. 847
- Obligation of recourse, I. 846
- Offering child to be baptized by non-Catholic minister, I. 853
- Priest attempting marriage, II. 579, 580
- Quaevīs reservatio* docs not include censures, I. 415
- Suing Bishop in civil court, I. 855
- See also Excommunications
- Census: Parish, II. 147
- Certitude: In marriage cases, III. 604, 605
- Chalcedon, Council of: Encyclical, III. 521
- Chalice: I. 44; V. 155
- Change in Religious Constitutions: V. 375
- Chant: Textual variations, V. 156
- Chapel: Dependent, in quasi-parishes, I. 253
- Domestic: asking induit for, III. 318, 320
- Chaplains: /Xpostolate of the Sea, IV. 115
- Exempt institutions, III. 312
- Hospital, V. 412, 439
- In French navy, I. 245
- In Italian army or navy, I. 245
- In service of Holy Father: how excused from choir, I. 238
- Military, I. 416; II. 76, 141, 146, 204, 586; III. 115, 117, 313, 451; IV. 152; V. 334
- Prison, V. 438, 522
- Religious military, IV. 152
- Ships, III. 87, 92; IV. III
- Chapter of Canons: Appointment to canonrics, II. 139, 140
- Beneficiaries and *mansionarii*: voice in Chapter, I. 229
- Coadjutors not counted as canons, I. 236
- Concordat provisions, I. 225
- Conferring of canonrics in collegiate church, I. 225
- Conferring otherwise than by free appointment, I. 219
- Devolution of appointment to Holy Sec, I. 702
- Dignities: number and order not prescribed, I. 216
- Duty of canons to assist Bishop, I. 229, 232
- Funeral of canon, II. 350
- Intention of Mass celebrated for Bishop, III. 363
- Jubilarians, I. 241; III. 113
- Native citizens given preference, I. 225
- No right to present candidate for temporary administrator, I. 260
- Option, I. 218-220; II. 134
- Precedence, I. 226, 263
- Right to preside, I. 222
- Statutes to be amended within six months, I. 229
- Substituting for dignities in choir, I. 236
- See also Choir.

- Chapter, Religious: Determining place of General Chapter, I. 280
 Vote on admission of religious from other Institute, I. 325
- Charitable Subsidy: When to be given in addition to return of down'
 I. 300
- China: Apostolic Visitor, I. 191
 Chinese rites, I. 6S5; II. 368
 Encyclical, IV. 108
 Excessive nationalism, III. 543
 Hierarchy, III. 50
 Impediments and form of marriage, III. 40S, 427; IV. 329
 Parts of Mass in Chinese, V. 429
 Persecution of Church, III. 662
 Vicar General of Nanking excommunicated, IV. 425
- Choir: Absence from, I. 233, 237, 712; III. III
 Alternative, the right of, I. 231
 Canonical dress, I. 227
 Diligent or negligent attendance, I. 237
 Distributions: *inter praesentes*, I. 237
 Distributions: privilege not revoked, V. 310; revenue set aside for, I.
 217, 695; II. 132
 Eucharistic Congress: privilege, I. 382
 Excuse from duty, I. 240; II. 141
 Exemptions, I. 238, 239, 240, 241
Fallentiae, I. 237
 Order of sitting in, I. 226
 Precedence, I. 222, 226
 Roman discipline, I. 52
 Service according to Rubrical Code, V. 310
 Substitution, I. 236
 Vacation: four months, by privilege, I. 234
 See also Chapter of Canons
- Christian Unity: Encyclical, Pius XI, I. 621
 Lausanne Conference, I. 620
 Society for Union of Christendom, I. 619
- Christmas: Masses and Communion, I. 379; III. 38
- Christmas Eve: Anticipated, V. 560
- Church: Burial in, when forbidden, I. 566
 Judicial power of, III. 587, 593, 650
 Latin, bound by parts of Oriental Code, V. 7
 Legalization of, V. 3
 "No salvation outside," III. 525
 Sold to Lutherans, V. 555
 Tablets with names of deceased not allowed, I. 706
- Church and State: Archbishop Alter, V. 305
 False theories condemned, I. 610
 Judicial powers compared. III. 593
- Church Unity: Cardinal Stritch, IV. 378
- Churches: Of exempt religious, visitation, II. 374
- Cinema: Allocutions, IV. 388
 Apostolate, IV. 162
 Encyclicals, II. 74; TV. 3S8
 Forbidden to clerics in Rome, I. 54
 Imprimatur, II. 435
 Shows by religious, IV. 3SS

- Cinema, Radio and Television: Encyclical, IV. 388
 - Letter, John XXIII, V. 698
 - Pontifical Commission for, V. 696
- Civil Holidays: Dispensation from fast and abstinence, II. 356; V. 557
- Civil Legislation: Touching moral problems, IV. 385
- Civil Offices: Priest on tribunal, II. 55
- Clandestinity: Declaration of nullity for, I. 810
 - Sanatio in radice* for marriages invalid for want of form before the Code, I. 556
 - See also Marriage: Form
- Clergy: Native, II. 238; III. 107
 - Prayers for sanctification of, II. 235
- Clerics: Admission to higher studies, I. 674
 - Attending public exhibitions in Rome, III. 67
 - Beards, I. 123
 - Celibacy, I. 120
 - Cinemas, in Rome, I. 54; III. 67
 - Dances, I. 137
 - Divination by radiesthesia, II. 97
 - Divine office, I. 121
 - Ecclesiastical dress, I. 123
 - Emigrating from Europe, I. 93; III. 60, 85, 86
 - Examinations for junior clergy, I. 119
 - Hunting without "clamor," I. 125
 - Incardination, I. 89, 91, 93
 - Interned in Italy during war, I. 84
 - Jurisdiction: clerics alone capable, I. 97
 - Legislative offices, I. 127
 - Military service, I. 98; II. 52, 53; III. 213, 214
 - Negotiatio*, III. 68
 - Political action, I. 126, 128
 - Position carrying financial responsibility, I. 126
 - Reduction to lay state, III. 76, 393
 - Right to be invited to funeral, II. 354
 - Rotary' Clubs, I. 617; III. 284
 - Secular Universities, I. 115; III. 63
 - Studies, I. 116
 - Teaching in public schools, I. 116
 - Tonsure, I. 123
 - Training after ordination, III. 61
 - Vacation, I. 138
- Cloister: Admission of traveling nuns, II. 172
 - Daughters of Mary, V. 393
 - Day school within, II. 172
 - Externe Sisters, III. 220
 - The new monasteries of France and Belgium, I. 2/4
 - Monastic nuns. See Monastic Nuns
 - Not applicable to monastic nuns of simple vows, I. 306
 - Permission to observe papal, III. 252
 - Postulants bound, I. 298
 - Violation of, how absolved, I. 855
 - Wives of State Governors, III. 220
- Code Commission: Created, I. 55
 - "Private" replies, V. 159
 - Questions, how proposed, I. 57

- Replies by President, I. 586; V. 159
- Code of Canon Law: Amendments, how to be made, I. 55
 - Ceremonies: Code resists tendency to laicize, I. 390
 - Code, the sole obligatory text of Canon Law, I. 662
 - Documentation on revision, V. 238
 - Effective in advance as regards certain canons, I. 585
 - Feasts of obligation, particular, suppressed by, I. 585
 - Former law, relation of, I. 51, 52
 - History of making and promulgation, I. 3
 - Interpretation: I. 55, 56, 57, 58; III. 32, 220, 663
 - Maronites in U. S., how affected by, I. 4
 - Marriage not validated by, I. 500
 - Mass *pro populo*; days not changed, I. 253
 - Particular and special laws not revoked, I. 51
 - Precedence completely regulated by, I. 58
 - Retroactive, how far, I. 52, 496
 - Sources, force of, I. 51
 - Translation of certain canons erroneous, I. 265
 - Vows pronounced before Code, I. 52
- Coeducation: V. 690, 695
- Coexistence and Peace: Pius XII, TV. 108
- College of Propaganda: Becomes Pontifical University, V. 688
- Collegiate Church: Conferring of benefices, I. 225
- Collegiate Tribunal: Constitution of, I. 742
 - Judgment by, I. 758
 - Not required in trial of sacred orders, I. 742
- Commissary of the Holy Office: V. 289
- Commission for Russia: Created, I. 172
 - Forwards notices to pastors, I. 259
- Commission of Cardinals: Decisions on competency of Sacred Congregations, I. 155
- Common Error: In marriage, II. 76; III. 76
- Communicatio in sacris: Providing heretical burial for relatives, IV. 423
- Communists: Associations teaching children contrary to faith and morals, III. 660
 - Cooperation with, by Christian parties, V. 620
 - Doctrine: penalty for professing, etc., III. 658
 - Encyclical of Pius XI on Atheistic Communism, II. 409
 - Marriage of, III. 407
 - Party: membership illicit, III. 658
 - Pastoral Letter of French Hierarchy, III. 660
 - Publications, forbidden, III. 658
 - Sacraments refused to, III. 658
- Complex*: Absolving, I. 858; II. 578
- Concélébration of Mass: IV. 256
- Conclave: New Regulations, John XXIII, V. 205
 - Privileges of conclavists, II. 24
 - Rules of, slightly modified, I. 141
- Conclusions: Latin, for letters and petitions, IV. 68
- Concordance: Argument from, I. 563
- Concordat: Austria, II. 24; V. 158
 - Bolivia, V. 158
 - Benefices under, I. 703, 714
 - Conferring of canonries under, I. 225
 - Ecclesiastical studies affected by, I. 48

- Effect of war, I. 47
- Germany, II. 24
- Index of more recent concordats, V. 158
- Italy, I. 48
- North Rhineland, IV. 68
- Paraguay, V. 158
- Portugal, II. 11 ; III. 38
- Protects rights of patronage, I. 223
- Santo Domingo, IV. 68
- Spain, III. 38 ; IV. 68
- Concursus*: Abolished in U. S., I. 249
 - For reserved benefices, I. 220
 - Not required in first appointment to new parish, I. 250
 - When required of candidates presented by patrons, I. 710
- Confession: Absolution in danger of death, I. 411
 - Absolution to a number of persons, III. 377
 - Absolution without confession, I. 416
 - As to Eucharistic fast, IV. 282
 - Bulla Cruciata*, privileges, I. 589
 - Children under seven, I. 53
 - Cloistered nuns, I. 314
 - Delegation of faculties, I. 410
 - During air travel, III. 376
 - In church of other rite, II. 218
 - Jurisdiction, III. 375, 376
 - Maritime journey, I. 412; II. 218
 - Pastor cannot delegate or enlarge faculties, I. 410
 - Place of, for men, I. 417
 - Place of, for religious women, I. 295; II. 161
 - Prison camps, II. 217
 - Private house, I. 417
 - Religious women, I. 295, 411; II. 161
 - Seal of confession, I. 413; II. 219
 - Screen, I. 417
 - Use of reason, meaning of, IV. 268
- Confessor: Can commute visit for Portiuncula indulgence, II. 237
 - Copula dimidiata*, III. 428
 - Daring to absolve adherents of *L'Action Française*, I. 415
 - Entering cloister, I. 317
 - Faculties, France, II. 571
 - Ordinary to be appointed even for small community, I. 295
 - Prefect of studies as, IV. 202
 - Seminary confessors, II. 434
 - Sixth commandment, III. 379
 - Spiritual director as, IV. 202
- Confirmation: Administered by Latin to Orientals, III. 29
 - Administered by priest, II. 185
 - Age, I. 348; III. 314
 - Danger of death, III. 303, 312, 313, 314; IV. 253, 254, 255; V. 410, 412
 - During Vatican Council, V. 411
 - Notice to pastors in Russia, I. 259
 - Record, right to keep, I. 258
 - Spiritual relationship, I. 344
 - Sponsors, I. 341
 - Vicar Delegate cannot depute, II. 131, 188

- Confiteor*: Before Communion on Good Friday, V. 152
- Confraternity: Blessed Sacrament, I. 334
 Christian Doctrine, II. 178, 233; IV. 246
 Habit and insignia, II. 178
 Invalid enrollment, III. 292
 Precedence, II. 177
- Confucius: Cult of, II. 365, 370
- Congo: V. 234
- Congregation of the Immaculate Heart of Mary: V. 361
- Congregation of the Most Blessed Sacrament: IV. 189
- Congresses: Biblical, IV. 370
 Of religious, IV. 168
 Promoted by religious, IV. 192
- Consanguinity: Dispensation when second degree touches first, I. 514
 Maronite Law, IV. 84
 Possibility of relationship in first degree, I. 513
 Second impediment not mentioned in petition, I. 504
- Consecrating a Bishop: New Rubrics, III. 392
 Penalty if not nominated or expressly confirmed by Holy See, III. 649
 Priests as co-consecrators, II. 237
- Consecration: Altar, formulas, I. 563; IV. 352; indulgences, I. 560
 Church, by *Abbot Nullius*, I. 194
 Church, fast regulated by common law, I. 560
 Sacred Heart, consecration to, I. 47
 Virgins living in the world, I. 266; IV. 166
- Consistorial Advocates: Right to appear in diocesan Tribunal, I. 60
- Constitution, *Deus Scientiarum Dominus*: Admission of clerics to higher studies, I. 674
 Clerics as students in Pontifical University, I. 119
 Competency of S. C. Scm. declared universal, I. 172
 Doctorate defined, I. 682
 General description and references, I. 680
 Government of seminary distinct from Pontifical University, I. 660
 Power to confer academic degrees, I. 681
 Revokes contrary privileges, laws, customs, I. 49
- Constitution, *Romani Pontificis*: In India, IV. 346
- Constitutions of Canon 1125: III. 478, 480
- Contemplative Life: V. 356
- Contraceptives: Affecting matrimonial consent, III. 430
- Contract: Competent forum in suit on, I. 741, 744
 Recovery on illegal contract, IV. 399
- Contrition: Formula of act, I. 174
- Contumacy: Excused, II. 571
 In marriage case, II. 468
- Conventual Mass: Celebrant and divine office, IV. 97
 Conflict with Mass *pro populo*, I. 235
 Defined, I. 230
 Religious not bound to more than one, I. 321
 Rites of, I. 380
- Conversion: Precarious, in matrimonial rescripts, V. 535
- Converts: Not excluded from noviceship, I. 298
 Profession of faith, II. 182
 Report on, II. 120
- Cooperation: In pagan cult, II. 365, 368, 370

GENERAL INDEX

795

- Copula Dimidiata*: I. 155; III. 428
 Cord Rosary: V. 442
 Corneal Transplants: Pius XII, IV. 108
 Coronary Sclerosis: Pius XII, IV. 108
 Cosmic Rays: V. 234
 Costs: In marriage case, II. 470
 In suit brought before the Code, I. 762
 Council of Administration: II. 120
 Council of Vigilance: Retained after Code, I. 50
 To treat of modesty in dress, I. 212
 Council, Plenary: Australia, II. 119
 Council, Provincial: Effect of division of Province, I. 188
 Laws of, arc episcopal, I. 399
 Special provision for parts of Italy, I. 187
 Craniotomy: III. 669
 Cremation: Instruction on, I. 564
 Penalty incurred when ordered by deceased, though not performed, I. 583
 Crime: Impediment dispensed implicitly, I. 504
 Impediment to marriage, II. 293, 295; V. 510
 Cripples: Gaining indulgences, I. 423
 Crucifix: Blessed for Way of the Cross, indulgences, I. -iJo
 Blessed for Way of the Cross, need not be carried in hand, I. 445
 Plastic *corpus*, V. 446
 Toties quoties, I. 434; III. 385
 Crypt: Burial in, when forbidden, I. 566
 Tablets with names of deceased not allowed, I. 706
 Cuba: Nunciature, II. 118
 Curate. See *Vicarius Cooperator*
 Custom: I. 50, 59; II. 25
 Czechoslovakia: “Catholic Action,” spurious, TH. 657
 Letter of John XXIII to Archbishop Beran, V. 721
 Outrages against Archbishop Beran, III. 662, 664
 Persecution of the Church, III. 662
- Dances: Clerics not to promote or attend, I. 137
 Danger of Death: Absolution limited to internal forum, I. 412
 Assistance of priest to schismatic in, III. 300
 Confirmation, III. 303, 312, 313, 314; IV. 253, 254, 255
 Confraternity, enrollment in, III. 292
 Promises in mixed marriage still required for validity, I. 505
 Soldiers in mobilization, I. 411
 Days of Obligation: In India, II. 358
 Daughters of Mary: V. 393
 Deacon: Administering Holy Communion, I. 404
 Holding parish, before Code, I. 246
 Deaf-mutes: Indulgences, I. 458
 Death of Former Spouse: Implicit dispensation, III. 407
 Presumption or proof, I. 508
 Debts: Faculties of Apostolic Delegate, U. S., IV. 206; V. 377
 Limit values in currency, IV. 203, 391
 Of religious Institute or house, II. 161
Decretum Gratiani: III. 15

- Dedication of Church: Fast on vigil, V. 544
 - Indulgences for visiting church, V. 555
- Defender of the Bond: Appointment, I. 744
 - Disqualification, I. 749
 - Duties, I. 806; II. 541; III. 614, 615, 635
 - Need not intervene in declaration of nullity for want of form, I. §10
 - Presence, I. 744
 - Rights, I. 806
- Delegate, Episcopal: For marriage, III. 451
- Delegate for Emigration: III. 89
- Delegate of Holy See: In Naples, V. 306
- Delegation: For confessions, I. 410
 - For marriage, I. 540; II. 332; III. 76, 451
 - Of faculties to annex indulgences to articles and pious works, I. 417
 - Of jurisdiction in general, I. 145
 - To bless Rosaries, I. 203, 209
 - To consecrate an altar, I. 560
 - To give papal blessing, I. 417, 419
- Dementia Praecox*: Marriage case, IV. 331
- Dependent Churches: In quasi-parishes, I. 148
- Devotions: Annihilated Love of Jesus, II. 400
 - Booklets introducing new, II. 438
 - La Crociata Mariana*, III. 82
 - Merciful Love, III. 506
 - Monthly: indulgences, II. 232
 - New forms of, not to be introduced, II. 372
 - Practice of the forty-four Masses condemned, II. 394
 - Rosary of the Most Sacred Wounds, II. 400
 - To Sacred Head, not to be introduced, II. 397
- Diaconate: Obligations dispensed, V. 197
- Dialog Mass: V. 135, 425, 611
- Dignitaries: Substitution of canons for, in choir, I. 236
- Dignities: Conferred by Oriental Prelates, II. 0
 - Conferring of, reserved to Holy See, I. 218, 260; II. 139
 - Number and order in Chapter not prescribed, I. 216
 - Reserved, when, II. 440
- Dimissorial Letters: Falsified, III. 393
 - For first tonsure, I. 91
 - For ordination of religious, I. 462
 - Granted by Pro-Vicar Apostolic, I. 194
 - Privilege of ordaining without them, I. 461
- Diocesan Conferences: Religious to attend, when, II. 53
- Diocesan Consultors: Not to be religious nor ex-religious, I. 241
 - Number of, I. 242
- Diocesan Synod: V. 307
- Diocese: Government during vacancy, IV. 128
 - Juridical personality, IV. 391
- Directors of Emigration: III. 90
- Discussions with Non-Catholics: III. 531, 540
- Dispensation: Charge for, I. 504
 - Bond of marriage, I. 552; III. 478, 480
 - By inferior without cause, IV. 83, 84
 - in urgent case, IV. 82
 - Cause required for validity, IV. 83, 84
 - Consanguinity touching first degree, I. 514
 - Emergency, II. 43, 44, 45, 277, 278; III. 50, 56

- Eucharistic fast, I. 351; II. 215, 620; III. 316
- Fast and abstinence, I. 584; II. 356, 357 ; IV. 356, 357, 358
- Form of marriage, II. 332
- Impediment of crime, included in dispensation from nonconsummated marriage, I. 504
- Impediment of crime, included in permission to marry again on presumed death of former spouse, III. 407
- Impediment not mentioned, III. 406
- Implicit, II. 291, 293; III. 407
- Interpellations, II. 341
- Religious vows, need not be accepted, I. 326
- Servile work, law regarding, II. 357
- Subject of dispensation, II. 43
- Distributions: During four months' vacation, I. 234
- Forfeits or *fallentiae*, I. 237
- Inter praesentes*, I. 237
- Not received by canon penitentiary teaching in seminary, I. 241
- Provided out of one third of revenue, I. 217
- Revenue set aside for, I. 217, 695; II. 132
- See also Choir
- Divine Worship: Legacy for, I. 297
- Doctors: Indulged prayer, IV. 296
- Documents: Probative value, II. 466, 467
- Domicile: For funeral, I. 570
- For ordination, I. 461
- Married woman deserted by husband, I. 83, 796, 804
- Dominative Power: And jurisdiction, III. 73
- Double Effect: Moral principles, III. 669
- Double Vasectomy: V. 506
- Doubt: As to validity of previous marriage, V. 496, 497, 498
- Dowry: Insufficient, must be supplemented by charitable subsidy, I. 300
- Dress: Bishops, I. 204, 228; III. 109
- Canonical, I. 227
- Cardinals, III. 80
- Ecclesiastical, I. 123
- Modesty in women's dress, I. 212; IV. 136; V. 307
- Religious habit on transfer from another Institute, I. 325
- Dubium iuris*: III. 424
- Dueling: Challenge or acceptance, I. 856; III. 670
- Dying: Indulgences in favor of, V. 448
- Easter: Communion of children under seven, I. 53; IV. 268
- Diversity of rites, I. 410
- New Liturgy, III. 34
- New Liturgy amended, III. 35
- Papal blessing not to be transferred, I. 419
- Ecclesiastical Burial: Burial in non-Catholic cemetery, II. 348
- Choice of church, III. 491
- Choice of place, I. 573, 574, 578
- Family vault, III. 491
- In church, forbidden even after exhumation, I. 566
- In crypt, when forbidden, I. 566
- Invitations to funeral. II. 354; III. 491
- Of canon, II. 350
- Of religious, I. 572

- Perpetual, defined, I. 569
- Religious burial obligatory, I. 583
- Right to bury, II. 352
- Right to bury after exhumation, I. 571
- Schismatics, III. 299
 - See also Cemetery; Funeral
- Ecclesiastical Property: Bishop, supreme administrator, I. 726
 - Code for Oriental Church, III. 131
 - Donation, when considered as made to church, I. 732, 761
 - Independence of the Church regarding, I. 717
 - Redemption of rental, I. 732
 - U. S., methods of tenure and administration, II. 443
 - Usurpation, III. 668
- Ecclesiastical Province: Effect of division. I. 188
- Ecclesiastical Tribunals: Canada, Province of Edmonton, IV, 4Ü8
 - Italy, IV. 398
 - Philippines, IV. 410
- Ectopic Fetus: Removal, III. 669
- Ecumenical Conferences: V. 622
- Ecumenical Congress: III. 531
- Ecumenical Council: *see* Vatican Council II
- Ecumenical Movement: III. 536
- Education: Attendance at non-Catholic colleges and universities, V. 686
 - Non-Catholic graduate students, V. 689
- Education of the Child: Duty of parents, II. 339; V. 527
 - Duty of sponsors, I. 343
 - Encyclical on, I. 548, 677, 679
 - Natural right of parents, I. 337, 548
 - Neutral and mixed schools condemned, I. 679
 - Right of Church regarding, I. 680, 682
 - Sex education and eugenics, I. 677
 - U. S. Hierarchy on, III. 569
 - When *cautiones* regarding Catholic education impossible, II. 282
- Education of the Conscience: Pius XII on, III. 472
- Egypt: Appellate tribunal, III. 599
- Eisenhower: Address of John XXIII, V. 290
- Ejaculatory Prayers: Indulgences, II. 233
- Election: Acceptance, III. 71
 - Confirmation refused, III. 72
 - Of Superioress; right of Ordinary to preside, I. 279; II. 160
 - Of Supreme Pontiff, I. 141 ; III. 71 ; V. 205
 - Repeated election of same Superioress General, I. 276
 - Votes required for valid election, I. 87, 142
- Electric Lights: For altar and tabernacle, III. 518
 - Over graves in cemetery, I. 568
- Electric Organ: III. 512
- Elevation of Host: Aspiration not to be said by priest, nor in loud tone by people, I. 374
- Emigrants: Apostolate for, V. 288
 - Clerics from Europe to America, I. 93 ; III. 86
 - Faculties of missionaries, IV. 120, 254
 - Italians to have card of identification, I. 499
 - Marriage of, I. 497
 - Oriental, I. 24, 39; III. 85, 86
 - Religious, V. 289

- Spiritual care of, III. 84; V. 288
- Emphyteusis: Redemption of rental in securities, I. 732
- Encyclicals: Alphabetical list, IV. 108; V. 235
 - Atheistic Communism, II. 409
 - Biblical Studies, III. 568
 - Catholic Action, I. 136, 616
 - China, V. 235
 - Council of Chalcedon, III. 521
 - Education, I. 337, 548, 677, 679, 682
 - Extending Jubilee of 1929, I. 435
 - Freedom of the Church, V. 235
 - Germany, II. 409
 - Greek-Ruthenians, III. 32
 - Humani Generis*, III. 530
 - Liturgy, III. 37, 359
 - Marriage, I. 495, 617
 - Mater et Magistra*, V. 235
 - Missions, I. 462 ; V. 235
 - Motion Pictures, II. 74
 - Mystical Body, III. 59
 - Orientals, III. 32; IV. 24
 - Oriental Studies, I. 42
 - Penance, V. 236
 - Preaching, I. 622
 - Priesthood, II. 53
 - Promoting true Christian Unity, I. 621
 - Rosary: Pius XI, II. 53; Pius XII, III. 519; John XXIII, V. 235
 - Ruthenian Church, III. 34
 - Saint Jerome, I. 116
 - St. John Vianney, V. 235
 - St. Leo I, V. 235
 - Saint Thomas, I. 669
 - Spiritual Exercises, I. 110; II. 53
 - Truth, Unity, Peace, V. 235
- England: Greek Ruthenians in, V. 16
 - Y.M.C.A., V. 620
- England and Wales: Exarchate, V. 16
- Engagement to Marry': Breach of promise, I. 495
- Epilepsy: V. 489
- Episcopal Arms: III. 108
- Epistles and Gospels: In vernacular, IV. 261
- Error: Regarding indissolubility of marriage, I. 520
 - Regarding person in marriage, I. 520
- Eschatology: I. 157
- Ethics of the Situation: Condemned, IV. 374
- Eucharistic Congress: I. 45, 380
- Eucharistic Fast: Apostolic Constitution, new discipline, IV. 269
 - Changes in catechism, IV. 284
 - Confessor, IV. 282
 - Dispensation for defense workers, II. 215
 - Dispensation for priests, I. 351
 - Dispensation for religious, I. 162
 - Evening Mass, II. 202, 620; III. 374; IV. 276, 280, 285, 287, 289, 290
 - Extension of Apostolic Constitution, IV. 286
 - France: Induits, III. 369, 374

- Inconvenience, IV. 259
 Induit to take solid food, V. 437
 Instruction on new discipline, IV. 277
 Liquid, meaning of, IV. 268, 289
 Mental hospital chaplain's faculty, V. 439
 Month's illness, II. 215
 Norms for dispensation of priests, III. 316
 Paschal Vigil, IV. 285
"Per modum potus" defined, IV. 268
 For priest binating, V. 436
 Prison chaplain's faculty, V. 438
 Privilege of Priest Adorers of the Blessed Sacrament, I. 409
 Solids as liquids, IV. 268, 289
 Taking ablutions at first Mass, I. 352
 Taking ablutions at first Mass when binating, I. 352; IV. 275, 279, 289
 U. S. Induits, II. 215; III. 366, 367, 368, 370, 372
 Eucharistic Heart of Jesus: I. 157
 Eucharistic Procession: Indulgence, I. 447
 Eugenics: I. 677
 Evidence: Important, distinguished from most important, I. 756
 Important new, as ground for third trial in marriage case, I. 759
 New evidence as ground for new trial, I. 759
 Examination: By *concursum*, I. 247, 250
 For parish, I. 250
 For preaching, I. 626
 Junior clergy, I. 119
 On transfer of pastor, I. 248, 840
 Excardination: By accepting benefice, I. 91
 Excellency: Members of Pontifical Academy of Sciences, II. 131
 "Most Reverend Excellency," I. 210
 Exception: Classified, II. 461
 To competency of judge, II. 460
 Exclaustation: *Ad nutum Sanctae Sedis*, IV. 244
 And migration from Europe to America, I. 326
 Formula for religious priest, IV. 244
 Proper Bishop, II. 173
 Qualified, IV. 240, 242
 Religious habit, I. 326
 Excommunication: Accepting office from lay authority, III. 670
 Communism: propagating, defending doctrine, III. 658
 Declared, IV. 423
 Negotiatio, III. 68
 Performing civil marriage, II. 569
 Persecutors of Bishop Tato, IV. 425
 Persecutors of Cardinal Wyszynski, IV. 426
 Teaching children contrary to faith, III. 660
 Vicar General of Nanking, IV. 425
 Wrongful consecration of Bishop, III. 649
Excommunicabis Vitandus: Accepting office from lay authority, III. 670
 Leader in schism in Rumania, III. 659
 Persistently spreading heresy, III. 650, 660
 Personally declared, II. 572
 Exhumation: Permission of Ordinary required, I. 567
 Rite to bury after exhumation, I. 571
 Expert Witness: II. 466, 506; III. 429, 430, 619, 632

- Exploratio Voluntatis*: To be without tax, I. 300
 Ex-religious: Allowed as confessors of religious women, V. 394
 Disabilities apply, though they left before the Code, I. 327
 May not be diocesan consultor, I. 241
 Ex-seminarian: Admission to religion, V. 377
 Re-admission to seminary, V. 634, 635, 637
 Externe Sisters of Monasteries: II. 170; V. 383
 Extreme Unction: Administered to religious *et al.* outside the religious house, I. 294
 In cases of "re-animation," IV. 297
 Rite, in Alexandrian Patriarchate of the Copts, I. 459
 Rite, where several anointed together, I. 460
 Supplying unctions afterward, I. 460
 Ezquioga: Apparitions, II. 98, 376
 Factory Work: V. 631, 632
 Faculties: Apostolic, interpreted, III. 489
 Apostolic Delegate, I. 85, 175, 256; II. 459, 462; III. 107, 366, 368; V. 377, 397, 622, 721
 Apostolic Legates V. 291, 293
 Bishops, for secular institutes, III. 56
 Chaplains of ships, III. 92
 Concerning indulgences, II. 220
 Confessors in France, II. 571
 Consecration of chalices, III. 489
 Greck-Ruthenians, for marriage, III. 45
 Hospital chaplains, V. 412
 In prison camps, II. 217
 Jubilee, I. 874
 Latin, applied to Orientals, III. 50
 Latin America, II. 42; III. 51, 54
 Latin America and Philippines, V. 172
 Major military chaplains, II. 141, 146
 Masses, reduction of, III. 365
 Mexico, II. 26
 Military Ordinariate, U. S., II. 586; V. 311
 Missions, III. 39, 55; V. 176, 186, 187, 291
 Prison chaplains, V. 438, 522
 Quinquennial: Amendments of 1946, III. 40
 Quinquennial: Formula, I. 61; II. 30; III. 40; IV. 69
 Quinquennial: Formula III-B, V. 160
 Quinquennial: Formula IV, V. 190
 Quinquennial: Impediment interpreted, II. 29
 Quinquennial: Marriage with a Jew, III. 420, 421, 423, 424
 Renewal, V. 191
 Way of the Cross: Erection, III. 388
 Failing Sight: Mass by priest with, I. 369, 370; III. 352
 Three Masses, I. 369
Fallentiae: I. 237
Falsa Delatio: Condition for absolution, I. 415
 False Letters: V. 720
 Family: American Hierarchy on family life, III. 401
 Canadian Hierarchy, V. 496
 Indulgenced prayer, IV. 296

- International Union of Societies for the Protection of the Rights of the Family, III. 290
 Pius XII and John XXIII on family life, V. 235, 496
 Prayers, V. 452
 F.A.O.: V. 214
 Farm Work: V. 235
 Fast: On vigil of dedication, V. 554
 Fast and Abstinence: Apostolate of the Sea, V. 286
 Australia and New Zealand, V. 559
 Before consecration of church, I. 560
 Bulla Cruciata, I. 589
 Canada, V. 560
 Christmas Eve: II. 362; anticipated, V. 560, 564
 Civil holidays, IV. 353; V. 557
 Coinciding with suppressed feast, I. 587
 Direct dispensations, IV. 358
 Dispensation on occasion of "great concourse of people," I. 584
 Dispensation: various induits, II. 356, 357, 363
 Eating meat more than once a day on day of fast only, I. 586
 Eucharistic. See Eucharistic Fast
 Fast days of religious rule, III. 506
 Feast of Saint Joseph: fast not suspended, I. 588
 Germany, V. 556
 Induits extended, III. 493
 Induits not abrogated, I. 590, 592
 Latin America, I. 587; III. 55
 Latin Church, III. 494
 Law of Code obligatory notwithstanding particular laws, I. 590
 Local laws as affecting *peregrini*, I. 54
 Loretto pilgrimage, II. 364
 Oriental Church, HI. 495
 Special induit for Latin America and Philippines, I. 587
 Transferred to Dec. 7, IV. 357
 United States, V. 557
 U. S.: uniform norms adopted, III. 496; IV. 355
 Vigil of All Saints, IV. 356
 Vigil of the Assumption, IV. 357
 Vigil of the Immaculate Conception, V. 565
 Vigils not anticipated, I. 588
 Wednesday of Holy Week, I. 592; II. 360
 Women under same obligation as men, I. 593
 Workingmen's privilege, I. 591
 Fear: Excusing from obligation of sacred orders, II. 554, 555
 Excusing from penalty, II. 570
 Feasts: Mass *pro populo*: list of feasts, I. 254
 Particular feasts suppressed by Code, I. 585
 Postulatory letters for, II. 9
 Precedence of, II. 54
 Transfers and variations, III. 360
 For universal Church, I. 45
 Fees: Quinquennial faculties, II. 41
 Rota, II. 453
Ferendae Sententiae: Penalty as sanction of precept, without new warning, I. 845
 Feria of IV Class: not commemorated, V. 150

- Fertility and Sterility: Pius XII, IV. 109
 Filial Church: Definition, I. 700
 Filial Houses: Superiors of, are not local Superiors, I. 278
Filii A catholicorum: Impediment to ordination interpreted, I. 487
 See also *Ab A catholicis Nati*
 Films: See Cinema
 First Friday: I. 46, 380
 First Holy Communion: Before or after confirmation, I. 349
 Use of reason, meaning of, IV. 268
 Fliers: Patroness, I. 46
 Forbidden Books: see Books
 Forbidden Societies: Faculty of Apostolic Del. U. S., V. 721
 Fordham University: Centenary, II. 434
 Form of Marriage. See Marriage
 Forty Hours' Devotion: I. 602; III. 519
 Foundation. See Law of Foundation
 Founder or Foundress: May not hold Superior-Generalship for life contrary to Constitutions, I. 275
 France: Faculties of confessors, II. 571
 Induits for Eucharistic fast, evening Mass, III. 369, 374
 L'Action Française, II. 397, 399
 Franciscan Missionary Union: Use and administration of funds, I. 191
 Franciscan Order: III. 157; IV. 189
 Franciscan Tertiaries: In processions, III. 293
 Freedom of Conscience: III. 650
 Freedom and Peace: U. S. Hierarchy, V. 623
 Freedom of the Press: V. 698
 Fresno Case: III. 485, 486; IV. 347; V. 538, 547
 Friars Minor: V. 361
 Fugitive from Religion: I. 860; III. 258
 Functions: Of Bishops, I. 204
 Pontifical, defined, I. 200
 Funeral: Bell, I. 561
 Body to be brought to the church, I. 569
 Choice of church, I. 576
 English ritual, IV. 251
 Mass, I. 380; II. 200; V. 157
 Native rites in Belgian Congo, II. 372
 Non-excmpt nuns, II. 353
 Offering, II. 354
 Of postulant, I. 572
 Pagan, II. 365, 368
 Prayers at burial of non-Catholics, II. 372
 Prayers in the vernacular, I. 368
 Privileged hospital: funeral of person dying in, I. 572
 Proper church for, II. 350
 Purposely delayed beyond month, I. 582
 Regulations, II. 349
 Religious persons, I. 572
 Right to bury, I. 571 ; II. 352, 353
 Schismatic, and assistance by priest, III. 300
 Tax: binding on exempt religious, I. 582
 Tax must be uniform, I. 720
 White bier not permitted even by custom, I. 46
 Sec also Ecclesiastical Burial

- Genetics: Pius XII, IV. 109
 Germany: Appointment to canonrics, II. 442
 Concordat, II. 24
 Encyclical, *Mit brennender Sorge*, II. 409
 Fast and abstinence, V. 556
 Greek-Ruthenians, V. 17
 Hitler's Racism condemned, II. 395
 Liturgical induits, V. 608
 Persecution of the Church, II. 123, 443
 Glass Beads: I. 422
Gonyklisia: In Byzantine Mass, III. 358
 Good Friday: Communion of nuns, V. 155
 Confiteor, V. 152
 Forty Hours, III. 159
 Prayer for Jews, III. 575; V. 20
 Procession, I. 46
 Gospel: In the Mass, I. 380, 381
 Gothic Vestments: I. 374; IV. 262
 Gould-De Castellane: Marriage case, I. 535
Graduate: Chant variations, V. 156
Gradus Indicii: Not changed by exception to judge, I. 749
 Gratian: Eighth Centenary, III. 15
 Greek: Study of, V. 671, 678
 Greek-Ruthenians: Encyclical, III. 32
 In Australia, V. 8
 In Canada, I. 29; III. 33; IV. 18
 In England and Wales, V. 16
 In France, V. 17
 In Germany, V. 17
 In the United States, I. 6, 39; II. 6; V. 16
 Marriage, faculties, III. 45
 New Eparchy in Chicago, V. 14
 Recitation of Rosary, I. 456, 457
 Rosened cases, I. 415
 Gregorian Mass: And Mass *pro populo*, I. 201
 Responsibility of celebrant, I. 403
 Grosz, Archbishop: Sacrilegiously attacked, III. 667
 Guam: Joined to Apostolic Delegation of Philippines, I. 187
 "Guard of Honor": IV. 247
 Guardian: Appointment, III. 603
 Judicial notices to, III. 603
 Guatemala: Apostolic Nunciature, II. 118

 Haiti: Expulsion of Prelates, V. 721
 Hedonism: In marriage, III. 469
 Helena Case: I. 553
 Hematology: V. 236
 Heresy: Conditions for absolution, I. 853, 854
 Converts admitted to noviceship, I. 298
 Suspicion of, in Catholics providing heretical burial, IV. 423
 Heroldsbach: Apparitions, III. 507
 History and the Church: Pius XII, IV. 109
 History, Ecclesiastical: III. 564
 Holy Communion: Administration of, I. 362
 Afternoon, V. 440, 441

- At midnight Mass, I. 410; II. 216
- Carried by laity, II. 207
- Children under seven, I. 53; IV. 268
- Daily, reserved instruction on, II. 208
- Deacon administering, I. 404
- During exposition of the Blessed Sacrament, I. 369
- Evening, II. 202; IV. 276, 281, 285, 286, 287, 288, 289, 290; V. 440
- First, and use of reason, IV. 268
- Five Acts, V. 450
- Greek-Ruthenians, administration and reception in U. S. and Canada.
 - I. 408
- Month's illness, II. 215
- Outside Mass, II. 217; IV. 288, 289, 290
- Paschal, in U. S., II. 216
- Paschal, where diversity of rites involved, I. 409
- Paten used in distribution, I. 362; II. 193
- Place, wherever Mass may be said, I. 391 ; IV. 288, 289, 290
- Public sinners, I. 408
- Rite, in general, I. 44
- Sick: Communion brought privately to, I. 404
- Sick: several in same house, I. 407
- Reservation of Blessed Sacrament, I. 359
- Under species of wine only, V. 434
- Women immodestly dressed to be refused, I. 213
- Holy Days of Obligation: In Ireland, V. 558
 - Observance urged, III. 493
 - Particular, suppressed by Code, I. 585
- Holy Eucharist: Index of references, I. 380
 - Instruction on Mass and Holy Eucharist, I. 353
- Holy Ghost: Not to be represented in human form, I. 617
- Holy Hour: Indulgences, I. 444; V. 451
- Holy Office: Decisions indexed, I. 156; II. 97; III. 82
 - Personnel includes Prefect of S. C. of Seminaries, I. 170
 - Practice of, II. 99
 - Violation of secret, I. 154
- Holy Oils: Consecration outside of Holy Thursday, V. 156, 187
- Holy Saturday: Mass, I. 378
 - New liturgy, III. 34
- Holy See: Vacancy of, II. 75
- Holy Thursday: Forty Hours, III. 519
- Holy Viaticum: To religious *et al.* outside religious house, I. 294
- Holy Week: Gospel and Prophecies in vernacular, V. 19
 - Reservation of Blessed Sacrament, I. 359
 - Restored order: declarations, IV. 61
 - Restored order: General Decree and Instruction, IV. 49
 - Restored order: ordinances and declarations, IV. 62
- Homosexuality: IV. 385
- Hospital: Blessing of, II. 10
 - For lepers, II. 10
 - Term of office for religious Superiors, I. 275
- Humani Generis*: Encyclical, III. 530
- Hungary: Archbishop Grosz, III. 667
 - Cardinal Mindszenty, III. 662, 666
 - Catholic education in, III. 570
 - Ecclesiastical offices, IV. 103

- Encyclicals, IV. 109
- Persecution of the Church, III. 662
- Politics forbidden to priests, IV. 102
- Three priests declared excommunicated, V. 199
- Hunting: By clergy, I. 125
- Hymns: Vernacular, at low Mass, IV. 359

- I.B.M.: V. 236
- Iesus Magister*: Pontifical Institute, IV. 190
- Ignorance: Of essence of marriage, II. 296, 298
- Illegitimacy: Artificial fecundation outside conjugal union, III. 433
 - Dispensation from irregularity, V. 490
 - Legitimation by subsequent marriage, I. 550
 - Recording baptism of illegitimate children, I. 347
 - Rite of child is that of mother, I. 16
 - Seminary: admission of legitimated sons, I. 661
- Immigration: V. 623
- Immodesty in Dress: IV. 136
- Impediment: Dispensation in emergency, II. 43, 44, 45
 - For ordination, I. 487
 - Public by nature, defined, II. 543
 - To marriage: "discovered" when all in readiness for marriage, I. 502
 - To marriage: dispensation, when secretly recorded, I. 503
 - To marriage: effect of abrogation by Code, I. 500
 - To marriage: public impediment may be occult ease, I. 503
 - To marriage: when public, I. 501
 - To marriage: word "impediment" used in broad sense in canon 1971, I. 807; but in strict sense in Quinquennial Faculties, II. 29
- Impotence: II. 287; III. 410; IV. 317; V. 503, 505, 506, 549
 - Procedure, II. 549
 - Witnesses, II. 548
- Imprimatur*: For religious slides and films, II. 435
- Incordination: By first tonsure, I. 89; II. 52
 - By receiving benefice, I. 91
 - By six years' residence, II. 173
 - Clerics coming from Europe to America, I. 93
 - Dimissorial letters required, I. 91
 - For service of another diocese, I. 89
 - Of secularized religious, II. 174
- Incense: At low Mass, V. 17
- Incidental Question: In marriage ease, II. 467
 - In purchased lawsuit, IV. 399
- India: Catholic Action, III. 259
 - Constitution, *Romani Pontifices*, IV. 346
 - Days of obligation, II. 358
 - Induits, V. 151, 416, 430, 522, 554, 560
 - Patroness, IV. 362
- Indians: Apostolic work for American, II. 100
- Indonesia: Faculties, V. 292
- Indulgences: Acts in favor of the dying, V. 448
 - Apostolic, V. 443
 - Applied to objects, III. 384
 - Crucifix: plastic *corpus*, V. 446
 - Dedication of church, V. 555

- For Vatican Council, V. 448
- Index of references, I. 446; II. 232 ; III. 390; IV. 296; V. 450-452
- Little Office of the Blessed Virgin, IV. 296
- Lourdes, Jubilee, 1958, IV. 296
- Offering day's suffering, V. 451
- Offering day's work, V. 448
- Portiuncula, I. 453, 456; II. 235; III. 391
- Rosary, I. 450, 452; IV. 295; V. 442, 446, 449
- Tolies quotus* crucifix, I. 434; III. 385
- Usual conditions, IV. 293
- Way of the Cross, I. 436, 445; II. 236; 111.387,388; IV. 294
- Wedding ring, V. 447
- Induits: Not revoked by Code, I. 49, 590
- Industrial Relations: V. 227
- Insanity: Cases on nullity of marriage, I. 518; II. 299; III. 435
 - Guardian as party, II. 461
 - Intoxication, complete, equated with, IV. 342
 - "Moral," III. 429
 - Religious: how supported, V. 381; while under temporary vows, I. 309
 - Schizophrenia, II. 299, 300; III. 435
 - Witnesses, II. 551; IV. 342
- Insemination, Artificial: III. 432, 434
- Insignia: Banners, etc., admission of, into church, I. 581
 - Banners of political parties, III. 488
 - Confraternity, II. 178
 - Military, abolished, II. 155
 - Of Bishops, I. 204
- Institute of Saint Eugene: III. 61
- Instructions: Force of, I. 56
- Intentio in lure Fundata:* III. 576
- Intention: For Sacred Orders, II. 554
- Interdict: Personal, II. 573; V. 719
- Interpellations: See Pauline Privilege
- Interpretation: By Code Commission, I. 55
 - Extensive, III. 32, 220
 - Nonretroactive, III. 663
- Interstices: Major orders, V. 489
- Intoxication: Priest under, and defect of matrimonial form, IV. 342
- Ireland: Age for major orders, V. 488
 - Friday abstinence, V. 565
 - Holy days, V. 558
 - Interstices for orders, V. 489
 - Ordination *extra tempora*, V. 494
- Irish College: In Rome, III. 104
- Irregularity: "Canonical eye," want of, I. 486
 - Dispensation, for religious, I. 162
 - Dispensation in jubilee confession, I. 486
 - Loss of right hand and wrist, I. 485
 - Military service, I. 99, 105
- Issues: In marriage ease, II. 463
- Italy: Administration of ecclesiastical property under Concordat, II. 447
 - Benefices, intercalary returns of, I. 714
 - Bishops, annual meetings, I. 189
 - Bishops' revenues, II. 122
 - Canonrics, special questions, I. 217

- Care of emigrants, III. 94
- Catechetical instruction, I. 631, 633
- Clerics interned during war, I. 84
- Concordat and treaty with Holy See, I. 48
- Councils, plenary and provincial, I. 187
- Emigrants, I. 499; III. 94
- Masses, increase in diocesan tax, I. 396
- Matrimonial tribunals, II. 540
- Military chaplains, special Ordinary, I. 245
- Mission collections, III. 256
- Procedure in regional tribunals, II. 540
- Seminaries, visitation of, I. 659
- Studies of Religious, III. 215

- Japan: Art, native, II. 347
 - National temples, II. 368
 - Promises in mixed marriage, II. 281
 - Religious Superiors, II. 156, 372
- Jednota: Condemned, I. 853
- Jeunesse de l'Eglise: Publications forbidden, IV. 365
- Jews: Antisemitism reprobated, I. 616
 - Good Friday, prayer for, III. 575; V. 20
 - Marriage with, III. 420, 421, 423, 424
- J. O. C.: II. 56; III. 278, 290; IV. 109
- John XXIII: Election, V. 211
- Jubilarians: Entitled to distributions, III. 113
 - Exempt from altar service notwithstanding custom, I. 241
- Jubilee: Episcopal, of Pius XII, II. 223
 - Faculties, I. 874
 - Of 1925, I. 411, 424, 858; II. 225
 - Of 1929, I. 432, 435
 - Of 1933, I. 438, 444, 863
 - Of 1950, III. 388, 390
- Judge: Disqualification of, I. 749
 - Duties in matrimonial trials, III. 614, 629
 - Exception to, I. 749; II. 460
 - "Inferior judge," when incapable of jurisdiction, I. 745
 - Laymen not qualified to act, I. 97
 - May notify adverse party of main points of examination, I. 754
 - Questions *ex officio* to witness, II. 463
 - Substitute, II. 469
- Judgment: Curable nullity, I. 758; III. 611
 - Incurable nullity, I. 758; III. 611
 - Remedies for nullity, IV. 404
 - Various provisions, II. 468, 469, 470, 552
 - Void if signed only by presiding judge of collegiate tribunal, I. 758
- Judicial Procedure: Proper in case for separation, II. 344
- Judicial Records: Meaning of *acta causae* in canon 1890, II. 45η
- Juridical Personality: Diocese, IV. 391
- Jurisdiction: Absence of defendant does not deprive court of τ
 - And dominative power, III. 73 A. 80S
 - Capacity for ecclesiastical jurisdiction, I. 97
 - Delegation of ordinary jurisdiction, I. 145
 - Ecclesiastical: attempt to impede, I. 846
 - Ecclesiastical: impeding, I. 854; III. 661

- Example of exercise in one's own favor, I. 392
- For confessions. See Confession
- Judicial, in the Church, III. 587, 593, 650
- Supplied, for assistance at marriage, III. 76
- Vicar Delegate, III. 75
- Jurisprudence: Fundamentals of, III. 3
- Jurist, Catholic Profession of, III. 3; IV. 3

- Killing: Of innocent person by State is against natural law, II. 96
- Knights of Holy Sepulchre: III. 59
- Knights of Malta: IV. 189
- Kyriale*: Chant variations, V. 156
- Labor: V. 236, 704

- Labor Unions: In Italy, IV. 109
 - The Lille Case, I. 161
 - Principles, IV. 109
- L'Action Française*: Condemned, I. 611
 - Conditions for absolution, II. 399
 - Permission to read, I. 692
 - Prohibition withdrawn, II. 397
- Laity: In diocesan Synod, V. 307
- La Salette: Secret of, I. 157
- Latae Sententiae*: Penalty binding in advance of declaratory judgment, I. 845
- Lateran Basilica: Indulgences, II. 233
- Lateran: Pontifical University, V. 289, 688
- Latin: Study of, V. 638, 649
- Latin America: Faculties, III. 51, 54; V. 172
 - John XXIII to Hierarchy, V. 236
 - Priests coming from, V. 285
- Laval University: III. 569
- Law: Coordination of private law, III. 23
 - Ethical basis of, III. 10
- Law of Foundation: Conditions in foundation of benefice, I. 705
 - Explanation of terms, I. 219
 - Masses: change of place where Mass said, I. 734
 - Masses: when funds designated "exclusively," I. 734
 - Masses: may permit Ordinary to reduce Masses, I. 726
 - Native citizens may be given preference, I. 225
 - Patronage, how affected by, I. 224
 - Terms of trust may not be changed by Ordinary, I. 724
- Lawsuit: Purchasing of, IV. 399
- Lawyers: Indulgenced Prayer, IV. 296
- Lay Apostolate: Allocution, IV. 246
 - Foundation established, IV. 246
 - World Congress of, III. 290
- Lay Brothers: Religious training, I. 302
 - Vows, I. 308
- Lay Canonists: Incapable of ecclesiastical jurisdiction, I. 97
- Lay State: Priest reduced to, II. 77; III. 76, 393
- Legacy: Administration of, in full religious parish, I. 699
 - For divine worship, I. 297
- Legal Holidays: Faculty of Ordinaries regarding fast and abstinence, in U. S., I. 584

- Legion of Decency: Encyclical on Motion Pictures, II. 74
 Legislation, Civil: And religious schools, III. 570
 Legislative Offices: Not to be held by clerics, I. 127
 Legislators: Prayer, V. 452
 Legitimation: By subsequent marriage of parents, I. 550, 661
 Leper Hospital: Purifying ciborium, II. 8
Les Faits de Lottblande: I. 157
 Library: Blessing, I. 43
 Licentiate: Juridical effects, III. 567
 Lights: For altar and tabernacle, II. 375, 389, 390; III. 518
 Over graves, I. 568
 Vigil, in Rome, II. 375
 Lille Case: I. 161
 Litanies: I. 46, 447
 Litany of the Holy Ghost: IV. 359
 Lithuanian College: In Rome, III. 104
 Little Office of the Blessed Virgin: Indulgences, IV. 296
 Substitution of Breviary for, IV. 190
 Liturgical Books: Publication, III. 571
 Liturgical Functions: New or obsolete orations, V. 422
 Liturgical Institute: St. Anselm in Rome, V. 157
 Liturgical Movement: Abuses, III. 350, 357
 Liturgy: Address of Pius XII at Assisi, IV. 109
 Apostolic Constitution of Pius XI, I. 598
 Broadcasting liturgical function, not approved, I. 595
 Encyclical of Pius XI, III. 37, 359
 Vigilance of Bishops, IV. 139
 (See also Rites, Rubrics)
 Loretto: Apostolic Administrator, II. 122
 Pilgrimage: confessions at sea, II. 218
 Pilgrimage: fast and abstinence, II. 364
 Pilgrimage: indulgences, II. 233
 Lottblande: *Les Faits de*, I. 157
 Lourdes: Encyclical, IV. 109
 Jubilee indulgences, IV. 296
 Luke Wadding: Pius XII, IV. 109

Magister Aggregatus: Degree, I. 681
 Majority: In election, I. 87, 142
 Major Penitentiary: Powers, II. 114
 Malabaric Rite; Oath abolished, II. 9
 Malice: Presumed from external violation of law, I. 843
Mansionarii: Voice in Chapter, I. 229
 Marconi-O'Brien: Marriage case, I. 536
 Marian Crusade: II. 374
 Marian Year: IV. 363
 Maritime Journey: Faculties for confession, I. 412; II. 218, 219
 Maronites: Affinity, III. 428
 Consanguinity, III. 428; IV. 84
 Disparity of cult, III. 27
 Force and fear, III. 446
 Form of Marriage, III. 27, 454, 458, 468, 488
 In U. S., how far bound by Code, I. 4
 Marriage: Affinity, contracted in infidelity, IV. 89
 Amplexus reservatus, III. 435

- Artificial insemination, III. 432, 434
 Assistance. See Assistance at Marriage
 Atheistic sect, II. 286
 Attempted by priest, II. 579, 580
 "Aut-aut" cases, III. 481
 Before non-Catholic minister, IV. 424
 Canonical investigation, II. 253 ; V. 500
 Capacity to consent, I. 517; II. 296-300; III. 429, 435
Cautiones: apply only to children to be bom, II. 286
Cautiones: assistance without them illicit, III. 468
Cautiones: dispensation not to be given without them, I. 505
Cautiones: implicit or equivalent, II. 281, 292; III. 408, 427
Cautiones: insincere, III. 428, 448; IV. 323
Cautiones: interpretation of decree of Holy Office, I. 506; II. 280
Cautiones: sanation for pre-Code marriages which were void for want of promises, I. 556
 China, impediments and form, III. 408, 427; IV. 329
 Christian doctrine: parties refusing instruction, I. 496
 Civil, assistance by priest at, II. 333
 Civil effects, in Portugal, II. 252
 Civil, excommunication for performing, II. 569
 Civil law impediment of nonage, V. 502
 Code does not validate automatically, I. 500
 Code not retroactive as to, I. 496
 Common error, II. 76; III. 76
 Communists, III. 407
 Consanguinity. See Consanguinity
 Consent by letter, I. 530
 Consent, conditional, I. 531-539; II. 301-320, 325-331; III. 437, 448; IV. 332, 342; V. 515, 520
 Consent, not invalidated by confirmed atheism, V. 517
 Consent, with intention to use contraceptives, III. 430
 Consent, simulated, I. 521; II. 301-320; III. 439; V. 513, 517
 Constitution of Pius V, V. 536, 537
 Consummation and nonconsummation: see Nonconsummation
Copula dimidiata, I. 155; III. 428
 Crime, impediment, II. 293, 295; V. 510
 Crime, implicit dispensation, III. 407
 Death of former spouse proved or presumed, I. 508; II. 289; III. 407
 Delegation, general, invalid, III. 451
 Delegation, want of, supplied, III. 76
 Disparity of cult: China, III. 408
 Disparity of cult: dispensation without promises invalid, II. 291
 Disparity of cult: dispensation no longer carries implicit dispensation, II. 291
 Disparity of cult: feigned baptism, IV. 322
 Disparity of cult: insincere *cautiones*, IV. 323
 Disparity of cult: privilege of the faith, IV. 347
 Disparity of cult: proof of nonbaptism, IV. 320
 Disparity of cult: Maronites, III. 27
 Disparity of cult: marriage of infidel with "*ah acatholicis nato*," II. 290
 Disparity of cult: marriage of infidel with doubtfully baptized, II. 290
 Disparity of cult: marriage with a Jew, III. 420, 421, 423, 424
 Disparity of cult: Oriental Catholics, III. 27
 Disparity of cult: Oriental schismatics, III. 422, 423, 459, 460, 461

- Disparity of cult: privilege of the faith, IV. 347
 Disparity of cult: proof of nonbaptism, IV. 320
 Disparity of cult: unusual procedure for proof of baptism, V. 508
 Dispensation of impediment not mentioned, III. 406
 Dispensation when all is ready for the marriage, II. 277, 278
 Dissolution of natural bond, I. 552; II. 342; III. 47S, 479, 480; V. 533
 537, 542, 543, 546
Documentum libertatis, III. 421, 466, 472, 481
 Emigrants, IV. 343
 Encyclical, *Casti connubii*, I. 495
 Error regarding the person, I. 520
 Favor of law applied to first marriage, III. 404
 Force and fear, I. 523-530; II. 320-325; III. 443; IV. 334; V. 517
 Form: "*ab acatholicis nati*" abrogated, III. 463
 Form: "*ab acatholicis nati*" interpreted, I. 543; III. 462, 464, 465
 Form: "*ab acatholicis nati*" when contracting with Orientals, II. 338
 Form: after change of rite, V. 525
 Form: Armenians, III. 30
 Form: assistance by Oriental in place belonging to other rite, HI. 32
 Form: assistant and other vicars in parish, I. 539; II. 332, 333
 Form: China, III. 408
 Form: civil law, II. 250
 Form: distinct from right to assist, III. 452
 Form: doubt as to Catholic baptism, III. 466
 Form: episcopal delegate, III. 451
 Form: "*Ex schismate conversi*," V. 525
 Form, extraordinary: assistance forbidden by civil law, II. 336
 Form, extraordinary: before Protestant minister, III. 454
 Form, extraordinary: distance alone, II. 335
 Form, extraordinary: grave inconvenience to parties, III. 454
 Form, extraordinary: mere absence of pastor *et al.* not sufficient, I. 542
 Form, extraordinary: physical absence defined, I. 542
 Form, extraordinary: physical absence required, I. 542
 Form, extraordinary: subjective belief of parties not sufficient, II. 335
 Form: extraordinary, suggested in difficult case, V. 523
 Form: faculty to dispense subdelegated, II. 332
 Form: Germany, special provisions abrogated, I. 545
 Form: intoxication, IV. 342
 Form: lack of delegation supplied, III. 76
 Form: Maronites, III. 27, 454, 458, 468, 488
 Form: Melchites, III. 456, 458
 Form: military chaplains, III. 451
 Form: "no Catholic training," III. 464
 Form: persons bound by law, I. 543, 544, 545
 Form: power to assist, I. 539, 540, 541, 542; II. 332, 333
 Form: priest assisting at civil marriage, II. 250, 333, 334
 Form: Russian schismatics, III. 460
 Form: Serbian dissidents, III. 461
 Form: under "*Ne temere*," II. 332; III. 462
 Form: under "*Tametsi*," II. 332
 Form: when woman transfers to Oriental rite, II. 49
 Freedom to marry, proof of, I. 497, 499; II. 253, 276; IV. 316
 Fresno case, III. 485, 486; IV. 347; V. 538, 547
 Helena case, I. 553
 Ignorance, II. 296, 298

- Impediment: See Impediment
 Impotence, II. 287; III. 410, 411, 414, 417; IV. 317; V. 503, 505, 506, 549, 714
 India, Const. *Romani Pontificis*, IV. 346
 Indissolubility, III. 472; IV. 332
 Insanity, I. 518; II. 299; III. 429, 435; IV. 331
 Interpellations. See Pauline Privilege
 Japan, special faculties, IV. 344
 Letter as expressing consent, I. 530
 Mass, where one party is a catechumen, V. 527
 Mixed: assistance at, I. 546; III. 468
 Mixed: English law as affecting promises, II. 280
 Mixed: Japan, principles regarding promises, II. 281
 Mixed: Mass prohibited, I. 546
 Mixed: promises to be made, I. 505
 Mixed: severely forbidden, I. 504
 Morals of marriage authoritatively taught by the Church, I. 617
 Nullity because of abduction, II. 293
 "Occult case," I. 503
 Oriental Catholics: delegation of Latin pastor, III. 453
 Oriental Code, III. 32, 399
 Oriental dissidents: force and fear, III. 443
 Pauline Privilege. See Pauline Privilege
 Petrine privilege, V. 537
 Presumption of validity overcome, IV. 320
 Presumed death of husband or wife, I. 508; V. 507
 Primary end, I. 495; III. 401, 402
 Privilege of the Faith, I. 554; II. 341; III. 485, 486; V. 547, 548
 Privilege of the Faith: caution in accepting cases, V. 547
 Privilege of the Faith: after marriage before the Church: the "Fresno case," III. 485, 486; IV. 347, 350; V. 535, 538, 539, 540, 541, 547
 Proxy, III. 446 447 448; IV. 338 339; V. 519
 Putative, III. 405; V. 499
 "Rhythm," III. 440
 Right to assist: Oriental dissident and Latin Catholic, III. 452
 Right to assist: Orientals, III. 32
 Rite: admission to sanctuary, III. 469
 Rite: nuptial Mass, I. 545, 547
 Sanation after cessation of impediment of divine law, V. 551, 552
 Sanation after wrong use of Pauline Privilege, III. 482
 Sanation by Sacred Penitentiary, V. 501
 Sanation in spite of supervening impotence, V. 549
 Sanation: limited faculty granted, V. 553
 Separation by administrative decree: form of, I. 554
 Separation, temporary, II. 344
 Sexual Hedonism, III. 469
 Spiritual relationship, V. 511
 Supplementary oath, II. 276; IV. 316
 True semen, absence of, III. 414
 True semen, defined, III. 411
 Validation by Sacred Penitentiary, III. 405
 Validation: cases, I. 556
 Validity of baptism, presumption, III. 423
 Marriage Case: Allocution, Pius XII, III. 612
 "Aut-aut," ITT. 481

- Competency of S. C. Sacr., II. 105
- Handling of, I. 801; II. 531; III. 629
- Moral certainty in, III. 604, 605
- On consent, I. 521, 531; II. 325; III. 429, 430, 437, 439, 440, 448; IV. 342
- On disparity of cult, IV. 320, 322
- On *dubium iuris* as to power to dispense, III. 424
- On error of law, II. 314
- On error regarding the person, I. 520
- On exclusion of children, II. 307, 308, 309, 310
- On exclusion of fidelity, II. 313, 314
- On exclusion of indissolubility, II. 314, 316, 317, 318; IV. 332
- On force and fear, I. 525; II. 320; III. 443; IV. 334, 336, 338
- On form, III. 27, 30, 32; IV. 329
- On impotence, II. 287; III. 411, 414, 417; IV. 317
- On insanity, I. 518; II. 299; III. 429, 435; IV. 331
- On insincere *cautiones*, III. 428, 448; IV. 323
- On intoxication, IV. 342
- On juridical presence, IV. 342
- On marriage with a Jew, III. 420, 421, 423, 424
- On nonconsummation, II. 339; III. 411
- On Pauline Privilege, I. 551, 552; III. 481, 482; IV. 345
- On Privilege of the Faith, I. 554; II. 341; III. 481, 485, 486; IV. 346, 347, 350
- On presence by proxy, III. 446, 447, 448; IV. 338, 339
- On right to attack marriage, I. 807; II. 543, 548; III. 639, 642, 645; IV. 417
- On validation, I. 556; III. 405
- Martyrology: New texts, III. 37
- Masonic Societies: Notorious ascription, conditions for absolution. I 85-5
- Mass: Ablutions without wine, III. 357
 - After midnight, III. 360
 - "Alcoholic" priests. V. 417
 - All Souls' Day, Orientals, IV. 257
 - Antimensium, II. 204; III. 361, 362; IV. 266
 - At altar of exposition, III. 519
 - At sea, at home: formulae, IV. 264
 - Binating. See Binating
 - By priest lacking left arm, III. 343
 - By priest lacking right arm, III. 340
 - Calendar: of Tertiary Sisters, II. 197; III. 346
 - Calendar: index, I. 44, 379, 382
 - Calendar: in mission churches, III. 346
 - Candles, III. 518
 - Celebration: by Oriental priest away from home, I. 350
 - Celebration: by priest on vacation, I. 139
 - Celebration: celebrant bound by circumstances of Mass, I. 403
 - Celebration: place for: church or oratory, I. 385
 - Celebration: place for: private house, I. 384
 - "Community Masses," IV. 291
 - Concélébration, IV. 256
 - Conventual Mass: conflict with Mass *pro populo*, I. 235
 - Conventual Mass: defined, I. 231
 - Conventual Mass: religious not bound to more than one, I. 321
 - Conventual Mass: rites of, I. 380

- Dialogue, II. 198; V. 135, 425, 611
 Dress proper for Mass, I. 123
 Easter, III. 34
 Epistles and Gospels in vernacular, IV. 261
 Evening: before 4 p.m., V. 434
 Evening: binating, IV. 257, 258
 Evening: excessive indulgence, IV. 263
 Evening: first Christmas Mass, IV. 285
 Evening: former restrictions, IV. 263
 Evening: Holy Thursday, IV. 260
 Evening: in France, III. 374
 Evening: in Russia, II. 202
 Evening: military faculties, II. 620
 Evening: on ships, IV. 283
 Evening: permitted, when, IV. 275, 280, 283, 285, 290; V. 430, 431
 Exhortation to devout attendance, II. 358
 Extravagant rites, III. 350, 357
 Faculties to reduce obligations, III. 365
 Foundation: change of place, I. 734
 Foundation: funds designated "exclusively," I. 734
 Foundation: may permit Ordinary to reduce number, I. 726
 Funeral Mass, *praesente cadavere*, at home, I. 380, 386
 Funeral Mass, *praesente cadavere*, on feast days in U. S., II. 200
 Funeral Mass: regulations, II. 349
 Gregorian and novena Masses, responsibility of celebrant, I. 403
 In airship, II. 203
 In chapel of Sisters, II. 197; III. 346; IV. 260
 In Chinese, V. 429
 In churches of Rome, III. 315
 Index of references, I. 378; II. 200; III. 359; IV. 262
 In oratory of ship, III. 92
 In private oratory: induits, III. 318, 320
 Intention, prescribed by Bishop, I. 393
 Interpretation of bequest in will, II. 206
 Linen cloth for altar stone, IV. 266
 Midnight, I. 381, 383, 384, 410; II. 202, 216; IV. 263
 More high Masses received than can be said, I. 396
 Obligation of hearing Mass, how satisfied in church of other rite, I. 585
 On aeroplane, V. 433
 On ship, III. 360
 On television, IV. 354
 On train, III. 363
 Place for fulfilling precept, I. 585; III. 493
 Practice "of the forty-four Masses" condemned, II. 394
 Priest alone sacrifices, IV. 139
 Priest with failing sight, I. 369, 370; III. 352; V. 419, 427
Pro populo. See Mass *Pro Populo*
 Religious: daily Mass in houses of, I. 320
Requiem: during perpetual exposition, V. 426
Requiem: various provisions, I. 382
 Rites of, index, I. 378; II. 200; III. 359
 Rubrics simplified, IV. 25
 Sacrifice and Sacrament, Instruction on. I. 353
 Singing *Benedictus* before consecration, IV. 262
 Stipend. See Stipend

- Trination, IV. 258
- Without server, III. 39, 334, 340
- Mass *Pro Populo*: By Superior of Mission, II. 121; III. 74
 - Conflict with conventual Mass, I. 235
 - Custom contrary to Code, I. 253
 - Dispensation, V. 337
 - Dispensation for benefit of seminary, I. 393
 - In Albania, II. 121
 - In mission diocese, IV. 128, 151
 - In places formerly subject to Propaganda, I. 147
 - In places in any way subject to Propaganda, IV. 108
 - List of suppressed feasts, I. 254
 - Military chaplains exempt from, III. 115
 - New list of feasts for, V. 335
 - Obligation begins with erection of parish, I. 148
 - Parochial Vicars, III. 118
 - Patrons' feasts, I. 255
 - Principles and applications, I. 254
 - Reduction of, in poor parishes of U. S., I. 256
 - Special intention prescribed, I. 201
 - Suppressed feasts which were of obligation by particular law, I. 256
 - Vicarius Oeconomus* in charge of several parishes, I. 255
- Masturbation: Immorality of, I. 156
- Mater Divinae Gratiae: School for mistresses of novices, IV. 206
- Mater et Magistra*: Encyclical, V. 235
- Maternity Training: In missions, II. 153
- Matrimonial Procedure: *Acta causae* and *acta processus* to be sent to Rome, I. 750
 - Advocates, qualifications, I. 750, 751; II. 461
 - Apostate as plaintiff, II. 530, 534
 - Appeal: abandoned, III. 644; V. 708.
 - Appeal: abated, II. 463
 - Appeal: admission of new ground of nullity, IV. 403
 - Appeal: by defender of the bond, II. 551
 - Appeal: by party incapable of attacking marriage, III. 639
 - Appeal: choice of court for appeal from Metropolitan Tribunal, IV. 397
 - Appeal: court of third instance in Austria, II. 459
 - Appeal: court of third instance in U. S., II. 459
 - Appeal: death of party, substitution, IV. 402
 - Appeal: distinguished from recourse, I. 710
 - Appeal: from definitive interlocutory decree, II. 469
 - Appeal: from incidental rulings, II. 469
 - Appeal: from judgment, II. 469
 - Appeal: from rejection of bill of complaint, II. 469; III. 642
 - Appeal: from two concordant decisions, II. 551
 - Appeal: judicial records, II. 469
 - Appeal: not to court of same grade, I. 758
 - Appeal: record to be in Latin, Italian or French, II. 461
 - Appeal: right denied, IV. 406
 - Appeal: various questions, V. 710
 - Appellate tribunal, designation of, I. 744; V. 707
 - Arbitration, II. 470
 - Bill of complaint: admitted when right of plaintiff is doubtful, III. 642
 - Bill of complaint: no appeal from decree rejecting, II. 469
 - Bill of complaint: recourse allowed from decree rejecting, III. 642
 - Bill of complaint: rejected, IV. 400

- Cases to be finished on time, I. 749
Closing of the trial, I. 809
Competent forum where woman maliciously deserted, I. 796, 804
Contumacy, declaration of, I. 757
Decision after death of party, II. 548
Declaration of nullity: for clandestinity, I. 810
Declaration of nullity: in "documentary cases," I. 811
Declaration of nullity: in marriage by proxy, III. 447
Declaration of nullity: by Sacred Penitentiary, V. 712
Declaration of nullity: for want of consent without formal trial, V. 713
Defender of the bond. See Defender of the Bond
Disqualification of judge and defender, I. 749
Divorce as pre-requisite for declaration of nullity, III. 644
Documents, compelling production of, I. 757
Evidence. See Evidence
Experts: report of, I. 756
Experts: unanimous opinion rejected, III. 429, 430
Fraudulent substitution of person, I. 792
Free quasi-domicile of Catholic defendant, rather than legal domicile, as ground of competence, I. 804
Gratuitous service to the poor, I. 801
Guardian of insane person may be a party, II. 461
Handling marriage cases, I. 801; II. 531; III. 629
Incapacity to attack validity, V. 713
Index of proceedings to be made, I. 750
Instruction on procedure, II. 471
Instruction on procedure interpreted, II. 544
Instruction on procedure: table of concordance, II. 583
Intervention of S. C. of the Sacraments, II. 547
Italy, special provisions, IV. 398
Non-Catholic party, I. 762; II. 533, 543, 547, 552; III. 645; V. 715
Nonconsummation: faculty of Apostolic Delegate, U. S., II. 462
Nonconsummation: fraudulent substitution of person, I. 792
Nonconsummation: opinion of Bishop, III. 638
Nonconsummation: rules of procedure, I. 764; II. 549
Notice of invalidity to Ordinary, where parties are incapable, III. 638
Nullity of judgment. See Judgment
One witness *de scientia*: moral certainty, III. 604
Organization of the court, I. 748; II. 475
Organization of tribunals in Canada and Newfoundland, III. 622, 636, 637
Organization of tribunals in the Philippines, II. 534
Orientals, procedure in nonconsummation, II. 540
Permission of Holy See, when required, II. 542
Physical examination, I. 809; II. 541, 548
Promoter of justice, I. 808; II. 547
Publication of proceedings, II. 468
Qualifications of advocates and procurators, I. 750, 751 ; II. 461
Quasi-domicile: competency of judge, I. 797, 804
Record: incidental notes, I. 755
Recording the testimony, I. 755
Religious as procurators and advocates, V. 707
Res indicata: I. 749, 760; II. 552; IV. 404, 405
Right to attack marriage, I. 807, 808; II. 544, 548; III. 639, 642; IV. 417

- Rulings made in course of trial, I. 757; II. 469
- Separation, not *res iudicata*, II. 552
- Summary process, I. Sil ; II. 552; III. 644, 645
- Summons: by mail, I. 753
- Summons: by publication, I. 753 ; II. 463
- Summons: form and content of, I. 752
- Summons: various provisions, II. 463
- Taxes: annual report to Holy See, I. 801
- Witnesses. See Witnesses
- Matrix Church: Definition and discussion, I. 700
- Medical Ethics: Pius XII, IV. 110
- Medical Research and Treatment: Pius XII, IV. 110
- Megaphone: For overflow meeting in mission, II. 227
- Melbourne, Archdiocese: III. 50
- Melchites: Form of marriage, III, 456, 458; V. 13
- Memorial Tablets, with names of deceased, in churches or crypts, I.
- Mendicant Orders: Collecting alms, I. 323
- Mental Capacity for Marriage: V. 513
- Mercedarians: IV. 190
- Mercy, Sisters of: I. 269
- Metropolitan: Precedence, II. 119
- Mexico: Duty of parents concerning education, II. 339
 - Extraordinary faculties, II. 26
 - Religious situation, II. 409
 - Right to teach religion, II. 393
- Midnight Mass: During "black-out," II. 202
 - Eucharistic Congress, I. 382
 - On Christmas, Communion at, I. 410; II. 216
 - On extraordinary occasions, I. 384
- Military Chaplains: "Chaplain General" for Canada, V. 333
 - Faculties for confession, V. 334
 - Faculties, general, II. 141, 146
 - Faculties, U. S., II. 586
 - Marriage witnessed by, II. 76; III. 451
 - Mass on *antimensium*, II. 204
 - Qualifications and duties, III. 115, 117
 - Religious, IV. 152
 - Revocation of faculties at close of war, I. 416
- Military Faculties, U. S.: Evening Mass, II. 620, 624
 - Text, Latin and English, II. 586
 - Way of the Cross, II. 627
- Military Medical Practice: Pius XII, IV. 110
- Military Ordinariates: Instruction on, III. 113
 - For Argentina, IV. 161
 - For Belgium, IV. 161
 - For Brazil, III. 117
 - For Canada, III. 117; IV. 161
 - For Chile, IV. 161
 - For France, I. 245; III. 117
 - For Germany, II. 76
 - For Great Britain, IV. 161
 - For Italy, II. 76
 - For Philippines, ITT. 118
 - For U. S.: Established, IV. 157
 - For U. S.: Faculties, II. 586, 620. 627; V. 311

- For U. S.: Letters, etc., II. 626
 For U. S.: Patroness, III. 519
 For U. S.: Vicar Delegate for South Pacific, II. 626
 Formula for triennial report, IV. 161
 Military Service: Decrees affecting religious and secular clerics, I. 98;
 II. 52; III. 213, 214; IV. 90
 Exhortation of Pius XII to clerics in service, II. 53
 Irregularities incurred in, I. 99, 105
 Liability to be called, impediment to orders, I. 487
 Money due to religious in connection with, I. 311
 Pre-Code decree not revoked, I. 51
 Religious in, IV. 90
 Military Vicars: V. 158, 332
 Millenarianism: III. 522
 Mindszenty, Cardinal: III. 662, 666
 Mines and Quarries: Ownership of proceeds, I. 713
 Missionaries of Emigrants: III. 90, 93
 Missionaries of the Sacred Heart of Jesus: IV. 190
 Missions: Administrative Council, II. 120; III. 580
 Appointment of Vicar Delegate, I. 144; III. 73
 Archives, II. 131
 Baptism of children in schools, II. 181
 Collecting for, III. 254, 256
 Contributions in personnel, III. 543
 Coordination of mission works, II. 109
 Encyclical of Pius XI, I. 462; of Pius XII, IV. 110; of John XXIII,
 V. 629
 Establishing new units, III. 77
 Exposition of Foreign Missions in Rome, I. 165
 Faculties, III. 39, 55; V. 176, 186, 187
 First International Congress, V. 629
 Government of foreign missions, I. 164, 637
 Help for the missions: how to ask for, I. 163
 Home and foreign, II. 107
 Maternity training, II. 153
 Message to world, Pius XII, IV. 387
 Mission Sunday, I. 46; II. 234
 Nationalism, III. 543
 Native clergy, I. 462; II. 238; III. 107
 Native Sisters, II. 160
 Parishes: erecting and defining limits of, I. 146, 149
 Pious Union of the Clergy for, II. 109
 Pius XII on, III. 543
 Prudence in writing of, II. 420
 Relation of religious Institutes with Pontifical Work of the Propaga-
 tion of the Faith, I. 164
 Religious houses, IV. 191
 Sisters: authority of Ordinary over, II. 419
 Society for the Propagation of the Faith, II. 107
 Superior to apply Mass *pro populo*, II. 121; III. 74
 Territories in any way dependent on Propaganda arc, in favorable
 matters, IV. 108
 Training of missionaries and conduct of missions, I. 164
 Vacancy of See, IV. 152
 Mixed Religion: In Oriental pre-Code law, V. 13, 501

- Modernism: Oath against, retained, I. 50
 Modesty in Dress: Council of Vigilance to treat of, I. 212
 Immodesty reprobated, IV. 136
 Pius XII on, V. 307
 Mohammedan: Defined, V. 190
 Monastery: Account of administration to Ordinary, I. 297
 Federation of monasteries of nuns, III. 244
 Foundation of new monastery of monastic nuns, I. 266
 Nuns not to be transferred by authority of Ordinary', I. 324
 Transfer of monastery to other place, I. 267
 Monastic Nuns: Apostolic work, IV, 211
 Cloister, accommodation of, IV. 215
 Cloister, Instructions on, I. 314; IV. 220
 Federation of Monasteries, IV. 213
 Foundation of new Monasteries, I. 266
 In France and Belgium, I. 273, 274
 Permission for solemn vows, IV. 210
 Sponsa Christi:. Ap. Const, and General Statutes, III. 221
 Sponsa Christi: Instruction on, III. 240
 Sponsa Christi: to be explained, III. 248
 Status of, I. 274
 Transfer of nun to other Monastery, I. 324
 Visitation of, I. 293
 Money: Value of, in alienations, II. 163, 447
 Moral Person: Erection of: formal decree not always necessary, I. 151
 Validity of acts, I. 87
 Moral Rearmament: IV. 384
 Motion Picture Library: Vatican, V. 698
 Motion Pictures: *See* Cinema
 Mountain Climbing Equipment: Blessing, I. 43
 Music: And the Liturgy, V. 573, 608, 611
 Apostolic Constitution of Pius XI, I. 598
 Doctorate in Sacred Music, II. 376
 Encyclical on Sacred Music, IV. 109
 In seminaries, III. 549
 No royalties on sacred music, I. 599
 Pontifical Institute of Sacred Music, III. 513
 School of Sacred Music in Rome, I. 597
 Select religious to be sent to Rome to study, III. 513
 Unofficial "Code" of sacred music, III. 514
 Mutilation: Pius XII, IV. 110
 "*Mysterium Fidei*": Not to be omitted in consecration, V. 424
 Mystical Body: Encyclical, III. 59

 National Catholic Youth Council: II. 68
 Nationalism, Excessive: To be avoided in missions, III. 543
 Native Art: II. 347
 Native Clergy: In missions, I. 462; II. 238; III. 107
 Seminaries for, I. 656
 Native Sisters: In missions, II. 156, 160
 Natural Rights: Church, defender of, against State absolutism, I. 609;
 III. 10
 Of parents as regards education, I. 337, 548
 Near East: Encyclical, IV. 109

- Negotiatio*: New penalty, III. 68
- Negroes: Apostolic work for, in U. S., II. 100
Special feasts in U.S., I. 46
- Neuro-Psycho-Pharmacology: V. 236
- Newfoundland: Matrimonial tribunals, III. 636
- "New Morality": III. 530
- New Zealand: As mission land, IV. 108
Plenary Council, II. 119
- Non-Catholics: Apostate considered non-Catholic, II. 530
Baptized, subject to ecclesiastical laws in general, III. 445
Baptized, subject to law on marriage by proxy, III. 446
Discussions with, III. 531, 540
May denounce marriage to promoter of justice, when, II. 547
Party in marriage case, II. 533, 552
Plaintiff in summary process, II. 552
Trial of nullity in non-Catholic marriage, II. 543
- Nonconsummation: Cases, II. 339; III. 411, 438, 472, 473; V. 505, 528, 529, 593
Faculty of Apostolic Delegate to permit proceedings in U. S., II. 462
Faculty of Apostolic Delegates in other countries to permit proceedings, II. 540
Fraudulent substitution of person, I. 792
Opinion of Bishop, III. 638
Orientals, II. 540
Rules of procedure, I. 764; II. 549
- North American College, in Rome: II. 109; III. 102; IV. 126; V. 289
- Notary: Appointment of, I. 743
- Notice of removal of pastor, I. 837
- Notices, to pastor of baptism, in Russia, I. 259
- Notre Dame University: Centenary, III. 570
- Novenas, Triduums: Instruction on, IV. 46
- Noviceship: Canonical year, how computed, I. 301
Canonical year transferred to second year, II. 166
Converts not excluded, I. 298
Dispensation from second year, II. 166
Ex-seminarian entering religion, II. 166, 426
For one class, not valid for another, I. 301
Habit of novice to be worn by religious transferred from another Institute, I. 325
Information on candidate to be obtained before admission, I. 299
Interrupted by absence, I. 301
Novice Master to teach by example, I. 302
Orientals admitted to Institute of Latin rite, I. 298
Repetition, not required of religious secularized before the Code, III. 257
Second year: dispensation from, II. 166
Second year: Instruction on, I. 302
Studies to be finished before entering, I. 313
Suffrages for novices, I. 304
Testimonial letters, I. 298, 299
Use and usufruct of property, I. 305
Vows, when novice subject to military service, I. 106
Will to be made by novice, even though invalid by civil law, III. 213
Year, how computed, I. 301
- Nuptial Mass: Forbidden in mixed marriage, I. 546

- In evening, IV. 290
- Rite of, I. 547
- Nursing: Pius XII, IV. 110; V. 236
- Oasis Movement: V. 616
- Oath; Against Modernism retained, I. 50
 - Before sacred orders. I. 471, 4SI
 - Before solemn vows in clerical religious Institutes, I. 4SI
 - Malabaric rites, II. 9
 - Officers of court in marriage ease, II. 461
 - Supplementary to prove freedom to marry, II. 273, 276; IV. 316
- Obstetrics: Pius XII, IV. 110
- Occult Case: Distinguished from occult impediment, I. 503
 - Handling occult eases through the Sacred Penitentiary, II. 219
- Octaves: Simple and privileged, I. 381
- Offices, Ecclesiastical: Accepting from lay authority, III. 670
 - Appointment, III. 69
 - In Hungary', IV. 103
 - Collatio officii*, I. 140
 - Confirmation, III. 71
 - Resignation, I. 143
- Officialis*: Appointed by Vicars Apostolic, II. 452
 - May constitute collegiate tribunal of synodal judges, I. 742
- Operarii*: Defined, II. 225
- Option: I. 218-220; II. 134; V. 275
- Oratio Imperata*: I. 381
- Oratory: On ship, III. 92
 - Private, induits for, III. 318, 320
- Orchiopexy: And impotence, V. 503
- Orders: Canonical age, II. 239
 - Cases for nullity, II. 554, 555; IV. 305
 - Competent Congregation for trials of nullity, I. 159
 - Fear, II. 555; IV. 307, 310
 - Intention, II. 554
 - Intervals, II. 239; IV. 313
 - Proper Bishop for, I. 461; II. 51, 237
 - Religious candidates, I. 488
 - Rules of procedure in nullity cases, I. 812
 - Sexual disorders, IV. 306, 308, 311, 312, 314
 - See also Ordination
- Ordinary: Alienation of ecclesiastical property, I. 727, 728
 - Authority over mission Sisters, II. 419
 - Benefices: conferred by Ordinary, I. 141, 702
 - Benefices: reserved, how to ask Holy See to confer, I. 220
 - Cemetery: Ordinary may designate for parish, I. 574
 - Civil courts Ordinary may not refer parties to, in cases where he is competent, I. 748
 - Clerics interned during war, special Ordinary for, I. 84
 - Cloister of monastic nuns, I. 317
 - Confraternity of Blessed Sacrament. I. 334
 - Congregation of diocesan right, erection and approval, I. 267
 - Contract: suit against Ordinary, Rota competent, I. 744
 - Decrees recourse against is to the Sacred Congregations, I. 739
 - Decrees: Rota not competent to review them, I. 746
 - Dispensation in Urgent Case, IV. 82

- Election: right to preside, II. 160
- Emigrants, care of, III. 93
- Faculties, Quinquennial, I. 61; II. 30; III. 40
- Fast and abstinence, dispensation from, I. 84; II. 363; IV. 356, 357, 358
- Foundation may permit Ordinary to reduce number of Masses, I. 726
- Lay religious Institute: examination on fitness to give catechetical instruction, I. 281
- Mass: permission outside church or oratory, I. 386, 391
- Mass: reduction of, expressly permitted by foundation, I. 726
- Military. *See* Military Ordinariates
- Noviceship: dispensation from second year, II. 167
- Parish, full religious: administration of legacies, etc, I. 699
- Pious works not strictly ecclesiastical, control of, I. 714
- Private processions, permission for, I. 603
- Religious: erection of Congregation, I. 267
- Religious: habit, permitted after exdaustration, I. 327
- Religious: transfer of nuns from one monastery to another, I. 324
- Religious: visitation of, I. 293
- Reports, annual, on marriage cases, I. 801
- Reports, quinquennial, I. 192, 202
- Reports, triennial, on catechetical instruction, I. 631
- Reports, triennial, on modesty in dress, I. 214
- Reports, triennial, on the seminary, I. 658
- Servants of God: which Ordinary competent to institute process, I. 835
- Transfer of nuns, I. 324
- Trust: Ordinary cannot change terms, I. 724
- Visitation of diocese, I. 203
- Visitation of monastic nuns, I. 293
- See also* Bishop
- Ordination: By heretically consecrated Bishop, V. 720
- Changes in Roman Pontifical, III. 395
- Days, I. 462; II. 248, 249, 250; IV. 316; V. 495
- Diaconate, validity, III. 394
- Domicile: ordination of person who has none, I. 461
- Early: new practice of the S. C. of Religious, V. 487
- False dimissorial letters, III. 393
- Fitness of candidates, I. 463, 473; IV. 303; V. 452
- Impediment, I. 487
- Incardination, when person ordained for other diocese, I. 89
- Intervals between ordinations, I. 484; IV. 313
- Irregularity: "canonical eye," I. 486
- Irregularity: dispensation of religious, I. 162
- Irregularity: dispensation in jubilee confession, I. 486
- Irregularity: loss of right hand and wrist. I. 485
- Irregularity from military service, I. 99, 105
- Religious: dispensation from course of studies, I. 483
- Religious: fitness, how determined, I. 473
- Religious: time for reception of major orders, I. 462
- Rite: chalice not consecrated, II. 247
- Rite: essential rites defined. III. 396
- Rite: quantity of water in chalice, I. 492
- Rite: summan' of decisions, II. 240
- Spiritual exercises. I. 489
- Time for, I. 462; II. 248, 249, 250; IV. 313, 316; V. 494, 495
- Title for, I. 484

- War privilege in U. S.: ordination after third year of theology, I. 483
See also Orders
- Oregon School Case: Pius XI on decision of U. S. Supreme Court, I. 550
- Organ, Electric: III. 512
- Orientals: Alienation of church property, III. 31
 - All Souls' Day: not allowed to say three Masses, IV. 257
 - Annual report by priests with care of souls, II. 5
 - Application of canon 1052, III. 51
 - Argentine, V. 11
 - Australia, V. 8, 16
 - Begging alms, I. 6, 27; II. 4
 - Bination, II. 190
 - Books, prohibition of, I. 685; III. 575
 - Brazil, III. 32
 - Censures apply to, II. 577
 - Certain canons binding also on Latin Church, V. 7
 - Clerical training, II. 8
 - Clerics away from their Patriarchates, I. 39; II. 3, 5
 - Clerics going to America or Australia, I. 17, 24
 - Clerics going to other countries, I. 39
 - Code: on Marriage, III. 32, 399
 - Code: on Marriage; interpretations, IV. 13, 14, 15
 - Code: on Procedure, III. 585
 - Code: on Procedure; interpretations, IV. 17, 18
 - Code: on Religious and Church Property, III. 131
 - Code: on Rites and Persons; *motu proprio*, IV. 20
 - Codification: Permanent Commission, II. 7
 - Codification: Preliminary Commission, I. 16
 - Confirmation, administered by Latin priests, III. 29
 - Dignities conferred by Oriental Prelates, II. 6
 - Disparity of cult, III. 427
 - Dissidents: "impediment" of *vis et nictus*, III. 443
 - Dissidents: not held to form of marriage, V. 15
 - Dissidents, and pastoral administrations by Catholic priest, III. 299
 - Dissidents marrying Latin Catholics, rite of children, III. 452
 - Emigration, III. 85
 - Encyclical, Pius XII, III. 32, IV. 24
 - England and Wales, V. 16
 - Extreme Unction in Alexandrian Patriarchate of the Copts, I. 459
 - Faculties to reduce Mass obligations, III. 365
 - Faculty of Latin Ordinary to dispense, III. 50
 - Fast and abstinence: induit modified, III. 495
 - Force and fear, III. 446
 - France, V. 16, 17
 - Gonyklisia* in Mass, III. 358
 - Greek-Ruthenians. See Greek-Ruthenians
 - Hail Mary, III. 386
 - Index of references, I. 42; II. 7; III. 32
 - Indulgences, I. 42; II. 234; III. 33
 - Maronites. See Maronites
 - Marriage: Canon 86 of Oriental Code interpreted, III. 32
 - Marriage: delegation by Latin pastor, III. 452
 - Marriage: dissidents, force and fear, III. 443
 - Marriage: form, I. 543; II. 338; III. 27, 30, 32, 454, 457
 - Marriage: nonconsummation, II. 8

- Marriage: renewal of consent, III. 488
- Melchite; *see* Melchites
- Noviceship in Institute of Latin rite, I. 298
- Ordinariate, for France, IV. 24
- Paschal Communion, III. 374
- Precedence: Legates and Patriarchs, V. 9
- Prelates conferring dignities, II. 6
- Rosary, I. 457; III. 386
- Sacred Congregation for the Oriental Church: jurisdiction, II. III
- Sacred Penitentiary has jurisdiction over, in interior forum, I. 174
- Scapular: formula for five, III. 33
- Scapular: formula for Copts, II. 7
- Scapular medal, II. 8
- Transfer to Oriental rite in marriage, II. 49
- Ukrainian Eparchy in Chicago, V. 14
- Vocations, society for fostering, I. 174
- When subject to Ordinary of Latin rite, V. 12
- Oriental Studies: Encyclical on, I. 42
- In seminaries, I. 666
- Orthodox Greek: form of marriage, V. 525
-
- Padre Pio a Petralcina*: I. 158
- Pagan Funerals: II. 365
- Palatine Guard: V. 289
- Pallium: IV. 127; V. 306
- Papal Pronouncements: Reference list, V. 233-238
- Parish: Baptismal font, I. 345
- Census, II. 147
- Declaration of nullity of marriage to be entered in registers, II. 552
- Deferring appointment of pastor, III. 118
- Dismemberment, I. 699
- Disputed boundaries, I. 722
- Entrusted to Religious, IV. 389
- Formal decree of erection not essential, I. 151
- Full religious parish, I. 699; II. 152
- National: affiliation, II. 78
- National: erection, I. 151
- National: for emigrants, III. 87
- Personal, at University of Arkansas, V. 212
- Plurality of, under one pastor, I. 250
- Popular election to parish, I. 707
- Registers, as proof, II. 467
- Status of in U. S., I. 149
- United *pleno iure* to dignity, II. ISO
- United *pleno iure* to religious Order, I. 699; II. 152
- Vicar: appointment, II. 150
- Particular Laws: May remain in effect though not contained in the Code, I. 58
- Not revoked by Code unless contrary to it, I. 51
- Persons bound by, I. 54, 55
- Paschal Candle: I. 46
- Paschal Communion: Children under seven, I. 53; IV. 268
- Reason, use of, meaning, IV. 268
- Paschal Vigil: Established optionally on trial, III. 34
- Eucharistic fast, IV. 285

- Extension of period of trial, III. 35
- Extension prolonged, IV. 25
- On Easter morning, V. 18
- Restored definitely, IV. 49
- Stipend for Mass, V. 433
- Passion of Christ: Indulgences, II. 234
- Passionists: V. 361
- Pastor: Appointment, examination for, I. 119
 - Appointment, in general, I. 247
 - Appointment, in U. S., I. 249
 - Appointment, right of Ordinary, I. 259
 - Appointment: tax on occasion of, I. 657
 - Appointment: when parish is benefice reserved to Holy See, I. 220
 - Assistant: Pastor retaining stipends of, I. 401
 - Assistant: Pastor to be consulted on appointment of, I. 262
 - Baptismal font, blessing of, I. 345
 - Baptisms to be registered, II. 184
 - Catechetical instruction, I. 631
 - Catholic Action part of his office, I. 258
 - Communion, right to bring publicly to sick, I. 404
 - Concursus* on appointment, I. 247
 - Confessions: Pastor cannot delegate or enlarge faculties for, I. 410
 - Confirmation record, right to keep, I. 258
 - Deacon could hold parish before the Code, I. 246
 - Examination: junior clergy not sufficient, I. 119
 - Examination: on appointment or transfer, I. 247, 248
 - Funeral: rights of pastor, I. 571, 572, 573, 576, 578, 582
 - In titulum* or *in administrationem*, I. 245
 - Marriage: canonical investigation, II. 253
 - Marriage: negligence in regard to, II. 570
 - Plurality of, I. 250
 - Preaching, I. 251
 - Precedence, I. 263
 - Processions, public, I. 251, 252
 - Religious: administration of sacraments to persons outside religious house, I. 294
 - Religious: examination of religious pastors, I. 119
 - Removable or irremovable in new parish, I. 147
 - Removal: recourse for rehearing, and appeal from final decree, I. 837, 839
 - Removal: sufficiency of notice, I. 837
 - Resignation with life pension, I. 702, 838
 - Retaining stipends of assistants, I. 401
 - Social errors, duty to combat, I. 258
 - Tax on occasion of appointment, I. 657
 - Transfer: *concursus* not required, I. 247
 - Transfer: examination, I. 248, 840
 - Witness in marriage case, II. 466
- Pastoral Institute: In Rome, V. 681
- Paten: For Communion of faithful, I. 362; II. 193
- Patron: Manner of choosing, I. 256
 - Mass on feast of, I. 381
- Patronage: Exercise of right, I. 709
 - Extinction of, I. 707; II. 138; III. 109
 - Favor of the faith where baptism doubtful, II. 343

- Restricted by Code, I. 705
- Revoked unless protected by concordat, I. 223
- When dependent on *concursum*, I. 710
- Pauline Privilege: Baptism of one party certain or doubtful, I. 551, 552
- Interpellations: III. 474, 475, 476, 478
- Japan, special faculties, IV. 344
- Marriage with non-Catholic, IV. 345
- Without conversion, V. 534
- Wrong use of, III. 482
- Pax Christi*: V. 236
- Peace: Early efforts of Pius XII for, II. 95; John XXIII, V. 236
- Five points of Pius XII for international peace, II. 80
- Pellevoisin: Apparitions, revelations, not approved, I. 158
- Penal Law: Pius XII, IV. 110
- Penalty: Catholic providing heretical burial for relatives, IV. 423
- Fear as excuse from, II. 570
- Neglect to teach Christian doctrine, II. 565
- Penance: Encyclical, V. 236
- Penitential Rod: Indulgence, II. 234
- Pension: Increase refused, II. 439
- In Vatican City, II. 439
- To resigning pastor, I. 702, 838
- Peregrinus*: Bound by reservations of place where he is, I. 415
- Nonresident priest may be punished for scandal, I. 845
- When bound by local laws, I. 54
- Persecution of the Church: III. 662
- Perversion of Fact: As ground for new trial, I. 756
- Petition: Latin formula for closing, IV. 68
- Oral, in marriage case, II. 463
- Petrine Privilege: *see* Marriage
- Pews: Competency of civil courts in controversy regarding, I. 742
- Philippines: Bishops' meetings, IV. 127
- College and Seminary in Rome, V. 289
- Ecclesiastical tribunals, IV. 410
- Faculties, V. 172
- Organization of matrimonial tribunals, II. 534
- Patroness, Immaculate Conception, III. 519
- Priests coming from, V. 285
- Y.M.C.A., IV. 366
- Philosophy: Pius XII on, V. 237
- Physical Inspection: In marriage cases, II. 541, 548
- Pictures: Foreign to Catholic spirit, condemned, I. 686
- "New Sacred Art" condemned, I. 559
- Pilgrimages: Decree on, II. 573
- Pious Associations: Distinguished from pious and social work, I. 715
- Faculties to annex indulgences to pious works or articles, revoked, I. 417
- Interpretation of Decree, II. 220
- Pious Will; Pious Cause; Pious Foundation: Principles and applications, I. 724
- Pius XI: Election, I. 141
- Last message, V. 236
- Pius XII: Election, II. 75
- Death, V. 211
- Plastic Surgery: V. 237

- Poland: Allocution and Letters, Pius XII, IV. 364
 Benefices, IV. 390
 Persecution in, III. 662
 Y.M.C.A., V. 618
- Political Action: Of clerics, I. 126, 127, 128; IV. 102; V. 199
- Political Party: Banner not to be blessed, III. 488
- Politics: Priests in Hungary, V. 199
- Pontifical Biblical Commission: Interpretations of Scripture, binding, II. 393
- Pontifical Functions: Defined, I. 200
- Pontifical Institute: *Iesus Magister*, IV. 190
Regina Mundi, IV. 185
- Pontifical Roman Academy: IV. 126
- Pontifical Roman Academy of Theology: New statutes, IV. 126
- Pontifical Work of Assistance: IV. III
- Pope: Election of, I. 141
- Pope's Day: II. 235
- Portable Altar: V. 432, 559
- Portiuncula Indulgence: I. 158, 453, 456; II. 230, 235, 237; III. 391
- Portugal: Civil effects of marriage, II. 252
 Concordat, II. 11
 Missionary accord, II. 19
- Positivism, Juridical: III. 10
- Postulant: Bound by law of enclosure, I. 316
 Funeral not governed by canon 1221, I. 572
- Postulation: Concurring with election, I. 142
 Required for repeated election of same Superioress-General, I. 276
 To whom addressed, III. 73
- Postulatory Letters: For beatification and feasts, II. 559
- Praelatura Nullius*: one parish in France, IV. 107
- Praesumptae Mortis Coniugis*: Cases and principles, I. 508
- Prayers After Low Mass: Authentic documents on, V. 429
 Indulgences, II. 201
 Not to be omitted, II. 195
 When to be omitted, V. 135, 332, 425
- Preaching: Allocution, Pius XII, IV. 386
 Encyclical, Benedict XV, I. 622
 John XXIII on, V. 237, 623
 Norms for sacred preaching, I. 622
 Subjects for, I. 636
- Prebends: Canon Penitentiary teaching in seminary receives, I. 241
 Forfeited by absence from choir, I. 712
- Precedence: Absolute or relative, I. 263
 Apostolic missionaries, I. 88
 Archbishop without Suffragans, II. 119
 Archconfraternity, confraternity, II. 177
 Feasts, II. 54
 Governed entirely by the Code, I. 58
 In Chapter, seniority according to order, I. 226
 In papal ceremonies, V. 289
 In processions, III. 293
 Metropolitan, II. 119
 Not a vested right, I. 215
 Pastor of cathedral church, I. 263
 Pontifical court, II. 50

- Rural Dean, I. 244
- Suffragan Bishops, I. 88
- Vicar General, I. 215
- Precious Blood: Invocation, V. 134
 Litanies, V. 572
 Worship, V. 566
- Prefects of Study: As confessors, IV. 202
- Prehistoric Studies: V. 237
- Prelates: Of Roman Curia, II. 51
 Power to grant indulgences, II. 221
- Pre-military Service: III. 215
- Prescription: Boundaries of parish, I. 722
 Change of law, I. 722
 Good faith requisite, II. 447
 Interruption of prescriptive period by filing suit, I. 753
- Presence: Juridical at marriage, IV. 342
- Presentation: Renounced, II. 150
 To be made within four months, I. 708
 When dependent on *concursum*, I. 710
- Press: III. 290; V. 234, 237
- Priesthood: Of the laity, IV. 143
- Priests: Administering confirmation, II. 185; III. 303, 312, 313, 314
 Assisting at civil marriage, II. 333, 334
 Attempting marriage, II. 579, 580
 Catholic Action unites priest and people, II. 64
 Civil offices, II. 55
 Confessions in prison camp, II. 217
 Emigrating overseas, III. 85, 86
 Encyclical on the priesthood, II. 53
Excommunicatus vitandus, II. 572; III. 650, 659, 660
 Post-seminary training, III. 61
 Reduced to lay state, II. 77; IV. 306, 314
 Virtue, III. 61
 Vocations, III. 104; IV. 297; V. 290
 With failing sight, I. 369, 370; III. 352; V. 419, 427
 Witness, II. 466; IV. 342
- Priest Workers: IV. 97; V. 200
- Primatial See: Quebec, IV. 127
- Prison Chaplains: Assistance at marriage, V. 522
 Eucharistic fast, V. 438
- Prisoners: Prayer, V. 451
- Private Replies: Of Code Commission, V. 159
- Privileges: Advocates, Consistorial, I. 60
 Apostolic Missionaries, I. 88
 Bishops' privileges, I. 204
 Blessed Sacrament, Priest Adorers of, I. 409
 Burial of patients who died in privileged hospitals, I. 572
 Canon Penitentiary, V. 158, 310
 Contrary to Constitution, *Deus scientiarum Dominus*, I. 49
 Contrary to law, I. 77
 Customs, if reprobated, no source of privilege, I. 235
 Dimissorial letters, ordaining without, I. 461
 Effective in advance of Code, I. 585
 Eucharistic Congress, I. 382
 Jubilee of 1929, I. 432, 433

- Members of Sacred Congregations, II. 24
- Religious, not revoked, II. 172
- Vacation, four months, I. 234
- Violet skullcap, I. 323
- War privilege, U. S.: ordination after third year of theology, I. 483
- Procedure: Code for Oriental Church, III. 585
- Matrimonial. See Matrimonial Procedure
- Processions: Altar boys, III. 520
- Corpus Christi*, I. 605
- Eucharistic congress, I. 45, 380
- Eucharistic procession: indulgences, I. 447
- Exempt religious, public processions of, I. 252
- Good Friday, I. 46
- Pastors' right to conduct, I. 251
- Precedence, III. 293
- Priest at schismatic funeral, III. 300
- Private processions, permission from Ordinary, I. 603
- Public procession defined, I. 604
- Women in, III. 520
- Procurator: Fees, in Rota, II. 453
- General: appointment and residence, I. 294
- Qualifications, II. 461
- Removal, II. 462
- Profession of Faith: Dispensation, V. 704
- New formula for converts, II. 182
- Short formula, V. 407
- Superiors in clerical-religious societies without vows, I. 693
- Promoter of Justice: May act for party in default, I. 743
- Part in matrimonial trial, I. 808; II. 468, 547
- Propagation of the Faith: Handling and forwarding of money, I. 164
- Mass for, I. 381
- Pontifical Work of, I. 164
- Society for, II. 107
- Property: Change in disposition of, by religious, II. 167
- Ecclesiastical, in Italy, II. 177
- Methods of holding title and administering in U. S., II. 443
- Propria*: Of Offices and Masses, V. 136
- Pro-Vicar Apostolic: Power to grant dimissorial letters, I. 194
- Province: Effect of division of Ecclesiastical Province, I. 188
- Proxy: Marriage by proxy, III. 446, 447, 448; IV. 338, 339; V. 519
- Sponsorship by proxy, I. 338
- Votes by proxy, I. 709
- Psalms: New version, IV. 96
- Psychoanalysis: V. 196
- Psychology: Applied, V. 234
- Psychoneurotics: Methods of treatment condemned, TV. 376
- Psychotherapy: Pius XII, IV. 110
- Public Propriety: Impediment not produced by mere civil marriage, I. 516
- Public Schools: Priests teaching in, I. 116
- Public Sinners: Refusal of Communion to, I. 408
- Purchase of Lawsuit: IV. 399
- Putative Marriage: See Marriage
- Quasi-Domicile: Funeral, place of, may be determined by, I. 570
- In marriage case, I. 797, 804

- Quasi-Parish: Defining limits, I. 149
 Dependent churches in, I. 148
 Erection, I. 146, 147
 Queen Elizabeth: V. 237
 Queenship of the Blessed Virgin Mary: IV. 363
 Quinquennial Faculties: See Faculties
 Quinquennial Report: Bishops, I. 202
 Religious Superior, I. 282; III. 158-212
 Vicars and Prefects Apostolic, I. 192
- Race Relations: V. 622
 Racism: Condemned, II. 395
 Radiaesthesia: When forbidden to clerics and religious II 97
 Radio: Blessing *Urbi et Orbi*, II. 231
 Broadcasting of liturgical functions, I. 595
 In proxy marriage, III. 448
 Pontifical indulgence by, II. 226, 231
 Replacing church bells, III. 490
 Rosary by, III. 390
 Radio and Television: Norms for religious, IV. 206
 Use in schools, V. 237
Ratio Studiorum: V. 338, 339
 Re-animation: Moral principles applied, IV. 297
 Recourse: Distinguished from appeal, I. 710
 From decree removing pastor, I. 837
 From dismissal of religious, I. 328
 Time for, I. 710
 To Holy See in urgent case, IV. 82
 To Holy See through Apostolic Delegate, III. 56
 Recreations: Cinema, radio, television, IV. 388
 Reduction to Lay State:
 By rescript, IV. 104, 306, 314
 By trial, IV. 106
 Formula, IV. 240
 Ordained with false dimissorials, HI. 393
 Penal, II. 77; III. 76; IV. 105
 Recent practice, V. 211
Regina Mundi: Pontifical Institute, IV. 185; V. 361
 Relics: Alienation of distinguished relics, I. 729
 Authentication, I. 603
 Kissing relic of True Cross, I. 47
 Religion: Right to teach, II. 393; V. 363
 Religious: Admission of ex-seminarian, II. 166, 426; V. 377
 Age and time for solemn vows, I. 308
 Alienation, debts, II. 161; HI. 212; V. 376
 Annual report, HI. 207
 Appointed Prefect Apostolic, HI. 256
 Bathing resorts, HI. 216
 Bishop: may grant indulgences to religious, I. 210
 Bishop: of regular Order wears rochet, I. 203
 Capitular entering noviceship, II. 167
 Catechetical instruction in lay Institutes, I. 280
 Catholic Action, II. 65; III. 216
 Change in disposition of property, II. 167
 Choir, for monastic nuns, III. 253

- Choir: reciting divine office in Italian, III. 253
- Cinema, IV. 162, 388
- Clergy, training, IV. 169, 182
- Cloister. See Cloister
- Code: erroneous translations in "authorized" version, I. 265
- Common life in houses of study, I. 313
- Community exercises where Blessed Sacrament reserved, II. 194
- Confessions: ordinary confessor, I. 295
- Confessions: place for, I. 295, 296; II. 161
- Congregations of diocesan right, decree of erection, I. 267
- Congregations of diocesan right, election of Superioress General, I. 279
- Congregations of pontifical right, approval, I. 272
- Congregations of pontifical right: Sisters of Mercy, I. 269
- Congregations subject to S. C. Prop. Fid., III. 101, 158
- Congresses of, IV. 168
- Congresses promoted by, TV. 192
- Constitutions: change as to tenure of office, V. 375
- Constitutions, model, II. 160
- Constitutions to be revised, I. 270, 271, 278
- Converts not excluded, I. 298
- Correspondence, III. 253
- Course of practical study on law of, III. 101
- Custom books and books of prayers, to be revised, I. 271
- Diocesan conferences, II. 83
- Diocesan consultor: religious and ex-religious excluded, I. 241
- Discalced Carmelite nuns, II. 156
- Dismissal: from society of clerics without vows, I. 331
- Dismissal: *ipso jacto*, II. 175
- Dismissal: of priest, IV. 245
- Dismissal: time for recourse to Holy See, I. 328
- Dismissal: when vows pronounced before Code, I. 52
- Dismissal: when vows are "for as long as I remain in the Congregation," I. 308, 309
- Dispersed: considered legitimately absent, IV. 237
- Dispersed: jurisdiction for confessions, III. 375
- Divination by radiaesthesia, II. 97
- Dowry, if insufficient, to be supplemented on departure, I. 300
- Election of Superioress General: right to preside, I. 279; II. 160
- Emigrants, V. 289
- Examination, junior clergy, for religious pastors, vicars or confessors, I. 119
- Exclaustration. See Exclaustration
- Excloistred: migrating from Europe, I. 326; III. 60
- Excloistered: religious habit, I. 326, 327
- Exempt: bound by diocesan funeral tax schedule, I. 582
- Exempt: indulgences declared by Bishop, I. 210
- Exempt: not monastic nuns in France and Belgium, I. 273
- Exempt: preaching, I. 636
- Exempt: processions, I. 252
- Exempt: visitation of churches, II. 374
- Exploratio voluntatis*, gratis, I. 300
- Ex-postulants entering seminary, III. 544
- Externe Sisters: reside outside cloister, III. 220
- Externe Sisters: Statutes for, II. 170; V. 383
- Fast days not affected by Code, III. 506

- Federation of monasteries, III. 244; V. 393
 Foundation of new monastery of nuns, I. 266
 Founder or Foundress: tenure of Superior-Generalship, I. 275
 Fugitive, III. 258
 Funeral: church for, I. 572
 Government of, IV. 193; V. 365
 Guest houses in Rome, V. 353
 Habit: after induit of exclaustation, I. 327
 Habit: approval or change of, IV. 210
 Habit: on transfer from another Institute, I. 325
 Higher seminaries: professors in, I. 670
 Houses, in missions, IV. 191; V. 362
 Incurably insane while under temporary vows, I. 309
 Insane, I. 309; V. 343, 381
 Japan, II. 156, 372
 Lay brothers: religious training, I. 302
 Lay brothers: vows, I. 308
 Life: Pius XII on religious life, HI. 119
 Mass, conventual, I. 321
 Mass, daily, I. 320
 Mass of Founder, II. 196
 Maternity training in missions, II. 153
 Military chaplains, IV. 152
 Military insignia, II. 155
 Military service: conduct of religious during, I. 105
 Military service: decree on, I. 99
 Military service: departure from Institute, I. 325
 Military service: exemption from, I. 321
 Military service: irregularities incurred in, I. 99, 105
 Military service: liability to be called, I. 487
 Military service: money due to religious from, I. 311
 Military service: norms, IV. 90
 Military service: pre-Code decree, I. 51
 Missions: government of, I. 164, 637
 Missions: money collected for, I. 191; III. 254, 256
 Missions: relation of missionary Institute with the Pontifical Work for
 the Propagation of the Faith, I. 164
 Missions: training of missionaries, I. 164
 Mistress of Novices, school for, IV. 206
 Monastic nuns. See Monastic Nuns
 Native Congregations: II. 156, 160
Negotiatio, III. 68
Normae for approval of new Congregation, I. 272
 Noviceship. See Noviceship
 Obedience to Roman Pontiff, III. 122
 Orders. See Orders; Ordination
 Oriental Code on, III. 131
 Parish entrusted to, IV. 389
 Parish fully united to religious body, I. 699; II. 152
 Prefect of studies as confessor, IV. 202
 Preparing for priesthood, in Italy, V. 355
 Privileges, not revoked, II. 172
 Processions of exempt religious, I. 252
 Procurator General in Rome, I. 294
 Proper Bishop for exclaustation, secularization, II. 173

- Pseudo-religious Institute, II. 156
- Quinquennial report. See Quinquennial Report
- Radio and television, IV. 206
- Sacraments when ill outside religious house, I. 294
- Sacred music, III. 513
- Secularization. See Secularization
- Secularized before the Code, I. 327; III. 257
- Secularized, ineligible for certain offices, I. 241, 327
- Secularized, migrating from Europe, I. 327
- Secular universities, attendance at, I. 115
- Sent by Superiors from Europe to America, I. 95
- Sisters: caring for men patients, III. 101
- Sisters: caring for the sick, III. 101
- Sisters of Mercy, a Congregation of pontifical right, I. 260
- Societies without vows: governed by certain canons, I. 330
- Societies without vows: dismissal, I. 331
- Societies without vows: erection and approval, I. 268
- Societies without vows: ex-member not incardinated, II. 173
- Societies without vows: pensions, I. 312
- Societies without vows: profession of faith by Superior, I. 69.
- Societies without vows: tenure of Superiors, I. 278
- Spiritual director as confessor, IV. 202
- State: praise and esteem of, I. 265; III. 119
- Studies, I. 312, 313, 483
- Suffrages, to be uniform for all, I. 304
- Superiors: dominative power, III. 73
- Superiors: election of Superioress General, I. 279
- Superiors: of filial houses, I. 278
- Superiors of religious women, Pius XII on, III. 158
- Superiors: postulation for Superioress General, IV. 202
- Superiors: tenure of office, I. 275, 276, 278; V. 375
- Teachers in lay institutes of men, IV. 183; V. 363
- Teaching Sisters, Pius XII on, III. 157
- Teaching Sisters, *Regina Mundi*, IV. 185
- Testimonial letters: for ordination, I. 488
- Testimonial letters, to be sworn, I. 299
- Testimonial letters, when not required, I. 298
- Tobacco, use of, III. 217
- Training before orders, I. 473
- Transfer: of novice to another novitiate, I. 301
- Transfer: of nuns from one monastery to another, I. 324
- Transfer: of religious to new Institute, I. 325
- Transfer: of Sisters to another house, III. 256
- Transfer: vote of Chapter on admission to profession, I. 325
- Visitation: of churches of exempt religious, II. 374
- Visitation: of monastic nuns, I. 293
- Vows. See Vows
- Vocations, IV. 123, 297
- Will of novice, III. 213; V. 378, 380
- Work for Negroes, Indians, II. 100
- Rerum Novarum*: Pius XII, IV. 110
- Rescripts: Not to be extended, I. 60
- Secularization of religious, I. 326
- When required to be presented to Ordinary, I. 61

- Reserved Cases: Among Greck-Ruthenians in U. S. and Canada, I. 415
 Conditions for absolution, I. 857
 New reservation of sin to Holy See, I. 614
Peregrinus is bound by reservations of place where he is, I. 415
Quaevs reservatio of canon 900 includes papal reserved sin, but not censures, I. 415
 To Vicar of Rome, III. 383
 See also Excommunication
- Resignation from Office: I. 143
- Res Indicata*: Based on judgement in civil court. I. 749
 Marriage case may become, I. 760; IV. 404, 405
 Nullity of sentence, IV. 404
 Separation, II. 552
- Restitutio in Integrum*: I. 761; IV. 404
- Retreat Movement: V. 195
- Rhythm: In use of marriage, III. 440
- Rite: Of child baptized in dissident church. III. 302
 Of children legitimated by marriage of parents, III. 452
 Clerics dependent on Ordinary of another rite, V. 8, 195
 Permission to transfer, I. 85; II. 50
 Transfer, V. 8, 195, 409, 410
 Wrongful baptism docs not affect, I. 85
- Rites: Chinese, II. 368
 Heretical, provided by Catholics, IV. 423
 Index of references, I. 42; II. 9, 200; III. 37; IV. 67; V. 156, 157
 Malabaric, II. 9
 Of Mass, I. 378; II. 200; III. 340-361
 Pagan, II. 365, 368, 370
- Rochet: Bishops of regular Orders, I. 203
- Rogation Days: I. 382
- Roman Agents: IV. 68
- Roman Curia: Competency of various departments, I. 155
 Languages, IV. III
 Privileges of members, II. 25
 Sacred Congregations to make no new general decrees, I. 56
- Roman Missal: Chant, variations in, V. 156
 In Chinese, V. 429
 Prayer of Clement VI, V. 572
 Special instructions for editors, V. 156
- Roman Pontifical: Changes in, V. 153
- Roman Ritual: Adult Baptism, V. 401
- Roosevelt: Letter of Pius XII to President, II. 116
- Rosary: At Mass, V. 22, 611
 Cord, indulgenced, V. 442
 Crusade, III. 519
 Encyclicals: Pius XI, II. 53; Pius XII, III. 519; John XXIII, V. 614
 Family, IV. 295
 Index of references, I. 47, 448
 Indulgences, IV. 295, 297
 In October, V. 614
 On the air, indulgences, III. 390
 Oriental style, III. 386
 Promotion of, IV. 190
 Seven Dolors, IV. 297
- Rotary Clubs: I. 617; III. 284

- Rota, Sacred Roman: Allocutions of Pius XII, II. 454; III. 10, 587, 593, 605, 612, 650; of John XXIII, V. 237, 707
 Cases on Sacred Orders, II. 554, 555
 Competent in cases to which Bishop is a party, I. 744
 Decides prejudicial questions as to its own jurisdiction, I. 748
 Fees of advocates and procurators, II. 453
 Interlocutory decrees of, appeal lies to Signatura, I. 747
 No jurisdiction on recourse from disciplinary decree of Bishop, I. 746
 Privileges of members, II. 458
 Relations with diocesan Curiae, III. 602
 Spanish Rota, III. 603
 Studies in, III. 599
 Summary of decisions, II. 114, 582
 Rubrical Code: V. 24, 153, 156, 158, 310
 Rubrics: Index, I. 42, 378; II. 9, 200; III. 37, 359; V. 156, 157
 New Code (RBMR), V. 24, 153, 156, 158, 310
 Questions and replies on General Decree, IV. 33, 35, 40, 47; V. 21
 Simplified: General Decree, IV. 25
 Rumania: Impeding ecclesiastical jurisdiction, III. 661
 Persecution of the Church, III. 662
 Schism, III. 659
 Rural Dean: Precedence, I. 224
 Russia: Commission for, I. 172; II. 110
 Notices to pastor of baptism in Russia, I. 259
 Persecution of the Church, III. 662
 Prayers after low Mass to be said for, I. 378
 Schismatics from Russia, how received into the Church, I. 850
- Sacerdos Supplens*: Assisting at marriages, I. 539
 Delegation of power to assist at marriages, I. 540
 Sacramentals: May be publicly administered to catechumens, I. 557
 Sacraments: Schismatics, III. 299
 Vernacular ritual, III. 301 ; IV. 251, 253
 Sacred Ceremonial Congregation: I. 167
 Sacred Congregation for Extraordinary Ecclesiastical Affairs: I. 168
 S. C. for the Oriental Church: I. 172; II. III
 S. C. for the Propagation of the Faith: Competency, II. 107
 History, I. 163
 Religious Institutes, III. 101
 S. C. of Religious: Commission for education of young religious, III. 100
 Commission for Secular Institutes, III. 146
 Competency, I. 161
 Course of practical study, III. 101
 S. C. of Rites: Historical section, I. 166
 Index of decisions, I. 42, 378; II. 9, 200; III. 37, 359
 S. C. of Seminaries and Universities: Address, I. 170
 Competency, I. 169, 172; V. 290
 Diocesan seminaries: alienation of property, I. 169
 Prefect: Cardinal to be *ex officio* member of Holy Office and Biblical Commission, I. 170
 Prefect: Pope reserves the office to himself, II. 110
 Regulates academic degrees and studies, I. 171
 S. C. of the Council: Competency, I. 160, 161
 Forbidden books, III. 576

- Office of catechetical instruction, I. 632
- Practical school of canon law, I. 160
- S. C. of the Holy Office. See Holy Office
- S. C. of the Sacraments: Competency, I. 159, 764, 812; II. 105, 547
- Sacred Congregations: Privileges of members, II. 24
- Sacred Consistorial Congregation: Care of emigrants, III. 84
 - Competency, I. 160, 161; III. 84
- Sacred Heart: Encyclical, IV. 109
 - Index of references, I. 47, 382
 - League of the, III. 274
 - Religious of the, vows, III. 215
 - Statue not on tabernacle, II. 377
- Sacred Oils: III. 301
- Sacred Orders: Conferred by heretically consecrated Bishop, V. 720
 - Early ordination, in Shanghai, V. 488
 - Early ordination of religious, V. 487
 - Extra tempora*, in Ireland, V. 494
 - Extra tempora*, in U. S., V. 495
 - Screening of candidates, V. 452
 - U. S. induits as to days, V. 495
- Sacred Penitentiary: Jurisdiction, I. 174
 - Intervention in marriage, V. 501, 508, 553, 712
 - Organization, II. 114
 - Validation of marriage, III. 405
- Sacred Scripture: Academic degrees in, I. 672, 674, 675; II. 137, 434
 - Canon theologian, qualification and title for lecturing in, I. 223
 - Clerics to study, I. 116
 - Examination before Biblical Commission, III. 564, 568
 - False interpretations condemned, I. 618
 - Historical truth, V. 621
 - Interpretations by Biblical Commission, II. 393
 - Professor of, I. 670; III. 551
 - Publications of, I. 684
 - Publications: Italian Waldensian version condemned, I. 687
 - Public reading, II. 196
 - Study of, I. 116, 670; II. 400
 - Teaching of, III. 551
 - Use of vernacular versions, III. 355
 - Vulgate Commission, II. 436
 - See also Bible
- Saint Agnes: Stational church, V. 157
- Saint Alphonsus Liguori: Patron of confessors, moralists, III. 37
- Saint Andrew Bobola: Encyclical, IV. 109
- St. Anselm: Liturgical Institute, V. 157
- Saint Augustine: IV. 363
- Saint Barbara: Patroness of artillery, etc., III. 37
- Saint Benedict, Order of, III. 157; IV. 189
 - Patron, IV. 364; V. 615
- Saint Benedict Center: III. 525
- Saint Bernard: Encyclical, IV. 109, 364
- Saint Blaise: Blessing, I. 43
- Saint Bona: V. 615
- Saint Boniface: Encyclical, IV. 109
- Saint Brigid: Alleged promises, IV. 389
- Saint Catherine of Siena; V. 615

- Saint Dismas: Mass, IV. 363; V. 615
 Saint Dominic: Third Order, V. 362
 Saint Dominic Savio: Patron, IV. 364
 Saint Dymphna: V. 157
 Saint F. X. Cabrini: IV. 364
 Saint Gabriel of the Sorrowful Mother: V. 615
 Saint Gregory Barbarigo: V. 615
 Saint Grignon de Montford: Historical question, III. 646
 Saint Ignatius Loyola: Fourth centenary, IV. 364
 Spiritual Exercises, I. 110
 Saint Isidore: V. 615
 Saint James the Less: V. 615
 Saint John Baptist de La Salle: Patron of teachers, III. 37 57η
 Saint John Bosco: V. 615
 Saint John Vianney: V. 615
 Saint Joseph: *Communicantes* in Mass, V. 157
 Feast, I. 46
 John XXIII, Ap. Letter, V. 237
 Patron of the Universal Church, V. 615
 Workman, IV, 364
 Saint Lawrence of Brindisi: V. 615
 Saint Louise de Marillac: V. 237, 615
 Saint Olga: IV. 364
 Saint Patrick: V. 616
 Saint Paul: V. 616
 Saint Peter of Alcantara: V. 616
 Saint Peter the Apostle: Pontifical work of, I. 165
 Saint Peter Claver: Feast extended, I. 46
 Saint Raphael Archangel: V. 616
 Saint Rita: IV. 364
 Saint Teresa of Avila: V. 616
 Saint Thomas Aquinas: Encyclical, Pius XI, I. 669
 Philosophy and theology, I. 669
 Saint Vincent de Paul: V. 237, 488, 633
 Saint Vincent de Paul, Society of: I. 714; III. 290
 Saint Zita: IV. 364
 Salvation: Not outside the Church, III. 525
Sanatio in Radice: After wrong use of Pauline Privilege, III. 482
 By Sacred Penitentiary, V. 501
 Use of faculty unauthorized, before the Code, where non-Catholic party refused to make the promises, I. 556
 See also Marriage
 Sandals: Of Bishop, III. 36
 Sandwich Islands: Joined to Apostolic Delegation of U. S., I. 187
 Santin, Bishop: III. 665
 Scandal: Punishment of nonresident priest for, I. 845
 Reparation of, by public sinner, before Communion, I. 408; IV. 424
 Scapular: Cords, shields, II. 10
 Formula: in Coptic rite, II. 7
 Formula: Oriental, for five scapulars, III. 33
 Medal: blessing, etc., I. 158
 Medal, for Orientals, II. 8
 Medal, for Third Orders, III. 291
 Mount Carmel, III. 290
 Red. indulgences of, II. 227

- Schism: In Rumania, III. 659
- Schismatics: Bohemian church, I. 620
 Russian, how received into the Church, I. 850
 Sacraments and ecclesiastical burial, III. 299
- Schizophrenia: Marriage case, IV. 331
- School, Catholic: Must obey ecclesiastical authority, III. 525
- Schools: For colored people, U. S., II. 100
 Religious, entitled to equal treatment from civil legislation, III. 570
 Religious, and the local Ordinary, V. 363
 Secular, and attendance by Catholics, V. 686
- Science: Pontifical Academy of, II. 434
- Screen: In confessional, I. 417
- Seal of Confession: Instruction of Holy Office, I. 413
- Secular Institutes: Apostolate for working men, V. 203
 Apostolic Constitution, III. 135
 Centers and communities, V. 360
 Commission for, III. 146
 Developed from associations, III. 153, 154
 Erection, V. 307
 Instruction on, III. 151
 Motu proprio, III. 147
 Obligations, V. 358
 Secrecy, V. 357
- Secularization: Acceptance of induit, I. 326; IV. 238, 239
 Expiration of induit, IV. 239
 Incardination of ex-religious, II. 174
 Proper Bishop for, II. 173
- Secular Priests of the Sacred Heart: *Prima primaria* pious union, V. 397
- Secular Universities: Attendance at, by clerics, I. 115
- Sedes Sapientiae*: IV. 169; V. 337, 343
- Segregation: V. 622
- Seismograph: Blessing, I. 43
- Semester: Of scholastic year, how computed, IV. 182
- Seminarians: Factory work, V. 631, 632
 Prayer for parents, V. 451
- Seminaries: Admission of dismissed student, IV. 387
 Admission of ex-postulants, III. 544
 Admission of ex-religious, II. 166, 426
 Admission of former students, V. 634, 635, 637
 Admission of legitimated sons, I. 661
 Admission of religious transferring directly, V. 633
 Admission of son of non-Catholic parents, V. 491, 493
 Alienation of property, I. 169
 And the priesthood, V. 237, 633
 Apostolic Letter on seminaries and clerical studies, I. 643
 Canon Law, method of teaching, I. 662, 663
 Catechetical training, I. 664, 666
 Confessors, II. 426
 Formula for blessing, IV. 387
 Government: by Sulpician Fathers, I. 657
 Government: in general, I. 647
 Government, when joined to pontifical university or faculty, I. 660
 Importance, V. 629
 Induit relating to Mass stipends, I. 49, 393
 Interdiocesan, I. 656
 Minor, V. 63

- Music in, I. 598; III. 549
- Native clergy, seminaries for, I. 656
- Ordination: fitness, how determined, I. 463, 473
- Oriental studies in, I. 4z, 666; III. 34
- Pedagogy in, III. 545
- Regional, under S. C. Prop. Fid., II. 422
- Report of Ordinary on, I. 658
- Sacred Scripture, I. 116, 670; III. 551
- Study of religion and Latin, I. 661
- Sulpician, I. 657
- Tax for, on occasion of appointing pastor, I. 657
- Villa, in other diocese, II. 425
- Visitation of seminaries in Italy, I. 659
- Sensual Literature: Instruction of Holy Office, I. 687
- Separation: Of husband and wife, II. 344, 345, 552
- Sex Initiation: I. 677; III. 570
- Sexual Hedonism: III. 469
- Shanghai: Ordination in third year of theology, V. 488
- Shepherds: Our Lady of Lourdes, Patroness, V. 614
- Sight: "Canonical eye," I. 486
 - Mass by priest with failing sight, I. 369, 370
- Signatura, Supreme Tribunal of the: Competent on appeals from the interlocutory' decrees of the Rota, I. 747
 - Examples of use of jurisdiction, I. 748
- Sister Faustina Kowalska: Writings, V. 702
- Sisters of Mercy: I. 269
- Situation Ethics: IV. 374
- Slavic Rite: Section of S. C. for the Oriental Church, II. 110
- Slides: Picture, need *Imprimatur*, II. 435
- Social Doctrine: Index of references, III. 290
 - Pius XII on *Rerum novarum*, II. 393
- Social Errors: Duty of pastors to combat, I. 258
- Social and Political Problems: IV. 139
- Societies Without Vows: See Religious
- Society of Jesus: Dismissal, III. 258
 - Third year of probation, IV. 190
 - Thirtieth General Congregation, IV. 190
 - Vows, III. 215
- Society for Old Testament Study: III. 288
- Sociology: V. 684
- Sodality of Our Lady: Allocution, Pius XII, III. 290
 - Apostolic Constitution, *Bis saeculari*, III. 262
 - Archbishop Ritter, V. 396
 - And Catholic Action, III. 290
 - How to be propagated, III. 280
 - John XXIII, V. 396
 - World Federation, IV. 246
- Sodality of Saint Jerome: III. 291
- Soldiers: In mobilization, I. 411
- Space Flights: V. 233
- Spain: Concordat, III. 38
 - Pastoral of Spanish Bishops on war, II. 409
 - Refugees, Address of Pius XI, II. 73
- Special Commission of Cardinals: Decisions on competency of Sacred Congregations, I. 155

- Spiritism: Participation by Catholics forbidden, I. 155
 Spiritual Director: Confessor, IV. 202
 Spiritual Exercises: Before orders, I. 489
 Encyclical of Pius XI, I. 110
 In retreats, V. 195
 Of Saint Ignatius, I. 110
 Spiritual Relationship: Contracted before the Code, I. 344
 History, I. 340, 341
 Not contracted by heretic, V. 511
 Where absent sponsor acts by proxy, I. 338
Sponsalia: Action for breach of promise, I. 495
 Sponsors: Acting by proxy, I. 338
 Instruction on, I. 339
 Women immodestly dressed to be excluded, I. 213
 Star of the Sea: Mass, V. 288
 State Absolutism: I. 609; III. 10
 State of Grace: For Jubilee indulgence, I. 443
 States of Perfection: General Congress, V. 356
 John XXIII on, V. 238
 Pius XII, Allocution, V. 356
 Relation to secular clergy, IV. 93
 Screening of candidates, V. 452
 Training for priests, IV. 169
 Statue: Not on tabernacle, II. 377
 Stepinac, Archbishop: III. 662
 Sterilization: And Eugenics, I. 677
 Direct, forbidden by natural law, II. 96
 Imposed by unjust laws, III. 410
 Stipend: Amount transmitted on transfer of Masses, I. 402
 Application for pious cause, I. 393, 402
 Application for seminary: induits not revoked, I. 49
 Bination, II. 204; V. 433
 Diocesan tax, I. 396
 Easter vigil, V. 433
 Extrinsic compensation for Mass, I. 395, 400
 Gregorian and novena Masses: amount transmitted on transfer, I. 403
 Large, freely offered, may be accepted, I. 396
 More high Masses received than can be said, I. 396
 Obligation to celebrate, I. 396
 Pastor retaining stipends of assistants, I. 401
 Transfer of manual Masses may not be entirely forbidden by Bishops,
 I. 399
 Trination, V. 433
 Will for Masses, interpretation, II. 206
 Stole Fees: As endowment of benefice, I. 697
 Studies: Apostolic Letter on seminaries and clerical studies, I. 643
 Commission appointed to regulate, I. 171
 Concordats as affecting clerical studies, I. 48
 Dispensation from, before ordination of religious, I. 483
 Of clerics, I. 116, 643; II. 427
 Of religious, I. 312, 313
 Oriental studies, I. 42, 666
 Religion and Latin in seminaries, I. 661
 Sacred Scripture, I. 116, 670; II. 400
 Suburbicarian Sees: V. 270

- Suffering: Meaning of, V. 238
 Offered to God, V. 451
 Suffragan Bishops: Precedence, I. 88
 Sulpician Fathers: Privilege as to government of seminaries, I. 657
 Summons, in marriage cases, II. 463
 Superiors, Religious: Administration of last Sacraments to persons outside the house, I. 294
 Duty as regards cloister, I. 314
 Filial houses, I. 278
 Relations with Superior of Mission, I. 637
 Societies without vows, I. 278, 693
 Term of office, I. 275, 276, 278; V. 375
 Support of Clergy: I. 395
 Suspension: Extrajudicial, III. 612
 Suspicion of Heresy: Catholics providing heretical burial for relatives, IV. 423
 Synod, Diocesan: I. 211; V. 307
 Synodal Judges: And choir duty, III. III
 In collegiate tribunal, I. 742
 Synod of Rome: Allocution, V. 308
 Documentation, V. 238

 Tabernacle: Induit to open, V. 612
 Lamp, II. 389, 390; III. 518; V. 613
 No statue on, II. 377
 Regulations, II. 377; IV. 360
 Tablets: With names of deceased in church or crypts, I. 706
 Tax: Diocesan, for Masses, I. 395
 Diocesan, schedule to be uniform, I. 720; II. 445
 For *exploratio voluntatis*, I. 300
 Funeral tax, binding on exempt religious, I. 582
 In marriage cases, to be reported annually, I. 801
 On appointment of pastor, I. 657
 On conferring of benefice, I. 705
 Teaching: Catholic, purpose of, III. 568, 569, 570; V. 234
 Contrary to faith and morals: penalty, III. 661
 In lay institutes of men, IV. 183
 In a theological Faculty, III. 567
 Religion, V. 363
 Teaching Authority of Bishops: V. 623
 Teaching Office of the Church: Scope of, III. 521, 570; IV. 151, 385
 Teaching Sisters: Exhortation of Pius XII, III. 157
 Technological View of Life: Pius XII, IV. 110
 Teilhard de Chardin: V. 621
 Telegraph or Telephone: Use of when Ordinary cannot be reached, I. 502
 Television: Divine services, IV. 354
 Norms for religious, IV. 206
 Responsibility of Bishops, IV. 129
 See also Cinema, Radio and Television
 Term of Office: After change in Constitutions, V. 375
 Testimonial Letters: For admission into religious Institute, I. 299
 For ordination of religious, I. 488
 When not required, I. 298
 Theological Faculty: Degree required for teaching, III. 567
 Theosophy: Contrary to Catholic doctrine, I. 620

- Third Orders: In processions, III. 293
 Scapular medal, III. 291
- Thomistic Congress, International: III. 290
- Throats: Blessing, II. 9
- Time: Computation, for formally different actions, III. 38
 Computation for three Christmas Masses, III. 38
 For visits to church in connection with indulgences, I. 428
 Notable time defined, II. 75
 Reception of major orders by religious, I. 462
 Reception of orders, I. 462; II, 248, 249, 250; IV. 313
 Recourse from decree of dismissal from religion, I. 328
 Recourse from decree removing pastor, I. 837
 Regional, I. 59
 When recitals in petition for rescript must be true, I. 60
 Year of noviceship, I. 301
- Tithes: To whom payable on transfer of territory, I. 717
- Titular Churches: In Rome, V. 275
- Tobacco: Use of by religious, III. 217
- Toleration: Of religious error or moral evil, IV. 3
- Tonsure: Dimissorial letters, when required, I. 91
 Fitness of candidates, I. 466
 Incardination by first tonsure, I. 89
- Toties Quoties*: Indulgences, I. 434, 457
- Traffic Laws: V. 158
- Transfer: Indulgence attached to feast, I. 420
 Indulgence articles, I. 421
 Masses: Gregorian and novena, I. 403
 Masses, in general, I. 399
 Monastery, I. 267
 Novice, to another novitiate, I. 301
 Nuns, to another monastery, I. 324
 Papal blessing, from Easter, I. 419
 Pastor: *concursum* not required, I. 247
 Pastor: examination, I. 248
 Religious, to a new Institute: habit of novice to be worn, I. 325
 Religious, to a new Institute: vote of Chapter on admission to profession, I. 325
 Rite, I. 85; II. 50
 Territory: dismemberment of parish, when within power of Bishop, I. 699
 Territory: payment of tithes in transferred territory, I. 717
- Trappists: Monastery in Rome, V. 238
- Tribunal: Choice of, for judicial cases, V. 707
- Tribunal, Lay: Summoning before, III. 663
- Triduums and Novenas: IV. 46
- Trination: On feast days, II. 189, 192
 On week days, IV. 258
- Trullo: Council in, V. 13
- Truman: Letter of Pius XII to President, III. 104
- United States: Administrator of Diocese, appointment, I. 242
 Alienation of church property, induit, I. 728
 Annual Statements of Hierarchy, IV. 386
 Bishops: selection of candidates, I. 194
 Clerics attending dances, I. 137

- Cloister: wives of State Governors, III. 220
- Concursus* abolished, I. 249
- Ecclesiastical property: tenure and administration, II. 443
- Eucharistic fast, induits, II. 215; III. 366, 367, 368, 370, 372
- Faculties: Apostolic Delegate, I. 85, 175, 256; II. 459, 462; III. 107, 366, 368; V. 377, 397, 721
- Faculties: military chaplains, II. 586
- Faculties: Military Ordinariate, II. 586, 620, 624, 627; V. 311
- Faculties: Quinquennial, V. 191
- Fast and abstinence: dispensation on civil holidays, II. 356; V. 557
- Fast and abstinence: renewal of induits, II. 364; V. 557
- Fast and abstinence: uniform norms adopted, III. 496; IV. 355
- Fast and abstinence: Wednesday of Holy Week, II. 360
- Fast and abstinence: workingmen's privilege, I. 591
- Flag in churches, II. 98
- Funeral Masses, induit, II. 200; V. 157
- Greek-Ruthenians, I. 6
- Hierarchy: on education, HI. 569
- Hierarchy: on family life, III. 401
- Hierarchy: on loyalty in war, II. 129
- Induit for special feasts, V. 616
- Maronites, I. 4
- Mass *pro populo*: induit, I. 256
- Mass *pro populo*: obligation, I. 149
- Matrimonial procedure: court of third instance, II. 459
- Matrimonial procedure: Letter of Apostolic Delegate, II. 531
- Matrimonial procedure: nonconsummation cases, II. 462
- Military Ordinariate, IV. 157
- North American College, II. 109; HI. 102; IV. 126
- Notre Dame University, III. 570
- Ordination: induit as to days for conferring, II. 249; IV. 316
- Ordination: war privilege, I. 483
- Parish benefices, I. 698
- Paschal Communion, induit, II. 216
- Pastor, appointment, I. 249
- Patroness, Military Ordinariate, III. 519
- President's Representative at the Vatican, II. 116; HI. 104; IV. 127
- Profession of Faith, short form, V. 407
- Schools for colored people, II. 100
- Supreme Court, on natural rights of parents, I. 550
- Work for Negroes, Indians, II. 100
- Universities: Federation of Catholic, HI. 290, 570
 - In charge of clergy or religious, V. 688
 - Non-Catholic: attendance by Catholics, V. 686
 - Pontifical: Lateran, V. 289; Urbaniana (Propaganda College), V. 688
 - Secular, attendance by clerics, I. 115
- University of Arkansas: V. 212
- Urologists: As witnesses, IV. 110
- Usurped Church Property: Renters and buyers of, HI. 668
- Vacancy: Of Apostolic See, I. 141; II. 75
 - Of Episcopal See, in missions, IV. 152
 - Of Episcopal See: status of Auxiliary Bishop, I. 211
- Vacation: From choir, I. 233, 234
 - Priests on vacation outside diocese, I. 138

- Vanderbilt-Marlborough, marriage case, I. 523
- Vasectomy, Double: And impotence, III. 410, 417; V. 506
- Vatican: Relations with U. S., II. 116; III. 104; IV. 127
Seven altars of Vatican Basilica. II. 224
- Vatican City: Institute for Works of Religion, III. 104
Pensions, II. 95
- Vatican Council II: Documentation, V. 238
Order of celebration, V. 243
Various provisions, V. 268
- Vatican Institute for Charitable and Religious Works, III. 95
- Vatican Motion Picture Library: V. 698
- Vatican Radio: Dedication, IV. 110
- Vernacular: Blessings and exorcisms, V. 554
Breviary, IV. 190; V. 197
Epistle and Gospel in Mass, II. 196; III. 335; IV. 261; V. 23, 153, 424
Holy Week, V. 19
Hymns at low Mass, IV. 359; V. 23
In certain parts of Mass, V. 151, 423
Lord's Prayer at Mass, V. 22
Sacraments, Funerals, I. 368; IV. 251
- Vested Rights: "Cumulative" pastors, I. 49, 250
Marriage: age for, I. 508
- Vestments: Gothic, I. 374; IV. 262
Indulgence for aspiration while repairing, I. 448
- Viaticum: Administration to religious *et al.* outside religious house, I. 294
Appointment, II. 150
- Vicar: Chapter may lose right of presentation, I. 260
Has not parish *in titulum*, I. 245
Instituted by Ordinary upon presentation, I. 259
- Vicar Apostolic: Appointment of *Officialis*, II. 452
- Vicar Capitular: Rights and duties, I. 223
- Vicar Delegate: Appointment and jurisdiction, I. 144; II. 75; III. 73, 74, 75
- Vicar General: Dress, in choir, I. 227
Has not privileges of Bishop, I. 209
Precedence, I. 215
Relics, authentication of, I. 603
Rights and duties, I. 223
When may be Diocesan Consultor, I. 242
- Vicarius Adiutor*: Delegation of power to assist at marriages, I. 540
- Vicarius Cooperator*: Appointment with consultation of Pastor, I. 262
Assistance at marriages, I. 540, 541; II. 332, 333
Compensation; adjustment of Mass stipends, I. 401
Delegation of power to assist at marriages, I. 540
Subdelegation of power to assist at marriages, I. 541
- Vicarius Oeconomus*: Delegation of power to assist at marriages, I. 540
Mass *pro populo*, I. 255
- Vicarius Substitutus*: Assistance at marriages, I. 539, 540
Delegation of power to assist at marriages, I. 539
- Vicar of Rome: Reserved cases, III. 383
Tribunal of appeal for certain dioceses of Italy, I. 188
- Vicars and Prefects Apostolic: Not to be named in Canon of the Mass, I. 190
Quinquennial report, I. 192

- To consult regarding erection of parishes, I. 148
- Vigilance, Council of: Retained after the Code, I. 50
 - To treat of modesty in dress, I. 212
- Vigil Lights: In Rome, II. 375
- Villa: Considered part of seminary, II. 425
- Vincentians: IV. 190
- Violent Hands: Laid on clerics, III. 665, 666, 667
- Violet: Color standard prescribed, I. 168
 - Mantelletta, III. III
 - Skullcap, I. 323
- Virgin Birth: Caution in writing on, V. 374
- Virgins: Consecration of, I. 266; IV. 166
 - Encyclical on Sacred Virginity, IV. 109
- Visitation: Churches of exempt religious, II. 374
 - Diocese, I. 203
 - Monastic nuns, I. 293
 - Seminaries, in Italy, I. 659
- Vocations: Pontifical Work for, II. 110; III. 104; IV. 123; V. 629
 - Prayer for priestly vocations, IV. 297
 - Prayer for religious vocations, IV. 297
 - Promoting vocations, I. 647
 - To secular clergy, TV. 93
 - Society for fostering among Orientals, I. 174
 - To priesthood, to be tested, I. 463, 473
- Votive Offerings: Alienation, I. 728
- Vow: Obligation of, II. 391
 - Reserved, dispensation, III. 56
- Vows, Religious: Age for solemn vows, I. 308
 - "As long as I live in the Congregation," I. 308
 - At the point of death, I. 3C6
 - Dismissal, where vows pronounced before the Code, I. 52
 - Dispensation from, need not be accepted, I. 326
 - Insanity while under temporary vows, I. 309
 - Lay brother: time for solemn vows, I. 308
 - Military service as affecting, I. 105; III. 214
 - Notice of, to pastor of baptism in Russia, I. 310
 - On transfer from another Institute, I. 325
 - Received by whom, I. 306
 - Religious of the Sacred Heart, III. 215
 - Rite of profession, I. 305
 - Society of Jesus, III. 215
 - Solemn: age and time for, I. 308
 - Solemn: how taken, IV. 210
 - Solemn: monastic nuns in France and Belgium, I. 274
 - Solemn: new monastery, I. 266
 - Solemn: permission to take, III. 252; IV. 210
- War: Pledge of U. S. Bishops, II. 129
 - Spanish civil, II. 409
- Washington: Patroness of Archdiocese of, IV. 364
- Way of the Cross: Erection, II. 229, 627; III. 388
 - In common, III. 387; IV. 294
 - Indulgences revised, I. 436
 - See also Crucifix
- Wedding Ring: V. 447

- Widowhood: Allocution, Pius XII, IV. 110
- Will: Bequest for Masses, how interpreted, II. 206
 Change in, III. 213
 In favor of Church, fulfilment obligatory though legal formalities defective, I. 724, 725
 Of religious novice, III. 213; V. 378, 380
- Wine: For Mass, I. 353, 355; II. 193; V. 418
- Witnesses: Expert: observations of the S. C. of the Sacraments on, III. 632
 Expert: opinion on "moral insanity," III. 429, 430
 Expert: unanimous opinion rejected, II. 300; III. 429, 430
 In cases for declaration of nullity of marriage: Pius XII on duty of witnesses, III. 619
 In cases for declaration of nullity of marriage: provisions of Instruction on Matrimonial Procedure, II. 500-508
 In cases on nonconsummation: provisions of Instruction, I. 780-784
 In cases on obligation of sacred orders: provisions of Instruction, I. 825-827
 Juridical presence of, IV. 342
 Moral certainty with one witness *de scientia*, III. 604
- Woman: In apostolate, IV. III
- Work: Offered to God, V. 448
- Workingmen's Privilege: I. 591
- Workingmen: Apostolate for, V. 200
- World Ecumenical Council: IV. 378
- World Order: V. 238
- Y.M.C.A.: Danger to Catholic youth, I. 607
 In England, V. 620
 In Philippines, IV. 366
 In Poland, V. 618
 Publications, when pernicious, to be denounced as forbidden *ipso iure*, I. 607
- Youth: Adjustment to society, V. 221
 Consecration, V. 616
 National Catholic Youth Council, II. 68
- Zone Time: I. 59